DEC 30 '65

205
H75
V.6

MARYGROVE COLLEGE LIBRARY
DETROIT, MICHIGAN
PLEASE DO NOT REMOVE

The Homiletic and Pastoral Review

OCTOBER, 1964

THE RENEWED LITURGY: A SYMPOSIUM

Robert W. Hovda | Clement J. McNaspy, S.J. | William O'Shea, S.S.

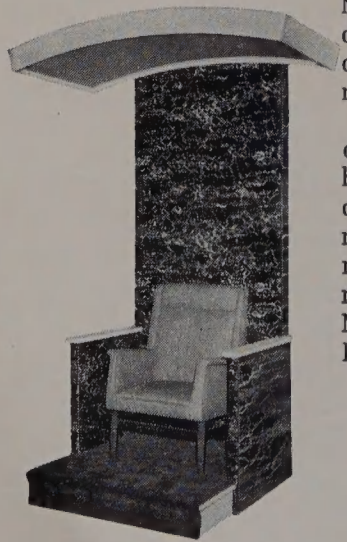
Maur Burbach, O.S.B. | John E. Corrigan | Emeric Lawrence, O.S.B.

FOREIGN MISSIONS: THE BEGINNING OR THE END? | *Nicholas Maestrini, PIME*

Portable altar (illustrated below) and portable throne (lower left) are dignified with Deluxe Marble Pattern Marlite with canopies of Swan White Marlite. Archdiocese, in Covington, Kentucky.



Marlite plastic-finished paneling...practical idea for beautiful interior surfaces that stay like new for years

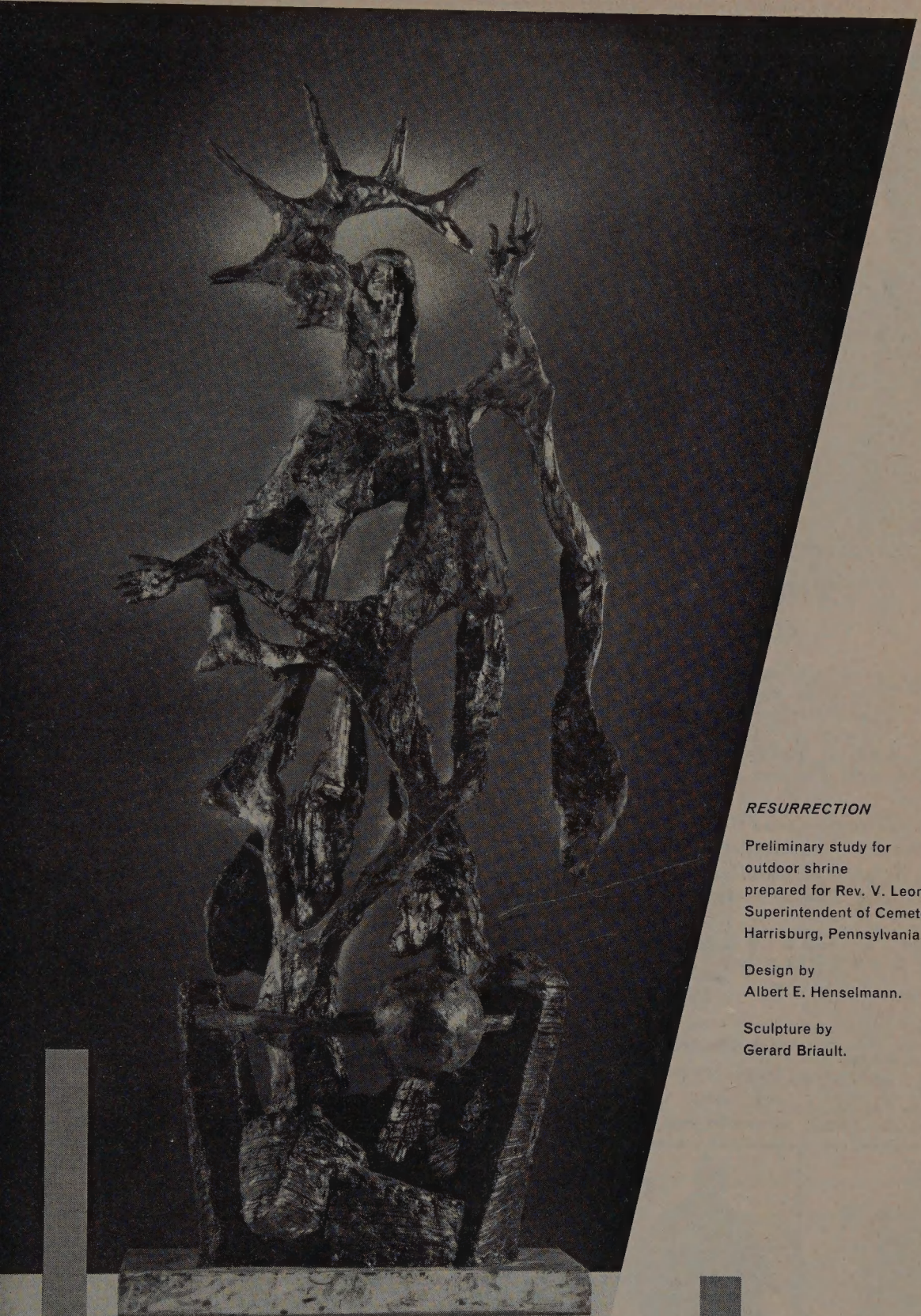


This unusual altar is portable—easily dismantled and transported. And it gets its distinctive look from Marlite plastic-finished paneling. Examples like this demonstrate Marlite's versatility in providing luxurious walls, ceilings and furnishings that assure major maintenance savings over the years.

Your own maintenance men can install Marlite. And once in place, this wash-and-wear paneling resists heat, moisture, stains, dents—wipes clean with a damp cloth. You can choose from a wide variety of marble and decorator patterns, authentic Trendwood® reproductions and tasteful colors. See your building materials dealer, consult your architect, or write Marlite Division of Masonite Corporation, Dept. 1077, Dover, Ohio.

Marlite®
plastic-finished paneling

ANOTHER QUALITY PRODUCT OF MASONITE® RESEARCH 6411



RESURRECTION

Preliminary study for
outdoor shrine
prepared for Rev. V. Leonard Casey,
Superintendent of Cemeteries,
Harrisburg, Pennsylvania.

Design by
Albert E. Henselmann.

Sculpture by
Gerard Briault.

daprato

SUAL TALENT TO CREATE... UNUSUAL SKILL TO PRODUCE THE UNUSUAL IN ECCLESIASTICAL FURNISHING

IOS OF DAPRATO STATUARY COMPANY • 766 W. ADAMS ST., CHICAGO, ILL. • 104-112 E. 25th ST., NEW YORK, N.Y

THE HOMILETIC AND PASTORAL REVIEW (Monthly), LXV, No. 1 (October, 1964). Copywright 1964 by Joseph F. Wagner, Inc.. 53 Park Place, New York. Second-Class mail privileges authorized at New York, N. Y., with additional entry at Easton, Pa. Subscriptions to the U.S. $7.00 per annum. $7.25 Canada.

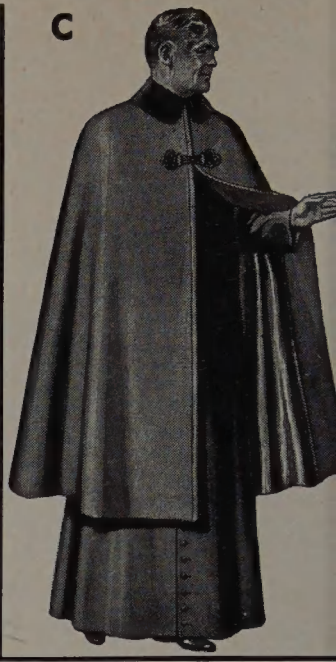


A The simplicity of the lines of Hansen's design Roman Style Cassock is highly recommended.

B The Semi-Jesuit Style Cassock has a convenient buttonless front, Roman form fitting back.

C A Clerical Cloak is more distinctive than an overcoat when worn over a cassock. Tailored in either Gabardine or Kersey with velvet collar or collar of same material. Made with or without armslits.





America's Finest CASSOCKS

CUSTOM HAND-TAILORED BY *The House of* HANSEN

10-62

Assured Quality and Distinctiveness Without Extravagance

There is no question that a garment hand-tailored to your individual measurements is more comfortable and better fitting. Let your next Cassock be a HANSEN Cassock.

No. A969 All-Wool Basketweave Cloth. Lightweight. For year round wear.

No. A990 All-Wool Worsted Cloth. Medium weight. Wrinkle resistant.

No. A955 Tropical all wool lightweight material. Ideal for warm weather.

No. A911 All-Wool Imported Serge Cloth from France. Lightweight.

No. A558 All-Wool French Surah cloth. Lightweight. Wrinkle resistant.

No. A758 All-Wool Imported Gabardine from Switzerland. Lightweight.

No. A951 Pure Silk Cloth. Lightweight. Ideal for summer and travel.

No. A987 All-Wool Imported Panama Cloth from Belgium. Lightweight.

No. A946 Imported Silk-Warp Henrietta Cloth from Switzerland. The finest.

WRITE FOR SAMPLES OF MATERIALS AND EASY SELF-MEASUREMENT BLANK — PRICES START AT $79.50

D The Ferraiolone worn in the Pulpit and at commencement exercises, banquets and receptions. Purple for Bishops and Right Reverend Monsignori, black Very Reverend Monsignori and Clergy.

E The Roman Cloak is tailored of purple material. Piping of gold metal cord for Bishops, red metal cord for Domestic Prelates.

F The House Cassock has Cape attached and additional half sleeves. Trimmed with red or purple piping and buttons according to rank of Prelate.

G The Choir Cassock, worn by Bishops and Monsignori. Illustrated with Mozetta and Rochet as worn by a Bishop.

H The Cappa Magna, worn by a Bishop, is illustrated with fur Cape and lace Rochet. Fur Cape available in Ermine or Coney.











The House of HANSEN

23 NO. FRANKLIN ST., CHICAGO 6, ILL.



D. B. HANSEN & SONS

Telephone FRanklin 2-875

Altar Boys COMPLETE OUTFITS

AMERICAN MADE IN OUR OWN CHICAGO STUDI

MATERIAL — HANSEN'S Cassocks are made of extra strong serviceable, two-ply fabrics, vat-dyed (guaranteed fast color)—tailored EXTRA FULL.

DESIGN AND FIT—HANSEN'S Cassocks are expertly tailored. The form-fit Roman back drapes nicely and the fitted sleeves hang gracefully and naturally.

INSPECTION—Every cassock is carefully inspected before the HANSE label is sewn in, carrying with our positive money-back guarante

THREE Distinctive Styles: No. B12 Zipper Front—B10 Button Front—B11 Buttonless Belt-on.



No. B12 ZIP-ON Roman Back has improved quick action locking zipper front.



No. B10 BUTTON FRONT Roman Back, patented ivory-hard removable buttons that will not pull off.



No. B11 BUTTONLESS BELT-ON ha hook-and-eye collar and belt front.

P-9-62

Write for our Complete Catalogue



A

B

C



D



E

PRICES FOR ALTAR BOY CASSOCKS

5% Discount on 12 to 23 Cassocks — 10% on 24 or more

Choice of black, red, white, purple or green Cassocks

Age Cassock	Cassock Down Back Measurement	Poplin Button-on No. B10, Ea.	Poplin Belt-on No. B11, Ea.	Poplin Zipper No. B12, Ea.	Correct Length of Surplice
8 Yrs.	40 in.	$7.75	$7.75	$8.75	18 in.
9 Yrs.	42 in.	8.25	8.25	9.25	20 in.
10 Yrs.	44 in.	8.75	8.75	9.75	20 in.
11 Yrs.	46 in.	9.00	9.00	10.00	20 in.
12 Yrs.	48 in.	9.50	9.50	10.50	22 in.
13 Yrs.	50 in.	10.50	10.50	11.50	22 in.
14 Yrs.	52 in.	10.75	10.75	11.75	22 in.
15 Yrs.	54 in.	11.25	11.25	12.25	24 in.
16 Yrs.	56 in.	11.75	11.75	12.75	24 in.
17 Yrs.	58 in.	12.25	12.25	13.25	24 in.
18 Yrs.	60 in.	13.00	13.00	14.00	26 in.
19 Yrs.	62 in.	13.75	13.75	14.75	26 in.

For Cassocks larger than standard sizes shown above please write for price

Please specify STYLE • COLOR • SIZE when ordering

ALTAR BOY ACCESSORIES

A **No. B152 Sashes**—Poplin, yellow fringe, each.....$1.5
No. B142 Capes—Poplin, yellow fringe, each.....$1.6
No. B66 Ties—Buster Brown (Windsor) Black, white, red, gold. Per doz.....$4.5
No. B63 Acolyte Collars—Nowiltex. Size 11 to 15—in ½ sizes only, Each 60¢, per dozen.....$7.0
Skull Caps—Poplin, self lined. Specify color. Each.....$ .8

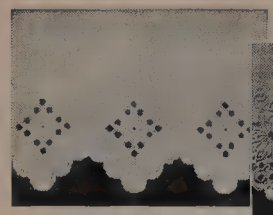
B **No. B60. Altar Boy Surplice.** Light weight cotton material. Sanforized Made extra full. Length 18 to 24 inch. Each.....$3.2
No. B61. *(not illustrated)* Same as No. B60 but with lace. Made extr full. Length 18 to 24 inch. Each.....$4.2

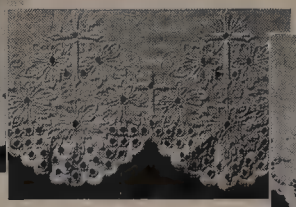
C **No. B71. Altar Boy Surplice.** Fine wearing Marquisette with lace. Mad extra full. Length 18 to 24 inch. Each.....$4.5
No. B70. *(not illustrated)* Same as No. B71 but without lace. Lengt 18 to 24 inch. Each.....$3.5

D **No. B100. Altar Boy Surplice.** Embroidered lace floral design. Extr full. Sizes 18 inch to 24 inch.....$9.8

E **No. B62. Rubrical Altar Boy Surplice.** Sanforized. Rubrical bandin in all church colors, made extra full. Specify color banding desire when ordering. Length 18 to 24 inch. Each.....$5.7

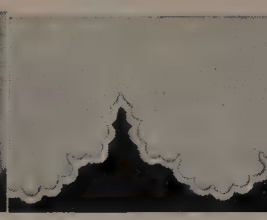
Size 16 in. 50¢ additional, except No. B100 $1.00 additional.


A


B


C

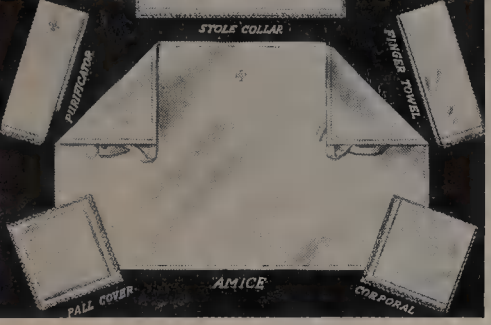

D


E

Linen Altar Cloths

When ordering linen *Altar Cloths,* specify *finished length,* including *side drops,* and *finished width includi front drop. Made to order only and are not returnable.* Two inch hem on sides and one inch hem on ba Maximum width 32 inches including front drop.

(A) **No. F7 Altar Cloth.** Medium weight linen, silk embroidered eyelet cross design, per yard.....$4.
(B) **No. F15 Altar Cloth.** Medium weight linen, silk embroidered cross design, per yard ..... 4.
(C) **No. F9 Altar Cloth.** Medium weight linen, silk embroidered cross design, per yard ..... 6.
(D) **No. F8 Altar Cloth.** Medium weight linen, silk embroidered IHS design, per yard ..... 4.
(E) **No. F20 Altar Cloth.** Medium weight linen, silk embroidered Scallops, per yard ..... 3.



ALTAR LINENS

	F1 Plain Hem		F2 Hemstiched	
	Each	Per Dz.	Each	Per Dz.
Amice	$2.00	$23.00	$2.10	$24.00
Corporal	.80	8.60	.90	9.60
Purificator	.90	9.00	1.00	10.00
Pall	.75	7.50	85	8.50
Finger Towel	60	6.50	70	7.50
Stole Collar	.40	4.00	.50	5.00



IRISH LINEN BY THE YARD

36 inches wide

No. F0* Light weight, yd.....$1.32
No. F8** Medium weight, yd... 1.56
No. F4** Heavy weight, yd.... 1.72
No. F2* Handkerchief wt., yd. 1.73
* For light weight Albs Surplices
** For Altar Cloths, Altar Linens, Albs and Surplices.



CINCTURES

No. F0½—White, cotton, croch ed tassel. Each .....$1.

No. F2½—White, linen, crochet tassel. Each .....$2.

No. F3—Rayon silk, all church c ors, crocheted tassel. Each...$2.


F


G

H I

Catalogue sent on request, containing a full line of Church goods and religious articles.


J


K

(F) No. F502 Alb. Light weight linen, cross design embroidered banding. Guaranteed fast colors — Red, Green, Black, Purple and Yellow. Please state color desired. $20.25

(G) No. F601 Alb. Light weight linen top. Fine quality lace, embroidered with IHS design $21.75
No. F601 Surplice to match Alb. $24.50

(H) No. F780 Alb. Imported Swiss lace, IHS design. 3½" insertion lace and 4½" bottom lace, as illus. **$20.50**
No. F781 Alb. 3½" insertion lace only $18.75
No. F782 Alb. 4½" bottom lace only $18.00
(I) No. F200 Alb. Imported Swiss lace skirt, Chalice design. Lace in 20" length and 34" length.
Alb. with 20" lace $29.75
Alb. with 34" lace $43.75

(J) No. F875 Surplice. Embroidere non-wrinkling sheer nylon. Ideal f traveling purposes $15.5
No. F825 Surplice. Plain non-wrin ling sheer nylon $9.7
(K) No. F505 Alb. with 4" insertio lace and 4¾" bottom lace..$19.2
No. F504 Alb. with 4" insertion lace only $16.7
No. F503 Alb. with 4¾" bottom lace only $16.7

Needlecraft Vestments

the House of Hansen. A combination of skilled handwork with materials of unusual beauty explain why Hansen's Needlecraft Vestments are recognized as the Standard of Excellence, and vie in artistic achievement and price with importations. ***Inquiries regarding your vestment requirements invited.***



C

(A) **No. Y6655.** Brocaded Damask Angel Wing design material. Furnished in all Church colors. Woven cross design banding. Embroidered IHS of AXPO emblem to match.

	Unlined	Lined
Roman Chasuble	$46.75	$52.75
Roman Cope	60.50	69.75
Roman Dalmatics	89.75	101.75
Benediction Veil	22.00	28.25
Preaching Stole	LINED ONLY	10.25
Gothic Chasuble	60.50	68.25
Gothic Cope	65.50	72.75
Gothic Dalmatics	104.00	116.75



A

(B) **No. Y6305.** Brocaded Celanese, Crucifixion design material, woven Cross design Banding. Furnished in all Church colors IHS or AXPO Emblem to match.

	Unlined	Lined
Roman Chasuble	$47.50	$53.00
Roman Cope	65.00	76.75
Roman Dalmatics	99.75	114.50
Benediction Veil	25.50	31.00
Preaching Stole	LINED ONLY	11.00
Gothic Chasuble	64.00	73.50
Gothic Cope	69.00	78.75
Gothic Dalmatics	116.00	129.75



B

(C) **No. Y6340.** Large Cross design Damask material, in all Church colors. Woven Chalice design banding. IHS or AXPO emblem.

	Unlined	Lined		Unlined	Lined
Roman Chasuble	$49.75	$54.50	Gothic Chasuble	$64.75	$75.25
Roman Cope	65.25	76.25	Gothic Cope	68.50	78.75
Roman Dalmatics	111.00	124.00	Gothic Dalmatics	123.00	134.75
Benediction Veil	27.00	32.25	Preaching Stole	LINED ONLY	12.25

READY MADE PRIEST CASSOCKS IN STOCK

Roman or Semi-Jesuit Style Cassocks—for the Clergy and Seminarian.

CHOICE OF TWO MATERIALS

PANAMA-VISCO-ACETATE MATERIAL

rease resistant, lightweight, durable, has the appearnce of fine woolens. Guaranteed fast dye. Unlined.
oman or Semi-Jesuit Style Cassock.....**$25.00**
Sash for Semi-Jesuit Cassock is additional.

65% DACRON—35% WOOL MATERIAL

Lightweight, wrinkle resistant, stain repellent.
Body half lined—Sleeves completely lined—Full pockets
Bottom trimmed with brushbraid Fast dye.
Roman or Semi-Jesuit Style Cassock.....**$39.7**

No. 4B/16 Snap-on Sash. Each **$4.50** or No. 4B/17 Tie-on Sash. **$3.25**



Semi-Jesuit Style

16 SIZES LISTED IN SEMI-JESUIT OR ROMAN STYLE

When ordering please specify *style* and *number* desired.

No.	Back Meas.	Chest Meas.	Collar Size	Sleeve Length
B5638	56 in.	38 in.	15 in.	32 in.
B5640	56 in.	40 in.	15½ in.	32 in.
B5642	56 in.	42 in.	16 in.	32 in.
B5644	56 in.	44 in.	16½ in.	32 in.
B5838	58 in.	38 in.	15 in.	32½ in.
B5840	58 in.	40 in.	15½ in.	32½ in.
B5842	58 in.	42 in.	16 in.	32½ in.
B5844	58 in.	44 in.	16½ in.	32½ in.
B5846	58 in.	46 in.	17½ in.	32½ in.
B6038	60 in.	38 in.	15 in.	33½ in.
B6040	60 in.	40 in.	15½ in.	33½ in.
B6042	60 in.	42 in.	16 in.	33½ in.
B6044	60 in.	44 in.	16½ in.	33½ in.
B6046	60 in.	46 in.	17 in.	33½ in.
B6240	62 in.	40 in.	16 in.	34 in.
B6242	62 in.	42 in.	16½ in.	34 in.

STYLING: Roman Button Front with hand sewn black buttons and coat button holes.

COLLAR HEIGHT: For both Semi-Jesuit or Roman Style, 1¼" with 1" opening.

CUFFS: Standard size on sleeves.

HEM: Two inches at bottom.



Roman Style

The House of HANSEN



D. B. HANSEN & SONS

23 NO. FRANKLIN ST., CHICAGO 6, ILL.

Telephone FRanklin 2-8750

Communications from Our Readers

The Story behind the Story

Editor:

Once again I find it necessary to defend our diocesan newspaper, the *Catholic Star Herald,* Camden, N.J., against the unfair and unkind attack of Father DePauw in his article, "The Pill Controversy" (*Homiletic and Pastoral Review,* June, 1964).

May I say at the outset that his reference to "a tabloid editor trying to increase sales along New York's West Side piers," would bring smiles of condescension to the faces of the hard-bitten editors of that great metropolis; for only the ill-informed would consider the piers of New York's West Side a fruitful area for circulation promotion. Apart from that, the insinuation that our diocesan newspaper published Canon Janssens' views on "the pill" in late February of this year with the hope of selling more newspapers is unfounded and absurd. This charge should be withdrawn by Father DePauw unless he can somehow concoct proof for his indictment. However, he will probably reply aristocratically, "Quod scripsi, scripsi!" as he replied in the Catholic Review of Baltimore some months ago —words I believe first spoken by Pilate.

The plain, unsensational facts of our breaking the news on "the pill" are these: Early in February our editorial office received a copy of the latest *Ephemerides Theologicae Lovanienses* with a letter from a priest-student at Louvain University informing us that Robert Kaiser of *Time* had visited there, spoken to Canon Jannsens and others and was preparing an article on "the pill." Our correspondent believed (and we agreed) that it would be unfortunate if *Time* rather than the Catholic Press became the vehicle of disseminating Canon Janssens' views on "the pill." Subsequently, a former student of Canon Jannsens was tapped to make a translation of the article. Its contents were then discussed carefully with him and others, and a news story was written on the question by our staff writer, Robert Johnston. The story was identified as "Special to the Star Herald," in order to indicate that our newspaper was responsible for it. We could not give credit to our helpers since they preferred anonymity, nor to Canon Janssens since he had not requested the publicity. We did not employ any "special writer," as Father DePauw alleges, just a plain ole reporter with a Catholic background.

Now this story was top news that week—in our estimation, anyhow. Therefore, it was given the top headline. Since our newspaper is mailed to 99% of its 56,000 subscribers there was no idea of trying to promote circulation, for we are not a newstand newspaper. Our purpose was simply to inform people of matters which affected their lives and which were significant. Our estimation was seconded by NCWC News Service which proceeded to process our story for the general Catholic Press so that by mid-March many other diocesan newspapers were using our scoop. By the time *Time's* article ap-



Exterior facade mosaic of St. Mary's Church, New York, N. Y.
Rev. Paul Dano, pastor Brother Cajetan J. B. Baumann, O.F.M., architect; Felix Senger, artist



Annunciation window, of slab glass at St. Raphael's Church
Louisville, Kentucky, The Reverend Leo J. Sheeran, pastor
Thomas J. Nolan & Sons, architects; Helen Carew Hickman, artist

CONRAD SCHMITT STUDIOS INC.

BERNARD O. GRUENKE

1333 SOUTH 43RD. STREET · MILWAUKEE, WISCONSIN 53214

FOUNDED IN 1889

GLASS • MOSAICS • DECORATING • MARBLE • FITMENTS

Announcing

CONCILIUM is the most importan
years; an epochal work essential t
renewal that is shapin

CONCILIUM: THEOLOGY IN THE AGE OF RENEWAL.

A comprehensive library of modern theology written by the Church's greatest scholars and directed to the pastoral needs of today.

■ The Church stands on the threshold of a renewal that will see the greatest changes in 400 years. The Second Vatican Council is at the heart of this renewal.

■ The theological bases for this renewal, however, developed quietly over the past generation in the writings of scholars and theologians. At the opening sessions of Vatican II, a bold thinking emerged to influence strongly the speeches and the voting of the Council Fathers. It is now apparent that this theological renewal will shape the course of the Church for years to come.

■ But this theology is too little known outside a narrow circle of clergy and scholars. Now, an urgent need exists to provide authoritative information about it, not only for the Catholic clergy and laity, but also for all those outside the Church who realize the vital role the Church plays in the world.

■ To meet this need, a distinguished group of theologians and scholars, meeting at the first session of Vatican II in 1962, planned a major series of books under the general title, "CONCILIUM: Theology in the Age of Renewal."

■ Unique, comprehensive, expert – yet highly readable – CONCILIUM will be essential reading for those who must understand the **changes occurring now** within the Church and **those changes to come.**

WHAT IS CONCILIUM? CONCILIUM is a series of 50 volumes, hard-cover, each volume averaging 200 pages, organized within ten areas of Catholic theology. Ten books a year will be published, one on each of the following topics: (1) Dogma, (2) Liturgy, (3) Pastoral Theology, (4) Moral Theology, (5) Canon Law, (6) Ecumenism, (7) Scripture, (8) Church History, (9) The Church and the World, (10) Spirituality.

ROGER AUBERT • JOSEPH BLOMJOUS, [illegible] (MOST REV.) • CHRISTOPHER BUTLER, O.S.B. • CARLO COLOMBO (MOST REV.) • YVES CONGAR, O.P. • HENRI DE LUBAC, S.J. • JOSEPH A. FITZMYER • EMILE DE SMEDT, (MOST REV.) • CHARLES ALFRED DAVIS • GODFREY DIEKMANN, O.S.B. • AVERY DULLES, S.J. • CHRISTIAN DUQUOC O.P. • JOHN TRACY ELLIS • DONAL FLANAGAN • ALFONSO GREGORY • JEAN GELINEAU, S.J. • DENIS EUGENE HURLEY • MICHAEL HURLEY, S.J. • BERNARD HÄRING, C.S.S.R. • FRANCOIS HOUTART • JOSEF LODEWIJK JANSSENS • JOSEF ANDREAS JUNGMANN, S.J. • HANS KÜNG • JEAN LECLERCQ, O.S.B. • FREDERICK R

CONCILIUM

Catholic publishing project in 100 your understanding of the theological the life of the Church today.

Since "CONCILIUM" is a five-year project, it will be a continuing survey of the most contemporary thinking within the Church, written by today's scholars for the working clergy and layman.

WHO PUBLISHES CONCILIUM? CONCILIUM is a major international cooperative publishing enterprise conducted in the United States and Canada by the Paulist Press in cooperation with eight outstanding European publishers. The editorial board is made up of 18 key scholars and nearly 300 editor-contributors from 26 countries. The authority of the project is assured by editors such as Rogier Aubert, Yves Congar, Godfrey Diekmann, Henri de Lũbac, Hans Küng, John Tracy Ellis, Roland Murphy, Jchn Courtney Murray, Karl Rahner, Edward Schillebeeckx, George H. Tavard.

WHAT IS THE COST OF CONCILIUM? CONCILIUM is surprisingly economical – only $159 for all 50 volumes published during the next five years. This is only $3.18 per volume, post paid! Charter subscribers are protected against any price increases for the full five years. The first volume will be issued in January, 1965.

■ Obviously, it is not possible in this brief space to more than suggest the full scope and importance of this great international publishing project. The Paulist Press has prepared an illustrated brochure explaining it in detail. You are invited to write for a free copy today. Mail this coupon now.

THE PAULIST PRESS dept. C2
21 Harristown Road, Glen Rock, New Jersey 07452

Dear Father:

☐ Please send me a copy of your brochure describing CONCILIUM. I understand that this obligates me in no manner whatsover.

Name_____

Street Address_____

City_____ State_____ Zip Code_____

☐ Please enter my name now as a CHARTER SUBSCRIBER and bill me for $159. I understand I shall receive the first volume of CONCILIUM in January, 1965 and all 49 remaining volumes without any price increase during the next five years.

CMANUS • ENDA MCDONAGH • ROLAND MURPHY, O. CARM. • JOHN C. MURRAY, S.J. • MICHAEL OVAK • DANIEL O'HANLON, S.J. • KARL RAHNER, S.J. • JOSEPH RATZINGER • THOMAS SARTORY • EDWARD HILLEBEECKX, O.P. • RUDOLF SCHNACKENBURG • PIET SCHOONENBERG, S.J. • THOMAS STRANSKY, C.S.P. GEORGE H. TAVARD, A.A. • GUSTAVE THILS • THEODORE I. JIMINEZ URRESTI, (MOST REV.) • HANS URS n BALTHASAR • FRANCIS BRUCE VAWTER, C.M.

peared the entire issue was "old hat," for diligent readers of the diocesan press.

Consider now our headline of Janssens' view on "the pill"—"Theologian Contends Birth-Control Pill Akin to Rhythm." Over this headline was a smaller one that balanced it: "Belgian's Position Challenged in U.S." For we felt it would be a disservice to our readers to report Canon Jassens' views without checking them against the current thinking of American Catholic theologians. Concomitantly, on the front page we ran a story of the reaction of such noted theologians as Fathers Connell, C.S.S.R., and Lynch, S.J., as well as Father Suttler, C.S.S.R., plus a medical estimate of "the pill" by Dr. John Walsh, the noted gynecologist at Georgetown University Hospital. Thereby we gave our readers a well-rounded view of this new theological development, showing the pros and cons and related questions. We hoped other diocesan newspapers would do the same; and many did. No editorial comment accompanied these stories because we felt it was better left to the theologians to debate the merits of the issue. We considered our function to be limited to giving the Catholic people clear and pertinent information. We hoped too that many Bishops would be encouraged to rethink the problem after seeing the widespread interest it had evoked.

Naturally we did not summarize everything Canon Janssens had written. This has led Father DePauw to say we "half-correctly summarized" the contents, when in fact we didn't summarize them at all but reported only that portion which we felt would interest the general reader.

Were we wrong in doing what we did? If so, what sin did we commit, what rule did we violate? It is easy for a Seminary Professor to hurl his *ipse dixits* at us, to refuse to substantiate his condemnations, to continue to defame our diocesan newspaper (for he has also defamed us in the *Catholic Review*, diocesan newspaper of Baltimore). But our job is to inform the Catholic people in the best way we can on any pertinent questions and our methods necessarily differ from those of the professional professor; for the world of man is not a cosmic classroom.

Now it was a coincidence that on the last page of Fr. DePauw's article was a note that began: "Coming Next Month in H.P.R. An interview of the noted moral theologian Bernard Häring, C.S.S.R., by the respected Father John A. O'Brien of Notre Dame." Therefore, to conclude our defense, allow me to quote from a letter of the same respected Fr. O'Brien which we printed in our March 20 edition. He wrote: "I commend most highly your publishing that article (Father Janssens' observation on the oral contraceptive) as we stand definitely in need of greater freedom of speech and of the press. It is only by ventilating these discussions that we can arrive at the truth. . . . . ." *Satis.*

Rt. Rev. Msgr. Salvatore J. Adamo
Camden, New Jersey

No Enemy of the Vernacular, He

Editor:

The Catholic Church moves in wondrous ways. The divine office in Latin was enforced long after the laity, and even the clergy, knew what they were saying. Now we are given not one, but two, official English versions. It would be hard to think of a better way to prevent the restoration of the office as the *public* prayer of the Church. Apparently the modern custom of re-

stricting the office to the clergy is so entrenched that the breviary is now thought of as the priest's prayerbook. But it was the Latin language that pushed the laity out of the picture in the first place. Now that the vernacular has been restored, the laity should be invited to take an active part in the office as well as the Mass.

Unfortunately, the price of the English breviaries will put them out of reach of most laymen. And yet, the Protestant Episcopal Church supplies its members with a complete prayer book (for office, sacraments, etc.) for sixty-five cents.

In regard to the translation of the office, the Confraternity text is used for both versions (perhaps some of us will live long enough to see this translation completed). The use of "you" instead of "thou" is a constant annoyance, since all of us, priests and laymen, are accustomed to addressing the Lord in the old-fashioned way. For the hymns, one of the breviaries has seen fit to convert them into prayers—a rather high-handed procedure. And apparently the "Holy Ghost" is now *verboten.* This has given us a ridiculous situation in the breviary that retains the hymns as hymns. These hymns still use the dear old "thou" form (thank the Lord), but every single "Ghost" has been changed to "Spirit" despite the obvious fact that you can't replace a one-syllable word with a two-syllable word without throwing off the meter. It has also given us this gem of poetry:

> Adoring with the heavenly host
> The Father, Son, and Holy Spirit.
> (Tues. Vespers)

At least one member of the clergy will continue to say "Holy Ghost" *sotto voce.*

DONALD ACOUSTICAL CONFESSIONALS . . .

Your Choice of *Permanent* or *Mobile* Acousti-Confessionals

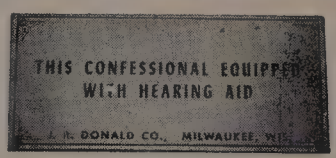




Privacy of speech as well as comfort, beauty and dignity are obtained with the Donald Permanent Acousti - Confessional. Modern acoustic construction absorbs sound, eliminates voice reflection. Wall panels incorporate a thick blanket of sound absorbing material protected by perforated plywood facing.

This is an attractive, highly practical confessional which benefits both Priest and penitent.
Easily moved and readily stored, the Donald Mobile Acousti-Confessional is ideal for convents, hospitals and other institutions. It can also be used as an auxiliary confessional in larger churches and cathedrals.
Built with exactly the same modern acoustic features as the Donald Permanent Acousti-Confessional, the mobile confessional is often used in smaller churches as a permanent unit.

Write for literature:



DONALD CONFESSIONAL COMMUNICATION SYSTEM AIDS PRIEST AND PENITENT

It eliminates voice strain and reduces fatigue for the Priest and, at the same time, assures hard-of-hearing penitents that they will not be overheard beyond the confines of the Confessional.

Designed by a parish Priest to aid the hard-of-hearing, the Donald Confessional Communication System is easy to install in your present Confessional or in your new one. This is a helpful service you should have for your penitents.

J. R. DONALD CO.
Department H
620 N. 108th Place ▪ Milwaukee Wis. ▪ 53226

By the way, what ever happened to God's "mercy?" The same high authority that outlawed "thou" has also given us "loving kindness" instead of "mercy." I guess that this is the new democracy or something. But personally, I don't want the Lord to be kind to me; I want Him to have mercy on me. If this bit of exegetical nonsense isn't nipped in the bud, we'll have it in the Litany. "Pater de caelis, miserere nobis" will become "Heavenly Father, be lovingly kind to us."

We earnestly hope that in the very near future the English-speaking world will be given one single prayer book for Mass and office. And while we know that no translation will please everybody, we hope that the English chosen will avoid both awkward archaic forms and "far-out" modern forms. But note that not all archaic expressions are awkward, while some modern versions are extremely awkward. This fact has been widely ignored, but see, for example, the old and new versions of the *Agnus Dei* in the Mass or the *Nunc Dimittis* in the office, and you will see the point.

CICERO

"Dirty" Hands

EDITOR:

Amen to Monsignor Casey's "The Priest and Demonstrations" in the September *H. P. R.*

Recently I spoke with John Howard Griffin, author of *Black Like Me*, on this very subject. He told me that Negroes throughout the country have been disappointed and somewhat disillusioned with the "do-nothing-but-talk" policy of the Catholic Church on the civil rights issue. When the priest joined the picket line in Oklahoma City, the two Sisters picketed the Catholic Woman's Club in Chicago and the numerous priests and Sisters took part in the March on Washington, Negroes throughout the South particularly saw, for the first time, some hopeful signs of real action by the Church. Up until that time they were a little distrustful of the Church's officials' pronouncements on civil rights and race relations.

A more specific example of what active participation in the civil rights struggle by priests means occurred during the midsummer racial violence in Jersey City. It took the combined efforts of the Catholic priests and Protestant ministers to help the police restore peace and order.

It is curious that only about a month earlier nearly fifty Catholic, Protestant and Jewish clergymen met to discuss the role of the Churches in the civil rights issue in conjunction with the newly formed Conference on Religion and Human Rights.

From the beginning the meeting had the earmarks of another wasted afternoon. The meeting began with a panel presentation with a priest, minister and rabbi outlining the part each one's religion played in the Negro Revolution. All three speakers repeated their faiths' traditional teaching about the dignity and rights of man followed by a lot of "breast beating" in their failure to do more.

Some members of the clerical audience mouthed a series of pious platitudes and worn-out clichés along the same line. It was a case of preachers preaching at preachers.

Fortunately, the chairman had invited a number of lay people from the three religious groups to observe the proceedings of the meeting. Among the laity were men and women, Negroes and whites from various walks of life. The one common background they all shared

was their experience in working for human rights both as individuals and members of organized groups such as CORE, the N.A.A.C.P., The Urban League, the Catholic Human Relations Council, etc.

When the chairman invited comments from the laity, most of the clergymen had cause for genuine "breast beating." The laity told the clergymen that they wanted to hear more sermons on the topic of race relations; they wanted it spelled out for them in definite terms without any kind of watering down of principles.

Some of the lay people, particularly the Protestants, were highly critical of the duplicity practiced by some of their religious leaders who spoke out of both sides of their mouths on this issue, now agreeing with the biased person, now agreeing with the victim of segregation and discrimination.

The lay people were unanimous on one point: bemoaning their clergymen's failure to back up words with action. The laity said they realized that the clergymen are supposed to enunciate principles and the laity primarily ought to translate these principles into practice. But, they also felt that their priests, ministers and rabbis ought to get their "hands dirty" with the everyday problems that confront people. Only in this way could the religious leaders really understand and appreciate the existing situations which face the people. Besides, the lay people said that the clergyman's presence in some of the activities would add prestige and encouragement to those working for the cause of human rights.

In Jersey City following the outbreak of violence the combined effort of the clergy accomplished more for the Negroes in regard to housing and recreation in a few days than had been done for years.



St. Nicholas Roman Catholic Church
Roebling, New Jersey

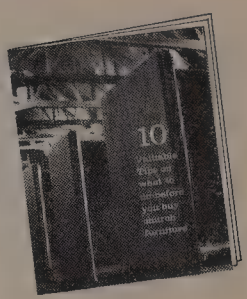
Beautiful Churches Choose Endicott For Value

Endicott Church furniture will provide utility, beauty and comfort for the life of your church. The quality required to make that claim does not come easily. We explain why we can say this in our illustrated booklet, "Ten Valuable Tips On How To Buy Church Furniture." This booklet is available to you without cost. Whether you are planning to build or remodel, it will pay you to read this comprehensive manual. Send for it today. Ask also for the brochure titled "Endicott Catholic Church Furniture."

Mail Coupon Today

SEND FOR FREE BOOKLET—"TEN VALUABLE TIPS"

Get this valuable aid to help you in your planning. Not a catalog, but an informative, fact-filled manual.



Endicott CHURCH FURNITURE
265 ARGONNE RD., WINONA LAKE, INDIANA
Please send free booklet "10 Valuable Tips," and brochure "Endicott Catholic Church Furniture". We are planning to ☐ build ☐ remodel.

Name_____
Church_____
Address_____
City_____ Zone____ State_____

Of course there were some people who resented the participation of the clergymen in the whole affair. But much good came from it not only for the Negroes but also for the image of the Catholic Church. The Negroes as well as the clergymen of the other faiths were impressed by the priests' involvement.

STANLEY M. GRABOWSKI

Bayonne, New Jersey

What Do They Intend?

EDITOR:

On page 838 of the July issue of H.P.R., Fr. Häring states: "If married people who are convinced that they should not have a new pregnancy go too far in the expression of tenderness and, without previous deliberate intention, begin the union, and then in the moment of awakening withdraw, this cannot be considered as a method of withdrawal or, as such, a deliberate act."

I think such a way of action is very rare if at all possible. It is hardly possible in the case of a young couple who *know* before *each* and *every* marital tenderness that they "should not have a new pregnancy" and who also do know from experience that their mutual tenderness will result in complete satisfaction which will—in their minds—necessitate that the husband withdraw before the act is completed. They may not intend this withdrawal, but they cannot say that they did not know what would happen.

In my opinion, married people who "are convinced that they should not have a new pregnancy," in almost all cases, i.e., as a rule, do know how they will end if they indulge in marital tenderness. It can hardly be said that they withdraw only "in a moment of awakening." No, they know that this will happen, and thus, implicitly intend it. In other words, the "beginning of the marital union" EX FINE OPERIS tends to its natural completion. The married people in question DO want the "expression of marital tenderness" IN A COMPLETE MANNER; hence they implicitly intend the abuse which they foresaw by the very fact of their "conviction" of not having a new pregnancy.

SACERDOS PERPLEXUS

Why Clothing?

EDITOR:

I was having a discussion with a priest friend of mine recently about nudism, topless bathing suits, etc., and he referred me to your journal. However, in touring through the back issues all I could find were a few letters and question box replies, none of which seemed to point to any clear cut principles of reason or faith, or to ecclesiastical directives, for a solution of the problem.

I did some researching of my own in the Scriptures, and in the *opera omnia* of Sts. Thomas, Albert, Bonaventure and Augustine, and in the *Patrologia Latina*, and came up with the following scanty results:

1) The only reference in Scripture to any "absolute" amount of clothing to be worn (i.e., an amount not relative to particular occasions, e.g., the time of prayer) *seems* to be in *Genesis* where it is reported that the protoparents sewed aprons of fig leaves for themselves after they perceived themselves naked as a result of their sin.
2) The only reference to the point that I could find in the Fathers and Doctors was Cardinal Cajetan's rather lengthy commentary on Q. 169, Art. 2, of the

Secunda Secundae of the *Summa,* where he says *"Nuditas . . . ipsa pudendorum secundum se turpis est, et corruptiva pudicorum animorum . . . [Et] pectus non est inter pudenda (unde primi parentes genitalia tantum cooperuisse dicuntur)."* —Which seems to imply that the aforementioned passage in *Genesis* gives the absolute norm of what is to be covered: namely, the genitals, but not necessarily the breasts.

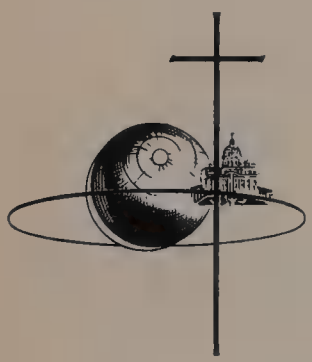
However, it is not absolutely clear to me that *Genesis,* Ch. 3, can be interpreted as giving a moral norm for modesty in dress, and my reasons are:

1) The reason for the "aprons" would not seem to have been any disorderly motions Adam sensed in himself, for these could have been prevented simply a) by averting his gaze, or b) by a single apron, i.e., on Eve.
2) Nor would the clothing of Adam be necessary for the reason that this would present a temptation to Eve, since women are not normally affected this way.
3) Any sexual arousal caused by their nudity would not necessarily be dangerous or even venially sinful, since they were married.
4) *Even* after they had covered themselves, they hid themselves from the voice of God and upon being interrogated by God (in vs. 9, 10) why they did this, they excused themselves on the grounds that they were "naked." Which implies that—whatever their "nudity" is meant to signify—it certainly had not been covered by the "aprons."
5) Finally, many Fathers and Doctors take this passage in a mystical sense, e.g., Bonaventure commenting (on Luke XIII, 6) says: *"Haec ficus* (the man represented by the fig tree cursed by Christ) *est foliis plena, quando verbis abundat ad excusationem suam; cf. Genesis tertio: 'Consuerunt folia ficus, et fecerunt sibi perizomata.' Et haec est Domini maledictione digna."* Which seems to imply that the action of Adam and Eve in this case was even something *reprehensible,* similar to the vain excuses a man uses to justify or cover up his known guilt.

In the light of the above, it would seem that this action of our first parents was not in itself an act of modesty, but at best a manifestation of aesthetic sense. As Augustine says in his commentary on Genesis, Adam and Eve, after they had lost that which they could glory in (the grace of God), instinctively covered (or tried to cover) that which they should be ashamed of. But what is it that they should be ashamed of? Certainly not the *"pudenda"* in themselves, since nothing made by God could be evil or ugly in itself. Rather, it would seem to be their own divestment of the grace of God, represented perhaps by the least comely, but still not ugly, parts of their body. So their action would seem to have been a futile gesture to cover their own spiritual deformity, as Bonaventure implies. And God, in subsequently making tunics for Adam and Eve (cf., *ibid.,* vs. 21), would seem to be showing that it is only He that can cover the essential deformity of man, i.e., privation from divine grace.

PATER SATIS VESTITUS

THE NATIONAL COUNCIL OF CATHOLIC MEN



NCCM/Box R
1312 Mass. Ave.
NW
Washington, D.C.
20005

PARISH WORSHIP PROGRAM

a coordinated program produced in co-operation with the Liturgical Conference and leading liturgists to aid priest and parishioner in taking their new roles in the liturgy.

Section I—available now

___*Priest's Guide to Parish Worship—$4.50*
Covers all aspects of the priest's part in renewal

___*Training Program for Commentators & Lectors—$5.00*
Complete materials for a 6-week training program

___*The Bible Service—outlines and planning details—75¢*
What is the Liturgical Renewal?—25¢ each/bulk prices
Explanations, discussion outlines, bibliography for every parishioner

available in November—Section II

___*Preaching the Liturgical Renewal—$1.95*
Priest's handbook of instructional sermons & homilies

___*Leaflet Lessons in the Liturgy—set of 10: $1.00*
Easy-to-read liturgical instructions for parishioners

___*A Manual for Church Musicians—$3.50*
Authoritative answers to musical questions; annotated hymn list

___*Programs for Lay Education—$5.00*
Resource kit for work with parish organizations

and—only from NCCM:
——Bible Services for the Laity—($1.00 each)
5 - $4.50 10 - $8.00 20 - $14.00 50 - $30.00 100 - $50.00
Outlines for bible services for parish, home, organization with psalms, hymns, & prayers

Please send me Parish Worship materials in quantities indicated above:

NAME_____

ADDRESS_____

CITY_____STATE_____ZIP_____

THE HOMILETIC AND PASTORAL REVIEW

VOL. LXV, NO. 1

OCTOBER, 1964

Publishers • JOSEPH F. WAGNER, INC. • 53 PARK PLACE • NEW YORK 7, N. Y.

LONDON: B. HERDER • MELBOURNE: W. P. LINEHAN

Editor • AIDAN M. CARR, O.F.M.Conv., S.T.D., J.C.D., LL.D.

Editorial address: St. Anthony-on-Hudson, Rensselaer, N.Y.

CONTENTS

Page

Editorial

No Nirvanas, Please 96

Charter for Renewal 21
By *Robert W. Hovda, S.T.L.*
St. Paul's Student Center
North Dakota State University
Fargo, North Dakota

The Most Sacred Mystery of the Eucharist 29
By *William O'Shea, S.S.*
Theological College of The Catholic University
401 Michigan Avenue, N.E.
Washington, D.C. 20017

Pastoral Renewal: The Rites of the Sacraments 34
By *John E. Corrigan, M.A.*
Church of Christ the King
2300 East West Highway
Silver Spring, Maryland

The Divine Office: Sacrifice of Praise 41
By *Very Rev. Maur Burbach, O.S.B.*
Prior, Benedictine Monks
St. Pius X Monastery
Pevely, Missouri 63070

Page

The Liturgical Year 46
By *Emeric Lawrence, O.S.B.*
The Liturgical Press
St. John's Abbey
Collegeville, Minnesota

Sacred Music, Art and Furnishings .. 53
By *Clement J. McNaspy, S.J.*
Campion House
329 West 108th Street
New York City, New York 10025

Foreign Missions: The Beginning or the End? 59
By *Nicholas Maestrini, PIME*
Office of the Provincial Superior,
121 East Boston Boulevard
Detroit, Michigan 48202

Roma Locuta 65
By *Robert J. Banks, S.T.L., J.C.D.*
St. John's Seminary
Brighton, Massachusetts

SUBSCRIPTION RATES

PAYABLE IN ADVANCE		
	IN THE U. S. A.	ONE YEAR–$7.00—TWO YEARS–$13.00
	IN CANADA	ONE YEAR–$7.25—TWO YEARS–$13.50
	FOREIGN	ONE YEAR–$7.85—TWO YEARS–$14.70

Solicitors of subscriptions for The Homiletic and Pastoral Review are not authorized to receive payments. Payments for subscriptions should be made only to its office direct or through the responsible booksellers who handle subscriptions.

for
the
Priest
who
wants
the Best...

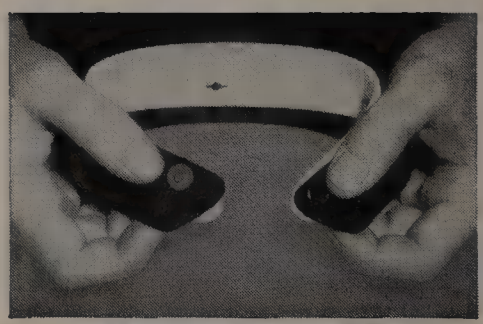


Toomey CLERIC-COLLAR Shirtfronts and Rabats

There is a specific model for every popular collar style and size — *You get exact fit* —

materials and workmanship are high grade — *You get a handsome product* —

the collar bands are guaranteed not to wilt from perspiration — *You will always look trim in a Toomey front* —



FEATURING THE *NEW* CLOSED COLLAR BACK MODELS

No. 95 CSFDX	PLAIN FRONT, ARM STRAPS, ADJUSTABLE WAISTBAND
No. 105 CCSF	PLEATED FRONT, ADJUSTABLE WAISTBAND

REQUIRES NO BACK COLLAR BUTTON! PROVIDES NEATER, TRIMMER LOOK.

R. J. TOOMEY COMPANY

BUY THEM FROM YOUR TOOMEY DEALER *(Religious Supply Houses)* THROUGHOUT UNITED STATES & CANADA

Page

Communications from Our Readers

The Story behind the Story.....6
No Enemy of the Vernacular, He.....10
"Dirty" Hands.....12
What Do They Intend?.....14
Why Clothing?.....14

Books and Reviewers

The Second Session. *Very Rev. Msgr. Joseph W. Baker*.....86

Will in Western Thought. *Hermes Kreilkamp, O.F.M.Cap., Ph.D*.....88

Israel's Concept of the Beginning. *Aurelian Scharf, O.F.M*.....91

Confession and Psychoanalysis. *Richard P. Vaughan, S.J*.....93

The Junkie Priest. *Paul M. McGlinchey*...94

Page

Questions Answered

By *Aidan M. Carr, O.F.M.Conv.*

They Practice B.C. Rectify Their Marriage?.....76
May They Keep Company?.....80
Was He Nodding in Class?.....82
General Delegation = Invalid Marriage....83
Speaking with a Penitent after Confession..84

Sermon Outlines on the Liturgy of the Sundays and Feasts

By *Cyprian Truss, O.F.M.Cap.*
St. Francis Friary, Blackstone Boulevard
Providence, Rhode Island

Feast of All Saints. *Heaven for Eternity*.70
Twenty-fifth Sunday after Pentecost. *Meditation*.....71
Twenty-sixth Sunday after Pentecost. *Apostolic Work of Good Example*.....72
Last Sunday after Pentecost. *The Second Coming of Christ*.....73
First Sunday of Advent. *Preparation for Judgment*.....75



Kenrick Seminary
St. Louis, Missouri

Wicks

liturgical pipe organs

are custom-designed to fit any church and any budget. Prices start at $4500.00. Send for free literature. Write to Department HPR.

Wicks Organ Company / Highland, Illinois

Pipe Organ Craftsmen since 1906

FOUR IMPORTANT NEW BOOKS

LIFE HEREAFTER

By JOSEF STAUDINGER, S.J. The substance of the Catholic faith on death, judgment, eternal life, eternal death, the biblical theme of sowing and harvesting, the mystery of predestination. It presents intelligently the answer of the revealed Word of God to man's quest for the meaning of life and to the enigma of life after death. It is made invaluable by its emphasis on the witness of Christ and the words of Scripture. $5.50

BROKEN LIGHTS

DIARIES AND LETTERS, 1951—1959

By IDA GÖRRES. Comments of an independent Catholic mind on people, conventions, literature, and contemporary Catholicism. Ida Görres reacts against a conventional Catholic upbringing but towards a deeper understanding of the Church. "... It is a great and simple gift she has made to the Church." —*Thomas Merton* $5.95

MARTIN LUTHER

A BIOGRAPHICAL STUDY

By JOHN M. TODD. A new approach in a Catholic appreciation of Luther. John M. Todd, noted historian, provides a balanced account of Martin Luther's life and the religious issues that infused it. "... The most ambitious attempt to bridge old hostilities belongs to Luther's latest biographer ..."—*Newsweek* *Illustrated* $5.75

THE PRIEST AND WOMANHOOD

By OTTILIE MOSSHAMER. Ottilie Mosshamer writes from a deep conviction, based on many years experience, of the need for a mutual understanding and genuine appreciation between priests and women. *The Priest and Womanhood* is the generous response of a dedicated woman. Her insights are both knowledgeable and constructive. $5.75

Wherever good books are sold

The Newman Press

Westminster, Maryland

Charter for Renewal

by
Robert
Hovda



Father Hovda is a member of the Board of Directors of The National Liturgical Conference and is editor of the Conference's quarterly, Liturgy. *He is editor and part author of* Sunday Morning Crisis, *and has had articles in* The Commonweal, Continuum *and* The Critic, *among other publications.*

THE CONSTITUTION on the Sacred Liturgy is a document for pastors, a charter of Church reform and renewal to delight the hearts of pastors. This is not to disparage the great contribution of scriptural, patristic and liturgical scholars to the enlightenment which made the Council's constitution possible. Nor is it to deny that it is a word of God addressed to the whole Church, which every member of the community of believers will eventually hail as the beginning of a spiritual renascence.

But we are priests and pastors. And its immediate appeal, its urgency, is clear to us, whatever have been our past feelings about liturgical innovations of one sort or another. Quite apart from our instinctive and emotional response to change, all of us with a pastoral charge have been conscious of certain problems in the mid-twentieth century which were absent or less pressing thirty years ago.

This is not the place to document this experience, which I believe is common. We hear the word "why?" in connection with aspects of Church life and Catholic custom never before questioned, aspects assumed as a kind of basis of operation in previous decades. Perhaps we could say that Catholics are no longer on the defensive; that habits, patterns of thought and action to which we had given no attention during the "siege," are suddenly noticed and scrutinized. Now that we are conscious not only of being accepted, but also of owing a contribution of witness and dynamism to the world God loves, we must find a source of formation and inspiration adequate to the task at hand.

The Constitution on the Sacred Liturgy is a manifesto (that isn't too strong a word) which speaks broadly to this pastoral problem. In it, the Fathers of the contemporary Church tell us that the sources we are looking for are (in school talk) the primary sources: scripture's saving events are celebrated. They tell us that our secondary and derived and interpretive materials, like all the works of human wisdom, are heavily conditioned by local and quickly-dated climates, controversies and concerns.

Pope John's fundamental optimism about the capacity of Christianity to challenge the creative energies of the twentieth and twenty-first centuries just as effectively and fruitfully as it

has done this in past ages is the happy keynote of the Second Vatican Council. There is no room here for cynicism about either the times we live in or the Church. If there are no sparks being generated, if communications have bogged down, it is not Jesus Christ who is at fault but our reading of him and our temporal incarnation of the good news about him.

This issue of *The Homiletic and Pastoral Review* presents a chapter-by-chapter commentary on the constitution. My task is to discuss the first chapter: "General Principles for the Restoration and Promotion of the Sacred Liturgy," and it is an awesome one. This chapter is the guide to the whole constitution; reveals its fundamental spirit and teaching. Priests must read and re-read this chapter, until it becomes part of us, of our thinking, of our vision. Meanwhile, using the headings of the constitution itself, a brief discussion of its loaded message may be of assistance. (Numbers in parentheses refer to sections of the document.)

THE NATURE OF THE SACRED LITURGY AND ITS IMPORTANCE IN THE CHURCH'S LIFE

In the midst of many praiseworthy efforts to restate the Gospel in contemporary terms—some of which state it out of existence (see Anglican Bishop Robinson's *Honest to God*)—the Council proclaims it with classic brevity in the first few sections of this chapter (5–8). The paschal mystery of Jesus' death and resurrection is the substance of our preaching. Our message is not one of human wisdom. Our teaching does not aim at making the task of the police force (e.g., of Mississippi, of the Third Reich, etc.) easier. We may even make it more difficult. No mere moralism or advice-from-the-experienced has a place in our pulpits.

Christ's death-resurrection, with its saving answer to human death and guilt and disunity, with its application to our concrete existences in the liturgy —this is the event which is Christianity, the means of our salvation. In that event the Church is born, and in the sacramental celebration of that event (the Mass, Baptism, etc.) the Church is constantly renewed and nourished (5, 6). Nowhere else can we look to find the Church's essential self; in no other Christian activity can we touch the very ground of the Church's being. Sunday Mass claims the pastor's efforts, his attention, his care in an absolutely unique way—more than *any* other aspect of his ministry.

In the parish Mass, Christ is present in his minister, under the signs of bread and wine, in the words of the Bible as they spring to life in liturgy, in the praying and singing congregation (7). Without diminishing our keen awareness of the "Real Presence," we must build up in our people a sensitivity to the full scope of that presence, to its reality in persons, community and Word. Only with such a sensitivity will our reform in public worship be grasped at a deep level. Only with this consciousness will we begin to apprehend the full meaning of the newly popular affirmation: "Christ acts through sacraments."

Lest anyone should assume that liturgical renewal stands somehow in isolation from the Church's missionary activity and the secular and temporal work of Christians, the constitution teaches that public worship is the fount of Christian power and summit of all activities (10). It does not exhaust the work of Christians (9, 12), but rather inspires and crowns it. Sacred and secular here find the key to their true re-

lationship. The sacred is not a fortress regularly attacked by the "world." It is Christ's humanity, totally at the service of the Spirit, working to bless and elevate and integrate all things into the "new creation." Sacred and secular are indeed distinct, but not in opposition to each other. They are distinct as the heart and the rest of the body are distinct, inseparable and with a vital connection.

EX OPERE OPERATO . . . OPERANTIS

Offered by the whole Church, head and members (7), public worship has an absolute primacy in the total life of the Christian community (10). The covenant upon which our salvation rests is renewed in the Eucharist and it is the normal channel of grace. Nevertheless, our assurance that Christ acts in the liturgy (*ex opere operato*) should not lead us to underestimate the necessity and importance of the dispositions of the faithful (11). Karl Rahner has said that it is an "inferior theology" which exaggerates the distinction between *ex opere operato* and *ex opere operantis* in the sacraments.

This notion is crucial to our current crisis and our current reform. Until we are convinced of it, liturgical reform seems too much like play-acting. So the Council Fathers drop a bomb:

> "Pastors of souls must therefore realize that, when the liturgy is celebrated, something more is required than the mere observation of the laws governing valid and licit celebration; it is their duty also to ensure that the faithful take part fully aware of what they are doing, actively engaged in the rite, and enriched by its effects" (11).

Pastors have sensed this, but, until the constitution, with a certain uneasiness, a feeling that it is somewhat heterodox to suspect that the law, rubrics, etc., do not fully describe the duty of him who presides at liturgical celebrations. It is a *dual* responsibility we have to deal with, and its implications challenge the pastor's resourcefulness in new and perhaps startling ways. Now he must know something of the congregation's awareness, its psychological reactions, its response to the formative impact of our services of public worship. Here, as in the entire constitution, the person, every person, comes back into his own, after a long preoccupation with all those objective realities to which he is properly subject. "The Sabbath was made for man," our Lord teaches us again through the Council's ministry.

Private prayer is encouraged rather than superseded by a living liturgy (12). The more meaningful our experience of the Christian Mystery in the services of the Church, the more total will be our spiritual sacrifice, our inner and always oblation. And, if public worship inspires and guides private prayer, it must also be the norm of popular devotions (13). Bishop and pastor are obliged, therefore, to examine those popular devotions now in use and to discontinue any forms which do not exhibit the relationship to the liturgy here described.

VARIETY

This section speaks of "devotions proper to individual Churches" and, in so doing, restores to prominence the notion of the local Church. The universal Church is made up not only of individual members but also of individual Churches. This concept is tremendously important for the health and development of the liturgy and, indeed, of the Church in general. Liturgical variety and adaptability (discussed later) find here a sound theological basis.

THE PROMOTION OF LITURGICAL INSTRUCTION AND ACTIVE PARTICIPATION

"Full, conscious, and active participation in liturgical celebrations" (14) "is demanded by the very nature of the liturgy." One could not frame a stronger statement of our present sickness and the task which lies ahead. The pastor's minimal job is to involve his congregation vocally in the liturgy as we have it now and as it is revised and evolved in the future. This is no mere matter of technique, of satisfying different tastes (e.g., alternating "participated" and "non-participated" celebrations), of pragmatic considerations. It is the "nature of the liturgy" which is at stake.

He who does not take such a "full and active participation" is unfaithful to his baptismal commitment. What else can one make of the flat declaration: "Such participation by the Christian people as 'a chosen race, a royal priesthood, a holy nation, a redeemed people' is their right and duty by reason of their baptism?" So this is the aim "to be considered above all else." This is the aim of pastoral activity, one which can be achieved only if "pastors themselves, in the first place, become thoroughly imbued with the spirit and power of the liturgy, and undertake to give instruction about it."

Pastors, like the rest of the Church, have been formed by and habituated in a liturgical practice which runs counter to the "very nature of the liturgy." This is a fact of life and to recognize it is to blame no one. So the next several sections of the constitution are devoted to a program for training the future clergy and for retraining those of us already ordained. A competent preparation in liturgical science for professors and teachers (15), a superior place for liturgy courses in seminaries and houses of study and the integration of the entire curriculum in relation to them (16), a model asceticism and practice of the liturgy in the same institutions (17), the use of "every suitable means" to acquaint working clergy with the principles of liturgical science and to enable them to experience these in their own worship life (18)—these mandates show the tremendous concern of the Council Fathers that the leaders of the Church's worship should themselves both understand and live the message of the constitution.

The test of whether we take the Council's teaching seriously is not only the extent to which our parishes presently practice active participation, but also how fully we are committed (through retreats, deanery meetings, refresher courses, study weeks and days) to this training of priests for the revolutionary pastoral task here outlined. When bishops and superiors implement these requirements we shall be in a position to carry out the constitution's next mandate: to "promote the liturgical instruction of the faithful, and also their active participation in the liturgy both internally and externally" (19). Such a promotion is a primary pastoral duty, the same section declares, and one to be fulfilled by example as well as by word. We cannot teach the constitution to our people if we continue to pray our breviaries while we are physically assisting at a public Mass. Broadcast and televised services are to be models of liturgical celebration (20).

Both we and our people must be convinced of the reformability of the rites of the Church. Theoretically we have no difficulty with this concept. We know that the liturgy "is made up of immutable elements divinely instituted, and of elements subject to change"

(21). And we know that the latter can be outmoded or even unfortunate in their origins. But, practically, we instinctively react against such change. We inherit the modern experience of a liturgy more static, uniform and inflexible than the Church in earlier epochs ever knew.

The Church on earth is not the perfect and ultimate kingdom of God. It is the sign of that kingdom, a sign whose glory is not impaired by admission of human frailty and human mistakes. It is the seed of that kingdom, growing, progressing, by cultivation and pruning, toward fulfilment and perfection—never satisfied that all is well and that the new creation is complete. So the Council directs that "both texts and rites should be drawn up so that they express more clearly the holy things which they signify" (21)—to facilitate both understanding and participation.

GENERAL NORMS

The power of the Holy See over liturgy we take for granted. The important thing to note here is the recognition that the regulation of liturgy belongs also to bishops and to "territorial bodies of bishops" according to law. Again the concept of a universal Church made up of member Churches is implicit, and the pastoral character of the episcopal office is underscored. A warning that no individual, priest or otherwise, may reform the liturgy on his own concludes section 22.

Another general norm of reform involves not authority but procedure. Careful scholarly investigation—"theological, historical, and pastoral"—must accompany experiment and experience as preparation for revision and reform. "Innovations" are not forbidden, but they must not be arbitrary, must be seen to be necessary, should grow organically from existing rites (23). The constitution specifically encourages bishops to authorize experimentation, without which it will be difficult for them to fulfill their duty in recommending adaptations. Perhaps most important in this part of the chapter is section 24. The biblical substance and foundation of Catholic public worship is affirmed in the strongest terms. Without the "essential" promotion of the knowledge and love of the Bible, liturgical reform is meaningless.

NORMS DRAWN FROM THE HIERARCHIC AND COMMUNAL NATURE OF THE LITURGY

These sections develop the social dimension of liturgy and the various functions of different members of the community. First, public worship is communal—it is *common prayer*. We have tended to view liturgy as a social occasion for private prayer, a background or setting against which we can pray individually. That is why we have in many places practiced the curious custom of halting the Mass so that we could "pray" for something—the dead, vocations, etc.—with a "Hail, Mary" or an "Our Father." It is impossible to keep liturgical ignorance a secret. We give ourselves away every time.

The sacramental rite, whether it is the Mass or Baptism, is itself prayer—distinct from private prayer precisely because of its communal character. This should always be evident in its celebration. We no longer have a choice between celebration involving the "active participation of the faithful" and one which is quasi-private—the former *must* be preferred (27). And in this social prayer, celebrant, choir, readers, commentator, congregation have distinctive parts, each of which contributes to the prayer. Historically, the celebrant has greedily crowded everyone

else out of the picture and out of the action. This is no longer permissible (26–32). Distinctions of office and function are to be strictly communitarian and liturgical; shameful exhibitions of wealth are forbidden. All of this means that when a reader reads a scripture lesson, everyone else listens—they do not read it for him, or with him. And when the celebrant prays the eucharistic prayer (canon), everyone else listens, mentally joining his thanksgiving and offering: they do not usurp his place as president of the assembly. And when the congregation says "Amen" or another response, the celebrant keeps his mouth shut, waiting for their assent and support.

NORMS BASED UPON THE DIDACTIC AND PASTORAL NATURE OF THE LITURGY

Which parts of the liturgy are meant to teach God's holy people? The constitution says that to ask such a question is to misunderstand our public worship. The whole liturgy is our teacher. "Not only when things are read 'which were written for our instruction,' but also when the Church prays or sings or acts, the faith of those taking part is nourished and their minds are raised to God . . ."(33). We cannot emphasize too much the constitution's insistence from beginning to end on the didactic character of the whole Mass, the whole rite of Baptism, the whole rite of Anointing the Sick, etc.

Consequently, the Council instructs those involved in the revision of our services to see that the rites are "distinguished by a noble simplicity; they should be short, clear, and unencumbered by useless repetitions; they should be within the people's powers of comprehension, and normally should not require much explanation" (34). A commentator will still be useful in the future, reformed liturgy (although, be it noted, the liturgy will from now on be a living, developing thing and no particular reform will be crystallized), but he will not have as much to do as he has at present. More of the Bible will be read publicly at Sunday Mass (35). The constitution's emphasis on the importance of the Word of God should, of course, be made visible in sacramental worship by a large, well-bound Bible, beautifully-designed lecterns or ambos, and carefully rehearsed reading. "The sermon is part of the liturgical service" and is never to be considered a mere commentary or adjunct or appendix. Organically bound to the rest of the rite, "its character should be that of a proclamation of God's wonderful works in the history of salvation."

We might pause here for breath. Every one of these paragraphs and sections involves the prospect of so much pastoral work that it is apparent our whole traditional line-up of parish duties and scheduling has to be revised. If we are to meet the challenge of this document, it is clear that a number of our present duties will have to be assumed by laymen in the parish. But we can thank God for this, too. The Council is helping us rediscover the meaning of the ordained ministry. The rest of this section legislates concerning commentaries during public worship and encourages Bible services—a form of popular devotion which corresponds to the norms of section 13.

Even a word of God to men is conditioned in a sense by the human condition. Section 36 makes the best of a bad situation. Every principle laid down by the constitution thus far assumes and requires a liturgy immediately intelligible to the people. But we have a strong Latin tradition. After an acknowledgment of that tradition

in the first paragraph, the rest of this section goes on to set the norms for an extension of the use of mother tongues. The territorial group of bishops (according to Pope Paul's *motu proprio,* the national conference of bishops in each country) must make the decisions in this matter, approving translations and obtaining the confirmation of the Holy See. As a result of the American hierarchy's decision, we shall soon (some dioceses are already doing so) be employing the mother tongue for much of the Mass and in the other sacraments, although the most important prayers (canon and collects) remain in Latin for the time being.

NORMS FOR ADAPTING THE LITURGY TO THE CULTURE AND TRADITIONS OF PEOPLES

It is not the people who must be bent and twisted and compressed to fit into the liturgy. They must believe, they must have faith, they must say "yes" to the Gospel. Beyond that, it is the liturgy which should adjust to them. The liturgy must serve them as an epiphany of Christ and the effective communication of his message and his grace. Sections 37–40 state the principles governing adaptation to the culture and traditions of different peoples, different cultures and backgrounds. It is interesting to note what these principles require in terms of representation and communication in the Church, between people and their pastors and their bishops—both ways. The Holy See and the bishops' conferences must be in a position to listen to the needs and feelings of the people before they can decide the kind and extent of adaptation necessary in any given area.

The restoration of liturgy to its place of primacy in the Church also serves to clarify the role of bishop and of priest. The Catholic notion of episcopacy (in distinction, say, to the Methodists' administrator-bishops) is that of a pastoral and sacerdotal order. Administration is incidental to the bishop's essential function. All "must be convinced that the pre-eminent manifestation of the Church consists in the full active participation of all God's holy people in these liturgical celebrations, especially in the same eucharist, in a single prayer, at one altar, at which there presides the bishop surrounded by his college of priests and by his ministers" (41).

In a sense, the diocese *is* the visible Church, but the bishop cannot preside everywhere Christians gather for the Eucharist or other common prayer. So the parish *represents* the visible Church, and what is said about the bishop as president of the worshiping community, as first and foremost *priest,* obviously applies to his vicars, the parish priests, also. It is not when we are presiding at a meeting of the board of Trustees that we clergy discover our real office, but when we are presiding at Sunday Mass. The liturgical revival will blossom only when we learn to *preside,* as part of a wholly active and vocal community. Nor will the congregation possess an awareness of its own identity and solidarity until "efforts to encourage a sense of community" are persistent and effective apart from, as well as in its worship (42).

THE PROMOTION OF PASTORAL-LITURGICAL ACTION

"Zeal for the promotion and restoration of the liturgy is rightly held to be a sign of the providential dispositions of God in our time, as a movement of the Holy Spirit in his Church" (43). What we have regarded, perhaps, in the past as a "special apostolate" (like that to the sick or to the handicapped), the Council definitively classifies as a work

of the Holy Spirit in the whole Church and an essential function of the whole Church and of its pastoral ministry. None of us is any longer on the "outside" of this movement. We are all inside—effective or ineffective, quick or slow, happily or grudgingly, we are "liturgists." So the final sections of the chapter prescribe commissions of experts (lay and clerical) to aid the bishops and all of us in meeting the serious obligations spelled out in this constitution, and national institutes for pastoral liturgy as training centers (44). In addition to the national commissions and institutes, diocesan or inter-diocesan commissions for liturgy, music, art are also commanded as essential tools of the renewal.

The first chapter, then, is no little set of laws or rules or rubrics to be noted and complied with. It is a call to a conversion of mind and heart whose significance for our people and their knowledge and love of Christ, for the ecumenical reconciliation of divided Christians, and for our whole concept of priesthood and pastoral ministry simply cannot be exaggerated.

"Listen, Read, React"

The Bible must come to be recognized not as another meditation book but as the expression of, and meeting with, God himself, Father Thomas E. Leavey told a study group on the laity recently, at the 25th Annual Liturgical Week in St. Louis.

This is a fact that many Catholics have yet to realize, Father Leavey said. He is chaplain at the Kansas City, Mo. Art Institute.

The priest said he once offered a class a choice of spiritual readings, including the Book of Jeremiah. No one, he said, chose the Old Testament Book.

While more of his students indicated that they read the New Testament, "I do get the impression that Sacred Scripture is not the dynamic force that it should be in the spiritual life of Catholics."

Catholics should know there are "two banquets," Father Leavey said, "One the banquet of the Eucharist and the other the banquet of the Word . . . Both unite us with the Redeeming Christ."

The current personalist emphasis in Catholic theology has helped restore the idea of the Scripture as a dialogue between God and the reader, Father Leavey said.

"After the Protestant Reformation, Catholics approached the Bible as a source book for doctrinal proofs, as a series of ex cathedra *pronouncements," he said.*

"But the book itself was not written as a reference book for apologetic arguments. The Word of God is not dead, but 'the Word of God is living and effectual and keener than any two-edged sword,'" he continued.

God's presence in Scripture is a mystery, he said, and is parallel to the mystery of the Incarnation.

"In Scripture God takes human form in the written Word, inspired by the power of the Holy Spirit.

"The narrow definition of inspiration as an act of the Spirit that was operative only when the Books were written, guaranteeing their inerrancy, does not take into account the continual action of the Spirit," he said.

Rather, he said, "the Spirit moves us to respond to the communication from God just as He moved the author to write the text in the first place."

Catholics must "listen, read and react" to the Bible just as they do in a human conversation, Father Leavey said.

"This does not mean that a purely subjective approach to the reading of Scripture is recommended. Scientific study . . . will often be necessary to open for us the real content of God's revelation," he said.

At the same time, he said, "faith carries us beyond a mere analysis of the text and catches us up in the whole rhythm of the Spirit who inspired these words."

Father O'Shea, former professor of Liturgy and Church History at St. Mary's Seminary, Roland Park, Baltimore, is now spiritual director at the Theological College of The Catholic University in Washington. Among his works are: The Meaning of Holy Week *and* The Worship of the Church.



by William O'Shea, S.S.

The Most Sacred Mystery of the Eucharist

THE PURPOSE of this article is to discuss the second chapter in the Constitution, which deals with the central action of the Liturgy, the Mystery of the Eucharist. Obviously this important chapter cannot be adequately treated within the limits assigned to it. The best we can do is to indicate the spirit of this section of the Constitution and comment briefly on some of the main points.

The first point that we must notice about Chapter Two is that it forms part of a whole, and cannot be isolated from the rest of the Constitution and particularly from the first chapter, which lays down the general principles guiding the reform of the liturgy as a whole. Many of these principles are implied in the second chapter even when they are not directly mentioned. The principle, for example, that "the liturgy is the summit of the Church's activity and at the same time the source from which she draws her whole life" is true especially of the Mystery of the Eucharist. The pastoral orientation of these general principles also finds its fullest practical expression in this second chapter.

The general norms and principles that have the greatest bearing upon the celebration of the Eucharist are found in numbers 26 to 34 of the first chapter, beginning with "Liturgical services are not private functions *but are celebrations of the Church* which is the sacrament of unity, namely the holy people united and ordered under their bishops."

It is not too much to say that this is the key sentence in the whole Constitution. The liturgy is the affair of the whole Church; it "pertains to the whole body of the Church, manifests it and has effects upon it." I say that this is the key-sentence because once you grasp this simple truth everything else follows it and flows from it. No one will have to tell you, for example that the people should take an active part in the liturgy, or that every Mass where the people are present should be a community Mass in fact as well as in theory. On the contrary you will be impatient with any other situation. The anomaly of a Sunday Mass in which the congregation has no active part will strike you immediately and with crushing force.

Before we can understand why we must participate in the Mass we must understand what the Mass is and we must understand what *we* are. That is why the chapter on the Eucharist begins with a brief summary of the Church's teaching on the Mass. It tells us that the Mass is the "Eucharistic sacrifice of the body and blood" which Christ instituted at the Last Supper" to perpetuate the sacrifice of the Cross throughout the centuries until he should come again." He entrusted this sacrifice to his beloved spouse the Church to be "a memorial of his death and resurrection, a sacrament of love, a sign of unity, a bond of charity, a paschal banquet in which Christ is eaten, the mind is filled with grace, and a pledge of future glory is given to us."

FILLING IN THE GAPS

Notice first of all how complete and many sided this teaching is. Normally we are told that the Mass is the sacrifice of Christ, that it is Calvary all over again and so on. All that is true, but it is incomplete. It doesn't tell the whole story. The Constitution on the other hand fills in the gaps and gives us a more complete and rounded-out picture. The Mass is not only the memorial of his death, it is the memorial of his Resurrection as well. It perpetuates the sacrifice of the Cross, which means that it is Calvary, but Calvary as completed and accepted by the Resurrection and the Ascension.

But not only is it the sacrifice of Christ, it is the sacrifice of the Church too. It is a sacred rite entrusted to the Church, which makes it possible for the Church, in offering it, to make Christ's sacrifice her own. More than a sacrifice, it is a sacrament, a sacred rite, an act of worship, a sacred sign of unity and a bond of charity. It is in short a sacrificial meal: "A paschal banquet in which Christ is eaten."

As it appears in the Constitution then, the Mass is preeminently a corporate community affair. It is a service, something done by the whole Church. Taken as a whole it is a worship-service: "one single act of worship" as the Constitution says. (56) We might say that while it is one act of worship, this worship attains its greatest intensity in that part which the Constitution calls the Eucharistic Liturgy. All prayer partakes of the nature of sacrifice; for that reason it is called by the psalmist the "sacrifice of praise." Since the Mass is a service of prayer it is a sacrifice from beginning to end, but this is more true of some parts than of others. We must see the whole Mass as a unit to understand it at all. The two parts that go to make it up are so intimately connected together that they form but one single act of worship, and we call that single action by one single name: the Sacrifice of the Mass. It is this one single

act that the *whole* Church does and by doing it offers worship and sacrifice to God.

A COMMUNITY CELEBRATION

Because this is so "The Church earnestly desires that Christ's faithful, when present at this mystery of faith, should not be there as strangers or silent spectators; on the contrary, through a good understanding of the rites and prayers, they should take part in the sacred action conscious of what they are doing, with devotion and full collaboration." (48) Because it is essentially a community celebration it should be made to look like one. Gone are the days when we thought of the Mass as something done by the priest, with no assistance other than that provided by the server. Now everyone, priest, server, people, has a part to play in the celebration. The Mass is, in the best sense of the word, a community project. The Mass is the sacrifice of the Church, and the Church is the congregation of the Faithful, the assembly of the baptized, who are called by their baptism to offer worship. Specifically, it is this present congregation gathered together here and now.

Because it is the sacrifice of the Church it is the concern not of one or two, but of all who are present. Nor does this mean, as some priests seem to fear, that the congregation "takes over." On the contrary, the worship of the Church is the worship of a hierarchically organized body. It is a community service but it is always under the leadership of the priest. From beginning to end the priest presides over the celebration, guides and directs it. So much is this true that without his effective cooperation, especially during the actual celebration, the community Mass will not be a success at all. That's why he especially must be deeply imbued with the spirit of the liturgy. *"Oportet praesse."* The priest must provide the leadership, as the ordination rite itself reminds him, referring precisely to his role as the one who presides over the liturgy.

When we say then that the Mass is to be a community action we mean simply that it is a concerted corporate action where "each person, minister or layman who has an office to perform, should do all of, but only, those parts which pertain to his office by the nature of the rite and the principles of liturgy." (28) Spelling this out a little more, the nature and the structure of the Mass-rite demands that the priest pray and the people respond; it means that certain chants and hymns belong to both priest and people; that neither does the part that belongs to the other. Above all it means that no one is to be *excluded* from doing what he has a right to do.

OFFERING OF SELF

It is very important to notice that the Constitution is not speaking of a merely external participation; you can have that without any real participation at all. Throughout the Constitution the stress is upon "active participation"—and that is primarily interior. "Through a good understanding of the rites and prayers they should take part in the sacred actions conscious of what they are doing, with devotion and full collaboration." (28) And again, "they should give thanks to God; by offering the immaculate victim, not only through the hands of the priest, *but also with him, they should learn also to offer themselves . . .*" (48) The great preoccupation of the Constitution is that the Mass will "be pastorally effective to the fullest degree," in other words, that it will be a real spiritual

experience for all who take part in it, drawing them more closely to God and to one another, deepening their awareness of what they are by their baptism: the Sons of God, members of Christ, and co-heirs with Him of the Kingdom of Heaven.

This consideration governs all the provisions of the chapter on the Eucharist. This is why the Council insists that every thing necessary be done to bring the liturgy to life and to make it more effective upon the lives of the faithful. To that end alone the rite is to be revised in such a way that "the intrinsic nature and purpose of its several parts may be more clearly manifested, and that devout and active participation by the faithful may be more easily achieved." (50) Elements which with the passage of time have suffered injury through accidents of history are now to be restored to the vigor they had in ancient times, and other elements that have been added to no great advantage are to be discarded. In general the Mass-rite is to be simplified so as to allow the full impact of the liturgy to be felt, and so that the clean lines of the structure will stand out.

The Constitution therefore admits that all is not well with the Mass-rite as it now stands, and that very admission is itself a great gain. To many of our contemporaries both inside and outside the Church, the Mass appears to be a kind of sacred pageant; in the course of time it has undergone what can only be called fossilization. It needs new life and spirit. Paradoxically, that new life and spirit can only come from a return to the sound traditions of the past. The whole history of the Mass shows that during the first centuries the people were keenly conscious of their part in this action. During that time the signs really spoke to them, they understood the scriptures that were read to them in their own language, they were able to follow the prayers and respond to them because they too were in the language of the people. Finally, they were able to take part in the hymns and chants for the same reason. The rites were simple and uncomplicated and therefore easy to follow. In short, we can safely say, without painting too idealistic a picture, that everything that could help to make the Mass a true community action, popular in the best sense of the word, was there. As a result their worship was, by comparison with our own, free, spontaneous and meaningful.

A MEANINGFUL MASS

When we reflect upon this we can see that the "changes" everyone talks about are not really changes at all; they are *restorations* aimed at making the Mass mean something, making it do its work, making it be itself, and what Our Lord intended it to be. If we had time we could go in to greater detail about each one of these restorations. We could speak of the greater place that is to be given to the reading of the scriptures, as it was in former times, so that richer fare may be provided for the faithful at the table of God's word. We could speak of the revival of the authentic concept of the homily as part of the liturgy and as the exposition of the mysteries of the faith from the sacred text itself; of the restoration of the good old Christian and Catholic practice of praying for one another during the celebration of the Mass; of the introduction of the language of the people for the first time on a general scale in over a thousand years; of the partial restoration of communion under both species; of concelebration, which makes so much more sense than multiple individual celebra-

tions when many priests are gathered together.

We could speak of every one of these in detail for they are all significant, they all call for extended treatment. But this much can be said of them all, whether taken singly or as a whole: they show that the Council has done all in its power to give us once again a living liturgy, one that answers to our needs and that can become a powerful instrument for the renewal of the Church, provided that we put it into practice in the spirit that animated the Fathers of the Council when they gave it their approval, with no other thought in mind than the spiritual welfare of the Church, and the "building up of the body of Christ."

Each to His Own Task

As in the liturgy, so in the liturgical movement: each has his proper role—he should do all of, but only, those parts which pertain to his office. You are priests, or religious, or laity, or guests. We are grateful for the presence of those not of our faith, and in you we are reminded of our shared concerns, our common efforts in the praise of God our Father. The priests and religious present have a mutual duty, to understand and to teach the liturgy. Besides the priest's role in the service of the Word and the Eucharist, he has perhaps this new task, not to confuse a homily with an old-type sermon. Too often the sermon came out of a book, or off the top of his head. A homily comes out of the Mass itself. A special responsibility for sisters and brothers is to realize that after the diocese, the parish is the true liturgical entity. The "sense of community" which is so vital is nourished primarily, not in the faculty-house, nor the school, nor the convent chapel, but in the parish church. There need be no revolution here, nor a breaking up of traditional images or chapel altars. All that is needed is a due sense of proportion. Liturgy in the parish church is more than just in a central location. It is the ordinary source of the Church's power. It is the ordinary climax of the Church's efforts.

—From the address of Archbishop Paul D. Hallinan of Atlanta, given at the 25th National Liturgical Week in St. Louis.

Pastoral Renewal: The Rites of the Sacraments

by John E. Corrigan

THE DECISION of the American bishops to use English in the celebration of all the sacraments except Holy Orders, beginning September 14th, is among the first fruits of the Second Vatican Council's call for sweeping reforms in the rites of sacraments. Although not the most significant of the changes under discussion, it will remain, until the work of the post-conciliar commissions is approved, the most striking for priests and people alike. It will also offer a great challenge. For the extended use of English in the sacraments brings with it real perils. If the sacraments are celebrated now in the same manner as before, when the Latin veil cast a shadow of dull incomprehensibility over the sacred acts, the advantage of the mother tongue will be an illusion.

The Constitution on the Liturgy is explicit on this point: "Pastors of souls must therefore realize that, when the Liturgy is celebrated, something more is required than the mere observation of the laws governing valid and licit celebration; it is their duty also to ensure that the faithful *take part fully aware of what they are doing, actively engaged in the rite, and enriched by its effects.*" (11)

In the third chapter of the constitution, dealing expressly with the sacraments, the Council Fathers sketch out a more thorough-going program for the reform of rites than the use of the vernacular. "The rite for the baptism of infants is to be revised . . ." "The rite of confirmation is to be revised . . ." "The rite and formulas for the sacrament of penance are to be revised . . ." And so it goes down the list. But these are for tomorrow.

The constitution meets today's needs by its clear statements on the purpose of the sacraments and the principles regarding their celebration. "The purpose of the sacraments is to sanctify men, to build up the body of Christ, and finally, to give worship to God." (59)



Father Corrigan is a member of the Liturgical Commission of the Archdiocese of Washington and serves on the Executive Board of the National Liturgical Conference. His articles on religious education and on the liturgy have appeared in America, Worship, *and other magazines. Father collaborated on the chapter on the sacraments in* The Priest's Guide to Parish Worship.

The first is the most obvious—the sacraments are sources of grace. Lest we stop there and view the sacraments almost as mechanical sources of infallible grace like to spiritual slot machines, the bishops of the council highlight two lesser understood purposes. In view of their social and public nature, the sacraments are community acts which "build up the body of Christ." They are also acts of worship. When the ceremonies have meaning, worship acts, as Father Roguet, a popular French commentator on theology says, "excite piety, suggest the mystery of God, raise up the soul, and give it a sense of consecration instead of being confined to a mechanical administration, or unintelligible incantations."

The principles governing the celebration of all the sacraments are to be found in the constitution. They are:

a. The sacraments are the actions of Christ;
b. They are sacred signs;
c. Instruction should precede and accompany their administration;
d. They should be actively participated in.

Sacraments are human signs by which Christ acts through the ministry of the Church for man's sanctification. Christ is so present by his power in the sacraments "that when a man baptizes, it is really Christ himself who baptizes." (7) They are to be viewed not as things but as the acts of Christ. They should be celebrated and not merely distributed.

As human signs they should be allowed to signify the work they do. We must avoid all that would devalue the external rite or treat it as unimportant. Our manner of celebrating and our attention to these rites preaches eloquently about our belief in Christ and his present activity in our midst.

The Constitution on the Liturgy, echoing the Roman Ritual, underscores the importance of instruction on the occasion of each sacramental celebration in order that the people understand the full meaning of the rites. Thus, the best occasion to teach about baptism is at the time of its celebration. This instruction will be most fruitful when the sacramental celebration is participated in by all present. This is clearly the call of the liturgical constitution—for intelligent and active participation not only in the Mass but in the sacraments also. "Whenever rites . . . make provision for communal celebration involving the presence and active participation of the faithful, this way of celebrating them is to be preferred . . . This applies a special force to the celebration of the Mass and the administration of the sacraments." (27)

To translate these principles into actuality is the job of each parish priest. There should be little stereotyped pastoral practice. Like charity, of which it is an expression, pastoral activity is always inventive. The following suggestions are offered to help implement the spirit of the constitution in parish life.

BAPTISM

Since the sacraments, like the Mass, are acts of worship, everything should be done to celebrate them with as much community presence and participation as possible. This is especially true of baptism, which is often viewed as a private rite attended by the priest, godparents, and parents.

Baptism is the sacrament of a new birth giving life in Christ. By it, Christ's saving acts of death and resurrection are made real and personal for the baptized who dies to sin and rises in Christ's own life. By "putting on Christ," the baptized is made a mem-

ber of a visible community with a right to share in its Christian life and worship.

The ideal time of baptism is when the largest number of persons can be present. The priest should give positive encouragement to parishioners to make this sacrament a true community celebration. One effective way of bringing out its social aspects is to celebrate it at least once a year when the Christian community gathers for Mass or another devotion.

At the customary weekly baptismal ceremony care should be taken that all present understand what is occurring and take part as fully as possible. In accordance with the directives of the Roman ritual and the Constitution on the Liturgy, an instruction before the sacrament is an effective preparation for a meaningful celebration of the sacrament. It could commence with an appropriate hymn, a reading from Sacred Scripture, such as the Exodus account, and a brief instruction on the life-giving symbolism of the waters of baptism. A proper carrying out of the opening ceremonies at the Church door or in the vestibule with a procession to the baptistry is a lesson in itself.

Discreet comments during the ceremony explaining the meaning of the rites and symbols add to their intelligibility. The custom of the baptismal robe as representing the robe of immortality through Christ's resurrection is surely to be preferred to the little pocket handkerchief or towel often used.

On Ascension Thursday the paschal candle should be moved to the baptistry to serve as an effective reminder that baptism is an Easter feast, bringing to us the risen life of Christ. The baptismal candle lighted by the godfather from the paschal candle in the baptistry symbolizes what has occurred sacramentally. The light from Christ has come to be the light for the baptized.

Parents should be instructed concerning the proper choice of godparents for their ability to fulfill their roles as a support of the child's Christian life. Obviously, they should be authentic Christians who will be in touch with their godchild throughout his life, insofar as this can be foreseen.

The blessing of a mother after childbirth, which is the Church's prayer of thanksgiving for birth and health, could most appropriately be given immediately following the baptism

CONFIRMATION

Historically, confirmation is the second step of Christian initiation, completing the effects of baptism and revealing a fuller gift of the Holy Spirit to the baptized. As baptism enables us to share in the priesthood of Christ and in offering the Eucharist, confirmation extends and completes these powers. Thus the confirmed Christian, by giving witness to the death and resurrection of Christ through his active participation in the sacred banquet, has within him the spirit of Christ which strengthens him to bear true witness to his faith throughout his life.

In the parish community today confirmation is the occasion of the bishop's visitation to the parish. In preparation for this sacrament the faithful should be instructed that "the bishop is to be considered the high priest of his flock, from whom the life in Christ of his faithful is in some way derived and dependent." (41). After an entrance hymn sung by all, the bishop should have an opportunity to offer instruction on the sacrament, directly or in a dialogue with those to be confirmed. In order for full participation to be effective, booklets ordinarily will be needed. All

should respond to the bishop's prayers, and the candidates for confirmation should individually say their "amen" to the signing with holy chrism.

Candidates should be taught that the historical significance of the touch on the cheek is a token of the ancient kiss of peace. It symbolizes the unity of love among all Christians of the diocese linked to their spiritual father.

The Council Fathers point out that baptism, confirmation, and the Eucharist are the three sacraments of Christian initiation. The constitution proposes that this three-step "making of a Christian" should be taught on the occasion of confirmation by renewing baptismal vows before the ceremony and by celebrating confirmation, whenever possible, during Mass.

PENANCE

If there is difficulty in teaching the social nature of the sacraments of initiation, it is only a shadow compared to the problem of conveying the community aspect of the sacrament of penance.

Probably no one sighs for the days when publicly committed sins were confessed in public, but in some way priests must try to communicate the trust that confession and absolution have their first effect, as St. Thomas taught, in reconciling the sinners with the whole Church. We are restored to God's grace within and through the community of faithful from whom all our sins had separated us.

One way of teaching this aspect of the sacrament would be through a Scripture celebration on a special occasion in preparation for actual confession. It could begin with an entrance hymn, a reading from Sacred Scripture (e.g. The Prodigal Son), a brief homily, and a conducted and appropriate examination of conscience. Then confessions would be heard in the usual way with as many confessors as possible available. The penitents could recite together a prayer as part of their penance to conclude the ceremony. Ordinarily on occasions like this the confessors would not give each penitent an exhortation since the ceremony at the beginning would take its place. It would seem useful to have some adaptation of this ceremony in those parishes which hear all the children's confessions before first Friday. It would illustrate that confession is worship and that the sacrament has a social dimension.

Mystici Corporis has taught us clearly the usefulness of confessions of devotion. It is the task of the priest, however, to instruct the people to use this sacrament fully. Certainly the average "grocery list" confession is often impersonal, unrealistic and can be of little service in helping the penitent resolve for better Christian living. Nor can it aid the priest in speaking relevantly to the penitent. Banal exhortation will be the natural response to a depersonalized list of sins. The penitent is not coming to a courthouse to pay his spiritual fine but to meet Christ—as both friend and judge. Penitents should be urged to relate their examination of conscience to their real life—to confess faults with some indication of their causes and to speak briefly concerning their resolutions regarding fuller Christian living.

The priest, on his part, should not use the confessional as the place for detailed spiritual direction. In accordance with the Roman ritual which makes instruction a part of the administration of every sacrament, he should recognize that brief spiritual direction is inherent in the full idea of penance. Every opportunity should be adopted to direct penitents away from exclusive concern

with their spiritual perfection and open them to their role in a serving Church. Some penances other than the traditional "five and five," selected with discretion, could direct those penitents who would not suffer anxiety in fulfilling such personal and related penances as almsgiving for sins of avarice or acts of kindness toward those to whom the penitents have spoken uncharitably.

With the permission to absolve in English there arises the question of when the act of contrition is to be said. Presently the conclusion of the sacrament is indeed strange and somewhat cacophonous. The important words of forgiveness in Latin—the divine pardon —are intermingled with the penitent's seeming counterattack with an expression of sorrow for sin.

In the instruction on the sacrament it could be proposed that the penitent make an act of contrition at the end of the examination of conscience before entering the confessional. Another simple solution would be for the penitent to conclude his confession with a personal expression of sorrow. An example would be: "I am truly sorry for all my sins and particularly for my lack of patience with my family during the past week." It would not be necessary for the penitent to recite another act of contrition at the time of absolution. Instead he would listen attentively to the words of forgiveness. We could emulate in penance the recently established practice of reciting "amen" before receiving communion and answer "amen" to the words of absolution. Only the briefest of instructions would be needed to encourage penitents to sum up in this single word their sorrow and amendment—their assent to this sign of Christ's forgiving love.

CHRISTIAN MARRIAGE

When parishioners come to make arrangements for marriage, it is a privileged opportunity to explain the responsibilities connected with their acceptance of this new state of life. In areas where a series of conferences for the engaged are offered on the diocesan, deanery, or parish level, the priest should strongly urge the couples to attend. Retreats or days of recollection for the engaged also afford appropriate opportunities for this important preparation.

If these opportunities are unavailable, the priest should endeavor to make clear the Christian and sacramental character of marriage. Historically, the sacrament is far from being any blessing on a civil license. Through the sacrament, Christ indissolubly unites two baptized persons in a mutual and sanctifying gift of self in the image of the union of Christ and his Church for the growth of the people of God.

Priests may wish also to give to the formal engagement an added blessing through the solemn engagement service which consecrates the mutual promises of the couple without making them final.

At the wedding itself, the priest should enable the congregation to be true witnesses by the elemental step of making sure they hear the service. Every effort should be made to encourage the couple to make their responses audible. Often the use of microphones is necessary.

At the nuptial Mass, participation by the congregation is most appropriate by both prayers and hymns and in sacramental reception. The idea that this is the couple's Mass alone is a notion to be gently replaced by a broader understanding of the nature of the liturgical action. Scripture readings and brief homily are recommended by the constitution and will add to the solemnity and intelligibility.

ANOINTING OF THE SICK

The Council has given specific directions concerning the purpose of this sacrament by stating that "Anointing of the Sick" is a better name than "Extreme Unction." The constitution pointed out that "as soon as anyone of the faithful begins to be in danger of death from sickness and old age, the fitting time for him to receive the sacrament has certainly already arrived." (73) The prayers in the ritual make clear that this is the sacrament of the sick—a prayer for their recovery—rather than the preparation of the dying for death.

We must teach a Christian attitude toward sickness. Many erroneous ideas and superstitions need to be dispelled. Through Christ's conquest of sin and death, the sufferings and sickness of the Christian can become for him a source of life and resurrection, a consecration of his sickness in union with Christ's sufferings and a witnessing to his faith in Christ's victory over sin and sickness and death.

In anointing the sick, it is to be recommended that a time should be chosen, if it is possible, when most of the family and friends can be present. The prayers ask for the restoration of the sick to the community of the faithful. They should be present, praying for the one who is sick.

In addition to the sacrament of the anointing of the sick, we should use the riches of the liturgy for the sick—Masses for the sick, visits apart from communion for the sick, and blessings of sick children. Some parishes have found that a special annual Mass for the sick of the parish who can possibly be brought to Church has been greatly appreciated and has offered opportunities to speak of the Christian idea of sickness.

THE LAST RITES

Holy Viaticum is the sacrament for the dying; it is not the anointing of the sick. The liturgy for the dying would include penance, viaticum, the apostolic blessing, and prayers for the dying. As with the sacrament of the anointing of the sick, the family as representatives of the Christian community should be present. Opportunities for instruction on the Christian attitudes toward death come frequently to the priest and should be used wisely. When death is imminent in the Christian family, the dying person and all present are afforded the occasion of testifying to their faith in Christ's resurrection and our share in it. By our attitude toward death, we reveal our whole concept of life. If we realize that life on earth is a journey "on the way to the Father," death is seen for what it is—"The triumphal conclusion of that journey—our homecoming."

SACRAMENTALS

Perhaps nowhere else in the life of the Church is the doctrine of the value of the world and things—the importance of the temporal—so clearly stated as in the ritual of blessings. There are blessings for fields and gardens, cattle and schools, printing presses, cars, wine, houses, water, fire, vegetables. All manner of persons and things are blessed.

Since the Incarnation, all the world—all of nature—is consecrated to God's service. These blessings flowing from the sacraments, especially the Eucharist, makes real for us the truth of Christ's presence in the world. We bless things not simply to ask God's protection but more importantly to remind ourselves that as consecrated persons all that we do and use is in a sense holy and set aside to give glory to God. As the constitution states, "by them men are dis-

posed to receive the chief effects of the sacraments and various occasions in life are rendered holy." (60)

The role of sacraments and sacramentals is summed up in the constitution: "For well-disposed members of the faithful, the liturgy of the sacraments and sacramentals sanctifies almost every event in their lives. They are given access to the stream of divine grace which flows from the paschal mystery of the passion, death, and resurrection of Christ—the fount from which all sacraments and sacramentals draw their power. There is hardly any proper use of material things which cannot thus be directed toward the sanctification of men and the praise of God."

Effects of Renewal

The parish is the universal church in miniature, and the constitution calls for more than external union.

It calls for participation, the pronouncement of the Word of God, the saving act of Christ made present, but it also "looks into each individual heart and mind, and demands that each of them be conscious, intelligent, and active, full of faith, hope, and love, in each and every parish.

"It challenges the pastors of parishes to produce this kind of a community by diligent instruction, and the promotion of active participation in the liturgy both internally and externally," he said.

All effects of the constitution on parish life cannot be foreseen, Father Lambert said. But he cited two "possible developments"—the size of parishes and role of the laymen.

"Perhaps with tremendous efforts, it will be possible to create a Christian community with a worship other than the 'supermarket' style presently in vogue in most city parishes," he said.

"Perhaps, on the other hand, the need for worship as described in the constitution will force a rethinking of parish size and organization.

"It may be that we will need smaller parishes; or it may be that a large parish can somehow be subdivided into significant units which could fulfill in a real way their obligation to express the community life which is the Church."

The layman who joins in the liturgy, Father Lambert said, "is going to be more articulate in the other phases of parish life." He will bring ideas on marriage and family life, poverty, peace, social and economic problems into the community of the parish, he said.

In all developments, Father Lambert said, "Christian patience" is required. It would be an ironic contradiction if, in a given situation, unity and peace would be endangered by the very people who are working toward liturgical improvements," he said.

—From a report to the 25th Annual Liturgical Week by Father Rollins Lambert of the Chicago Liturgical Commission

The Divine Office: Sacrifice of Praise

by Very Rev. Maur Burbach, O.S.B.

THERE IS MORE intelligent talk by priests about the Divine Office now than there has been for decades. When I was ordained, about 25 years ago, priests did talk about the Divine Office. But it was usually done jokingly.

For example, there was the group of priests together for an evening of cards. At eleven-thirty one of them said, "Fathers, you'll have to excuse me, I have my Office to say." There was the rejoiner, "Oh, just one more hand." And there was a discuscussion about sun time and mean time and the rest. Finally, a few minutes before twelve, the delinquent threw down his cards with the explanation: "I always say God comes first."

Yes, discussion, by priests, of the Divine Office is more general now, stimulated by the new Constitution on the Sacred Liturgy of the Second Vatican Council.

But most of it is on such topics as the dropping of Prime, the reduction of the so-called three Little Hours to one, and the use of the vernacular. Not once in any of these discussions have I heard anyone say anything like the following, "Did you notice the terrific first sentence of Chapter 4 of the new Constitution on the Sacred Liturgy, 'Christ Jesus, high priest of the new and eternal covenant, taking human nature, introduced into his earthly exile that hymn which is sung throughout all ages in the halls of heaven?'"[1]

Now, I will admit that the practical determinations made by the constitution are welcome, significant and important. Comparatively speaking, however, they have probably elicited a disproportionate amount of discussion. The new practical directives are all very common-sense determinations. The appropriateness of a universal, beautiful, meaningful morning prayer and evening prayer is pretty obvious. And so what would be more obvious than that emphasis ought to be given to Lauds and

[1] *The Constitution on the Sacred Liturgy of the Second Vatican Council.* Paulist Press, Glen Rock, N.J., 1964. ¶. 83, p. 57.



Until recently Rector and President of Immaculate Conception Seminary, Conception, Missouri, Father Maur is now Prior of St. Pius X Monastery, Pevely, Missouri. Author of numerous books and articles on philosophy and liturgy, he is Vice-President of the North American Liturgical Conference.

Vespers? In this connection the forthcoming revision of Compline as a final prayer before going to sleep is also very much in order.

No one will quarrel with the dropping of Prime, really superfluous, if Lauds has served its function. And granting a good morning prayer, one hour of the Office during the course of the day (late morning, about noon or early afternoon) should help to sanctify the day's work. After all, a priest's work is the Lord's work already. And it could, perhaps, be hypersanctified.

Matins has been the perennial stumbling block. The promise of an hour so constituted that it may fit into any time of the day will be universally welcome. Also, it is likely that this hour will be so constructed, with longer readings from Sacred Scripture and more appropriate and longer passages from the Fathers of the Church, that it might well serve as an official spiritual reading and meditation book for the clergy.

VERNACULAR

The question of the Office in the vernacular was faced squarely and solved prudently and generously by the Council. While I predict that within a few years the great majority of priests will be praying their Divine Office in the vernacular, to their own advantage and to the advantage of the flocks to whom they will be preaching the word of God, it is nonetheless appropriate that permission to recite the Office in the vernacular be obtained in each case and that the option to recite in Latin remain. As one priest remarked, facetiously no doubt, he is delighted that there is no obligation to recite the Divine Office in the vernacular since this obligation would place on him a severe burden, especially at those times when he is in a hurry.

Important and significant as these practical improvements in the structure of the Divine Office are, it still seems to me, that the great objective which, indeed, will be served by them, and which is that we really *pray,* depends more basically on a fuller theological understanding of what the Divine Office is. Unless and until we acquire a vivid realization in the Faith of what the Office really is, it will continue to be a burden, fruitful as a penitential exercise, but falling far short of what the Church wishes it to be.

In this connection the most beautiful words in the new constitution about the Divine Office are these, "It is the very prayer which Christ himself, together with his body, addresses to the Father."[2]

THE OFFICE: A REAL PRAYER

The fundamental principle underlywords in the new constitution about the Divine Office in the new Constitution on the Sacred Liturgy reflects the intense desire on the part of Holy Mother Church that there be real prayer. Legalistic, juridical, rubrical considerations, all these must serve that devotion and that union with Christ without which prayers become formalistic, penitential exercises, and no more.

And nothing is more important for this renewal in the priests and religious, this return to a deep spirit of prayer, and to prayer in fact, than a healthy dose of sacramental theology.

We have been taught since catechism days that we were redeemed by Christ's passion and death. Of course, this is true and always will be true. The formula, however, is incomplete. Certainly, to passion and death we ought to add resurrection and ascension. But as far as the Divine Office is concerned, it

[2] *Ibid.* ¶84.

is necessary to remember that while Christ suffered, died, rose from the dead and ascended into heaven, it is also true that His life was a life of prayer, prayer to the heavenly Father for the men whom He came to save. This is not just part of the truth, it is an essential part of the truth. Without our Lord's internal dispositions, without His constant prayer, the world could not have been redeemed. Even His death on the cross would have had no meaning apart from the prayer that accompanied it.

Now it is the burden of sacramental theology to show that the life of Christ is renewed, extended, abiding, in the Mystical Body. Just as the Mystical Body ceases not day by day to offer to the heavenly Father the *sacrificium corporis et sanguinis Domini*, so this same Mystical Body ceases not to offer as well to the Heavenly Father, the *sacrificium laudis*.

THE WORK OF THE CHURCH

These two, the sacrifice of the altar and the sacrifice of praise are inseparable. Neither has meaning without the other. One prolongs through history and for all peoples, the mystery of Christ's death and resurrection; the other prolongs through history and for all peoples, the mystery of Christ's prayer. We must be mindful of this truth if we are to offer either sacrifice fittingly. The beautiful image used several times by the late Pope Pius XII was this, namely, that the hours of the Divine Office hold the altar erect, in their embrace.[3]

The Church is Christ. And the work of redemption continues. The Church, which is Christ, continues it. Daily she offers the Sacrifice all over the world. Constantly she repeats the Sacrifice of Calvary in which the precious body and blood of the Lord are offered for our salvation. But no less really, the Church, which is Christ, continues this other work of redemption, the work of prayer. We might almost say that the Holy Sacrifice without the Divine Office, is as ineffective as would have been the death of Christ on the cross without the prayer in His heart. As Pius XII pointed out in his encyclical on the Church, *Mystici Corporis*, "Christ has need of His members. He wishes to be helped by them in carrying out the work of redemption. He seeks their help not because He is weak, but rather because He wills this for the greater glory of His spotless bride. This is a deep mystery and an inexhaustible subject of meditation that the salvation of men should depend upon the prayers offered by the members of the Mystical Body."[4]

"Where two or three are gathered in my name, there am I in the midst of them."[5] Christ is present in the Church, He is present in her liturgical celebrations, He is present in the celebration of the Eucharist. He is present also when the Church prays and sings.[6]

CHRIST IS WITH US

It is this presence of Christ that makes the Divine Office, however, privately celebrated, so noble. It is impossible to pray the Divine Office alone. Christ is there as are the other members of the Mystical Body. St. Augustine observed that when the members of Christ pray, they shall not separate from the head. God's Son alone shall plead for us and plead within us and be implored by us. He himself is the pleader in our midst. We are united as

[3] Cf. e.g. *Mediator Dei*, The Paulist Press, New York. 1948. pp. 66 ff.

[4] Cf. *Mystici Corporis*. N.C.W.C., Washington, D.C., 1943. pp. 17, 18.

[5] Matt. 18:20.

[6] Cf. *Constitution, op. cit.*, ¶7, p. 33.

well with the saints in heaven and with a growing number of faithful on earth. We are united with the angels, with the Blessed Mother, in fact, and so the Divine Office has an angelic, indeed a Marian efficacy.

More importantly, we are united with our Lord himself, and with the Holy Spirit, which fact gives the Divine Office a divine value. That is why it is called "divine."

SANCTIFIES MEN

There is another reason, just as real, why the Office is divine. The great bulk of the Office, namely the psalms and the other parts taken from Sacred Scripture, are inspired. That is to say, they are the words of the Holy Spirit himself. We are using the words, the thoughts, the prayers of the Third Person of the Blessed Trinity. He is praying with us, He is illuminating our minds and kindling holy love and confidence in our hearts. He pleads with us in "unutterable groaning."[7]

In short, the Divine Office sanctifies men and glorifies God. The new Constitution on the Sacred Liturgy will go a long way toward reviving personal, external zeal for the prayer of the Church. It is, of course, difficult for our practical-minded country and age to see the value, the indispensable need for prayer. This lack of vision, obviously false as soon as we reflect on it, this attitude of the secularized and unbaptized mind, must and will give way, by reason of the new breath of the Spirit in the Church, blowing so forcefully from Vatican II, to a deep sense of dependence on God and a consequent growing devoutness in more and more prayer celebrated in union with Christ and all His members.

[7] Rom. 8:26.

FROM PIUS X TO PAUL VI

The great revival in the Church, inaugurated by Pope St. Pius X, is at last catching on. Recall his words of long ago.

"Two years ago, when we issued the Apostolic Constitution, *Divino Afflatu,* in which we particularly had in mind that, insofar as was possible, the recitation of the Psalter be completed within a week, and the old Office of Sunday be restored, many other things indeed were of concern to us, some mere considerations, while others were the initial deliberations which pertained to the correction of the Roman Breviary undertaken by us; but we were forced to postpone these considerations until a more fitting time because it was impossible to carry them out due to innumerable problems. And indeed for amending the composition of the Breviary in such a way that it might be what we desire, that is, completed in all particulars, these things are needed: to bring back the calendar of the universal Church to its former arrangement and form, keeping admirable additions which the wonderful fecundity of the Church, the mother of saints, has always added to it; to employ appropriate passages of the Scriptures, Fathers and Doctors, drawn from authentic texts; soberly to reconsider the lives of the saints from the monuments; to dispose several liturgical cycles more fittingly after they have been unburdened of superfluous items. But already all these matters, according to the judgment of doctors and prudent men, demand both extensive and prolonged labors. For this reason it is necessary that a great many years intervene before this liturgical edifice, which the mystic spouse of Christ has arranged with intelligent study that it might declare her piety and faith, ap-

pears again shining with dignity and harmony, as it were, the decay of ages having been wiped away."[8]

The successors of St. Pius X have all worked zealously toward the realization of this ideal. Outstanding was the work of Pope Pius XII as summarized in his great encyclicals, *Mystici Corporis* and *Mediator Dei.*

Now we have the new constitution, inspired by Pope John XXIII and promulgated by Pope Paul VI.

The new constitution will infallibly bring to fruition the labors of so many pontiffs toward dignified, attentive and devout prayer by the whole Body of Christ.

[8] *De officiis divinis novo aliqua ex parte modo ordinandis.* A.A.S., pp. 449–450.

The Mass and the Mystery of Christ

The Constitution on the Sacred Liturgy requires action to make the Sunday Mass the center of Christian life, Father Robert Hovda said at a general session of the 1964 Liturgical Week, held in St. Louis.

But it also calls for action in catechetics, missions, ecumenism and in modern social problems, he said.

To be told that the Sacraments confer grace, "doesn't mean much to people who hear Christians dimiss man's inhumanity to man from the realm of 'moral' considerations," Father Hovda said.

Father Hovda spoke on "The Paschal Mystery and the Liturgical Year."

"If we would act well, the Council's Constitution on the Sacred Liturgy proclaims with power and force, with clarity and intensity, the Gospel on which all Christian action must be based—the good news of Jesus," Father Hovda said.

"This is the Gospel so many of us have lost track of, have permitted to be submerged in the little Catholic encyclopedias we carry around in our heads."

The good news of the Paschal Mystery—the death and eternal life of Christ—tells Christians that they too must "die" to interferences with true worship, he said.

"If we think that dying to a few peripheral devotional habits is something, wait till we really begin to get the message," he said. "We haven't even begun to die."

The "dyings and risings" will encounter, he said, "such theologically impeccable and practically questionable practices as sacramental stipends, daily celebrations of the Eucharist, most species of clerical and religious dress, the principle-free management of ecclesiastical finances, and all the other obvious intra-mural customs and ways that hardly facilitate the Gospel.

"But they will have to do also with civil rights and over-kill potential and the Peace Corps and immigration laws and all the big human problems that are removed by only the width of a conscience from the Eucharistic table," he said.

The Paschal Mystery is not only the celebration of the Eucharist, but also a commitment, Father Hovda said, "a commitment, in a sense, to advance evolution and social progress."

Father Hovda described each Mass as an evolution toward the coming of Christ, not just an observance of a past event.

The Church's liturgical year must clearly recall the entire mystery of Christ; his incarnation, birth, death, ascension and the sending of the Spirit at Pentecost, Father Hovda said.

Father Hovda said that the phrase in Corinthians, "Everything has become new about him" must apply to today's Christians if talk of reform and renewal is to be effective.

"And it isn't going to just 'happen,'" he said. "We can't afford to think of this newness, this life-through-death in Christ, as an interesting theological idea or as a delightful freshness down deep in the ancient church.

"We have to see it—the Paschal Mystery—as our cause, our commitment, our task—the kind of task that can change our lives."

The Liturgical Year

by Emeric A. Lawrence, O.S.B.

To one who for twenty-five years has been interested in the redeeming possibilities of the Liturgical Year, Chapter V of the constitution is particularly gratifying. At the outset, I should like to indicate my debt of gratitude to two men without whose help my own commentary would have been very limited indeed. They are Father John D. Crichton, whose book *The Church's Worship* (a commentary on the constitution) is being published in this country by Sheed and Ward, and Abbé P. Jounel who contributed the commentary on Chapter V in the *Mai-son-Dieu* number containing the complete commentary (Premier Trimestre, 1964).

Jesus Christ is the world's Savior; He is the Savior of each man born into the world. But he cannot save unless there is a vital connection between Him and His redeeming work and the individual Christian. The normal means whereby a human being enters into vital relationship with Christ is faith and the sacrament of baptism. According to St. Paul, through this sacrament we are baptized into the passion and death of Christ: "Do you not know that all we who have been baptized into Christ Jesus have been baptized into His death? For we were buried with him by means of baptism into death, in order that, just as Christ has risen from the dead through the glory of the Father, we also may walk in newness of life. For if we have been united with him in the likeness of his death, we shall be so in the likeness of his resurrection also." (Romans 6:3–5.)

In baptism, then, Christ enters into the Christian and the Christian into Christ. We, with our current thinking about baptism as an event that took place in and remains associated exclusively with childhood, can hardly appreciate what the sacrament meant to the early Christians. They could understand Paul's teaching about what baptism had done for them. But you



Father Emeric is chaplain of students at St. John's University, College-Ville, Minnesota. He is also the editor of the Catechetical section of Worship. *Among books he has had published are:* The Week with Christ; Meditating the Gospels; Each Month with Christ.

could hardly blame them if they wanted to celebrate both the Lord's and their triumph as often as they could.

I don't think it is an exaggeration to say that the liturgical year took its popular origin from the desire of the early Christians to enter into and make more perfectly their own the redemptive act of Christ, to renew again and again what Christ had done in and for them at their baptism. Of course, the real origin of the liturgical year was the weekly celebration of the resurrection of Christ every eighth day. According to historians this weekly celebration of the paschal mystery even preceded the yearly celebration of that mystery at Easter.

THE MYSTERY OF CHRIST

Article 102 contains a distillation of many years of research and meditation on the liturgical year: "Holy Mother Church is conscious that she must celebrate the saving work of her divine Spouse by devoutly recalling it on certain days throughout the course of the year. Every week, on the day which she has called the Lord's day, she keeps the memory of the Lord's resurrection, which she also celebrates once in the year, together with His blessed passion, in the most solemn festival of Easter."

Sunday then is the day when the resurrection is celebrated and its memory kept. We need only recall the contents of the Masses of the Sundays after Pentecost to remind ourselves that Sunday not only recalls the resurrection but the repercussions of the resurrection, specifically our entrance into it through baptism and the renewal of that entrance this year.

But the whole life of Christ is redemptive, and it was natural that in the course of the first centuries the passover of the Lord from death to resurrection should be expanded to include the events connected with His nativity and second coming. So we have the text of the second paragraph of Art. 102: "Within the cycle of a year, moreover, she unfolds the whole mystery of Christ, from the incarnation and birth until the ascension, the day of Pentecost, and the expectation of blessed hope and of the coming of the Lord."

It is most interesting that the constitution lists Advent at the *end* of the feasts and seasons that unfold the content of the paschal mystery. This will surely rejoice the hearts of those liturgical scholars who have insisted over the years that Advent is more an expectation of the Second Coming of Christ than a preparation for His birth at Christmas each year.

Paragraph 3 of the article states the purpose of the liturgical year: "Recalling thus the mysteries of redemption, the Church opens to the faithful the riches of her Lord's powers and merits, so that these are in some way made present for all time, and the faithful are enabled to lay hold upon them and become filled with saving grace."

Throughout the article there is constant reference to the historical redeeming act and its being recalled in the course of the year. The article does not definitively settle the manner by which the mysteries of redemption are recalled—there has been considerable controversy on that; it simply says that these mysteries "are *in some way made present for all time*, and the faithful are enabled to lay hold on them and become filled with saving grace." The fact of the matter is that the Eucharist is always the heart of every liturgical celebration, and the first prayer after the consecration tells

us that the Mass makes present the whole life of Christ.

MARY AND THE SAINTS

After considering the mystery of Christ, the chapter moves naturally to her who was most closely associated with Him in the work of redemption. "In celebrating this annual cycle of Christ's mysteries, holy Church honors with especial love the Blessed Mary, Mother of God, who is joined by an inseparable bond to the saving work of her Son." Feasts of the Virgin go back to the earliest ages in the Church, and reference to Mary in the Canon of the Mass probably dates from the Council of Ephesus. As Jesus and Mary were associated during their life, so also are they in their feasts. Mary has a place in the liturgy of Christmas, and the feasts of the Purification and Annunciation are likewise feasts of the Lord.

"In her the Church holds up and admires the most excellent fruit of the redemption, and joyfully contemplates, as in a faultless image, that which she herself desires and hopes wholly to be." If our separated brethren were aware of this Catholic teaching about the place of our Lady in the redeeming work of her Son, much of the opposition to her would disappear from their thinking. Mary is the "most excellent fruit of the redemption." She is the one who identified herself most intimately with the mystery of Christ both in the physical living out of that mystery during His lifetime with her and its re-presentation in the years she lived as a member of the Christian community after His ascension. Mary presents the Church with her highest ideal both of participation in the mystery of Christ and the final fruition of that participation.

After Mary come the saints. Article 104 is a gem of theological description. Its language would not have been possible had it not been for the liturgical-scriptural renewal of the last twenty years. Thus, using the passover theme, the martyrs and other saints are they who have passed from earth to heaven, and by celebrating this passage, the "Church proclaims the paschal mystery achieved in the saints who have suffered and been glorified with Christ." The correct view of grace is laid down. That is to say, a saint does not become holy by his own efforts; rather they are "raised up to perfection by the manifold grace of God."

It is fitting that in the course of the liturgical year the memorials of the martyrs and other saints should be kept, for they are living examples of the paschal mystery lived out. The celebration of their feasts likewise provides the faithful with encouragement to submit as they did to Christ's grace and so be drawn to the Father through Christ.

What has been hinted at up to now is explicitly stated in Article 105, namely that the Church looks upon the liturgical year as a means of spiritual formation for the faithful. "In the various seasons of the year and according to her traditional discipline, the Church completes the formation of the faithful by means of pious practices for soul and body, by instruction, prayer, and works of penance and mercy." The article does not specify these pious practices and works of penance and mercy. These will naturally vary according to time and place. The essential thing is that penance is practiced and that works of mercy be carried out. It would be impossible to enter into Christ's death and resurrection without them. It would seem too, that there might be a reference here to Article 35:4 which encourages bible services "especially on vigils of the more solemn

feasts, on some weekdays in Advent and Lent."

THE LORD'S DAY

With this introduction in which reference has been made to the weekly and yearly celebration of the Lord's passover, the feasts of our Lady and the saints, the constitution now returns to each and gives more detailed treatment.

Article 106 contains a complete theology of the Sunday together with practical consequences for the faithful. First the theology: "By a tradition handed down from the apostles which took its origin from the very day of Christ's resurrection, the Church celebrates the paschal mystery every eighth day." The expression "eighth day" is mysterious. According to all four evangelists Jesus rose and manifested himself to His apostles "the first day of the week." For example we have St. John's statement: "When it was late that same day, the *first* of the week. . . Jesus came and stood in their midst" (20:19). Then in verse 26 he says: "And after *eight days,* his disciples were again inside and Thomas with them." Both days, then—the first and the eighth—are mentioned in the gospels. But very early the Church "became attached to the eighth day because in it tradition perceived a mystery. The day which comes after the seven days of the week became a symbol of the day which comes after all days, the endless day of eternity. As the eighth day, Sunday is the sign of eternal life: in commemorating the resurrection of Christ, it anticipates His return; we celebrate it *'donec veniat'* " (Abbé Jounel).

It bears repeating that the passover of the Lord which is celebrated every year at Easter is celebrated every Sunday. According to the constitution, then, it is the resurrection of Jesus rather than the Trinity that characterizes Sunday. "On this day Christ's faithful should come together into one place, so that, by hearing the word of God and taking part in the eucharist, they may call to mind the passion, the resurrection, and the glorification of the Lord Jesus, and may thank God who 'has begotten them again, through the resurrection of Jesus Christ from the dead, unto a living hope' " (1 Pet. 1:3). We have here an interesting and brief description of the Mass and what it means to the faithful. It is hearing God's word and taking part in the Eucharist and so calling to mind the passion, resurrection and glorification of the Lord Jesus.

And this leads to the practical consequences of the article: "The Lord's day is the original feast day, and it should be proposed to the piety of the faithful and taught to them so that it may become in fact a day of joy and of freedom from work." Considerable pastoral effort should be expended on reminding the faithful that Sunday is not only the day of the Lord's resurrection, but of their personal entrance into that resurrection through baptism.

This article can obviously provide guidance for pastoral instructions on the sanctification of the Sunday which has been so prominent a concern of our bishops over the years. We might hopefully wish that the obligation of attending Mass under pain of sin might be made more palatable if this idea were stressed.

The article concludes with the monitum that "other celebrations, unless they be truly of greatest importance, shall not have precedence over the Sunday which is the foundation and kernel of the whole liturgical year." This is a welcome proposal for those of us who,

over the years regularly saw the ancient and beautiful Sunday Masses displaced by feasts of the apostles and other second class doubles. Now the number of possible feasts that could replace a Sunday does not exceed twenty. In this article Sunday comes into its own as the "foundation and kernel of the whole liturgical year." Truly it is the day which the Lord has made.

REVISING THE LITURGICAL YEAR

"The liturgical year is to be revised so that the traditional customs and discipline of the sacred seasons shall be preserved or restored to suit the conditions of modern times; their specific character is to be retained, so that they duly nourish the piety of the faithful who celebrate the mysteries of Christian redemption, and above all the paschal mystery," (Art. 107). Suiting the conditions of modern times offers some interesting possibilities for the main seasons of the liturgical year.

The *Maison Dieu* commentator suggests that the numbers associated with the respective names become truly exact. Thus the fifty days of the paschal season would bring that season to an end with the feast of Pentecost (excluding the octave which would be suppressed). Likewise Lent (*carême, quadragesima*) should last only forty days to correspond with the forty days of Moses on Sinai, Jesus in the desert, etc. It would begin then with the sixth Sunday before Easter and end on Holy Thursday, the beginning of the paschal triduum.

So far as Advent goes, it would suit conditions of modern times if saints' feasts were restricted during the season and if each day were to receive its proper Mass formulary (as in Lent). Likewise the eschatological character of Advent as an anticipation of the return of the Lord could be accentuated more. Father Crichton suggests that something ought to be done with the season after Christmas so that the great themes of Christmas would be reflected in the texts of the Mass.

Corresponding to the restoration of the Sundays, I should like to suggest that all the Wednesdays and Fridays of the year have their proper Masses. This would underscore the importance of the proper of the time, giving it "preference which is its due over the feasts of the saints."

"If certain adaptations are considered necessary on account of local conditions, they are to be made in accordance with the provisions of Articles 39 and 40." These articles permit competent ecclesiastical authority to make adaptations in the administration of sacraments, sacramentals, processions, liturgical language, etc. and also to "consider which elements from the traditions and cultures of individual peoples might appropriately be admitted into divine worship." The reference in Art. 107 would also probably include changes necessitated by the inversion of seasons in the northern and southern hemispheres especially as regards the meaning of the ember days.

Finally, the possibility already mentioned by the Holy See of fulfilling the Sunday Mass obligation on Saturday evening seems to indicate that Rome itself is already in the process of applying this principle.

ASPECTS OF LENT

The Fathers of the Council recognize the essential nature of the season of Lent by devoting two articles to it. They further specify the ancient meaning and purpose of the holy season. Thus "The season of Lent has a twofold character: primarily by recalling or preparing for baptism and by penance, it disposes the faithful, who diligently

hear the word of God and devote themselves to prayer, to celebrate the paschal mystery" (Art. 109). Once again the paschal mystery comes to the fore. Everything in Lent is aimed at preparing the faithful to celebrate this mystery and in so doing renew and re-experience their personal dying to self and sin and their rising with Christ through their own baptism. Along with baptismal renewal (or preparation for baptism in the case of catechumens) must go the practice of penance as a necessary condition for the celebration of the paschal mystery.

To achieve the full flowering of both the baptismal and penitential aspects of Lent, the article recommends that "more use is to be made of the baptismal features proper to the Lenten liturgy; some of them, which used to flourish in bygone days, are to be restored as may seem good." This would definitely point to an eventual restoration to their original places on the third, fourth, and fifth Sundays of Lent of the gospel incidents of the Samaritan woman (Jn. 4:4–42), the man born blind (Jn. 9:1–38), and the raising of Lazarus (Jn. 11:1–44). Mention of catechumens and sinners would also become prominent in the Prayers of the Faithful at Mass.

As for the penitential elements the faithful are to be instructed on both the social consequences of sin and also that essence of the virtue of penance which leads to the detestation of sin as an offense against God. With the imprint of individualism still upon many of us, few of us see sin as an offense not only against God but also against the whole Church. As sin cuts a man off from God, it likewise cuts him from the Mystical Body. Repentance should therefore include the idea of re-entering into union with God and all God's people.

"The role of the Church in penitential practices is not to be passed over, and the people must be exhorted to pray for sinners." This could be a reference to some sort of penitential celebration along the order of bible vigils which would take their inspiration from the ancient rite of the reconciliation of penitents. There are plenty of scriptural selections which can stir up sorrow; and the services might also include the recommended exhortation to pray for sinners.

Article 110 finishes this section with a recommendation for penance that is not only internal and individual, but also external and social. Then "the practice of penance should be fostered in ways that are possible in our own times and in different regions, and according to the circumstances of the faithful; it should be encouraged by the authorities mentioned in Article 22." We have come a long way since the old pre-war Lenten fast when we were so careful about weighing out our two ounces of bread for breakfast. It is up to the bishops to suggest modern ways of self-denial, and each Lent brings forth evidence that more and more of them are using the principles of adaptation.

There is one emphatic mention of fasting in this article: "Let the paschal fast be kept sacred. Let it be celebrated everywhere on Good Friday and, where possible, prolonged throughout Holy Saturday, so that the joys of the Sunday of the resurrection may be attained with uplifted and clear mind." I suggest that the close relation between fasting, prayer and almsgiving (each of which is featured in the first three days of Lent) be universally encouraged. What is not consumed should be given to the poor: alms are given from the savings acquired in fasting.

The article strongly emphasizes that the paschal fast be kept sacred. This underscores the old idea that fasting was part of the expectation of the Lord's resurrection. It is a condition for the joys of the resurrection.

THE SAINTS

The chapter closes with a treatment of the saints: "The saints have been traditionally honored in the Church and their authentic relics and images held in veneration." The word "authentic" qualifying "relics" is not to be taken lightly. The reason for the veneration of the saints is excellently laid down: "The feasts of the saints proclaim the wonderful works of Christ in His servants, and display to the faithful fitting examples for their imitation." The saint is the classical witness to the triumph of Christ's grace. "God is wonderful in his saints," says the psalmist. Then, if the saint is presented to the faithful as a real human being (not as with some hagiographers as someone so out of this world that ordinary people are discouraged from even desiring to be saints) who knew how to say "Yes" to Christ, their feasts can encourage the desire to become holy among the people.

The last paragraph sounds a note of warning that is not without cause if we remember the not-too-distant past. "Lest the feasts of the saints should take preference over the feasts which commemorate the very mysteries of salvation, many of them should be left to be celebrated by a particular Church or nation or family of religious; only those should be extended to the universal Church which commemorate saints who are truly of universal importance." This is an excellent principle which we can hope will eliminate the necessity of modifying and reforming the sanctoral calendar every hundred years or so.

CONCLUSION

So we come to the end of the Chapter on the Liturgical Year. We need not throw away our Gueranger, our Marmion, our Parsch or other authors who have tried to unfold the rich meanings of the various feasts and seasons of past liturgical years. But we definitely have to read them against the background of this chapter's repeated emphasis on the central nature of the paschal mystery and its weekly celebration on the Lord's day, to say nothing of the stress on the reality and actuality of the mysteries of redemption "which are in some way made present for all time."

As with all papal programs the burden of implementing this one is on the pastors of souls. The chapter provides the absolute minimum of formation which these pastors will need to carry out their task. It will undoubtedly provide a springboard for a new series of books which will go into explaining the inexhaustible riches of the Liturgical Year, the Year of Grace.

"Opus Dei" in English

"In opening the book for vernacular recitation of the holy texts the Council allows the transformation of the opus Dei (work of God) from a discouraging, burdensome obligation to the possibility of a generation of priests truly schooled in the Scriptures, biblical in spirit, in word and work."

—Rev. Edward Hennessy, speaking at the 25th Annual Liturgical Week in St. Louis.

Sacred Music, Art and Furnishings

by
Clement J.
McNaspy, S. J.



Father McNaspy is Music and Arts editor of America *magazine. He is former Dean of the College of Music, Loyola University. Other positions he holds are: Chaplain of the Liturgical Arts Society; Vice President of the Catholic Art Association; and Consultant on liturgical architecture for the American Institute of Architects.*

PRECISELY because they deal less directly with theology, the two final chapters of the Constitution on the Sacred Liturgy (VI and VII) are likely to be treated as cinderellas. In point of fact, the whole reform called for by the Council can become a dead letter or living reality in direct proportion to our generous or reluctant attitude toward them. True, they are brief, but they are none the less pregnant. They enunciate high principles, leaving much of the application to the contingencies and existential needs of time and place. However, they leave no room for honest doubt, and they presuppose a willingness to engage in earnest, even radical reform.

In the first place, sacred art and music are taken most seriously. The very fact that two out of seven chapters of the Council's most solemn utterance are dedicated to the arts should be enough to shatter the unspoken bias that they are only trivial or at most peripheral. Whatever exculpation may have been offered in the past, Catholics and especially priests can no longer treat the sacred arts in a cavalier, casual or impulsive way. The mind of the Church is perfectly clear.

These two chapters must, of course, be carefully read. Further, they must be interpreted against the background of previous ecclesiastical pronouncements on sacred music and art. Only then can we discern their true thrust. For it is not only what they *say*, but also what (in the context of history) they *do not say*, that will throw light on an obscure area. Accordingly, when invited to write this article I first went over all the pertinent texts found in *Conciliorum Oecumenicorum Decreta* and in the handy volume *Papal Teachings: The Liturgy* (St. Paul Editions. 1962). There

is obviously space here to highlight only a few central points.

In the past, a great proportion of the Church's legislation on sacred music and the other arts has been cautionary and at times severely restrictive. Precisely because art has an important role in the sacramental system, the Church has tended to take strong stands. However, if one may judge by the history of Western art as a whole, until roughly two centuries ago the greatest creators were not inordinately stifled when working for the Church. More recently, on the other hand, with exceptions that quickly flash into mind, we must grant that the major currents of living art have had little to do with ecclesiastical or Christian inspiration.

The constitution does not take space to go into the history of this mutually disastrous divorce. However, as if to make the whole issue unmistakably clear, on Ascension Day of this year Pope Paul made a momentous statement to a group of leading artists. Referring to the relevant chapter (VII) of the constitution as "the new alliance" between the Church and artists, the Holy Father pleaded that it be understood as "precisely a pact of reconciliation and of rebirth of religious art."

The Pope, in a gesture of admirable humility which, we hope, will be widely imitated, granted that much of the blame lay on "us." For, he said, "we" have caused artists great difficulties; "we" have "imposed imitation upon you as a primary canon, upon you who are creators"; "we" have insisted on "this style or this tradition or these masters to be followed"; "we have set up these canons from which you must not deviate"; "we have oppressed you at times as it were with a cloak of lead." And speaking with what eyewitnesses described as "intensity flavored with suffering," he offered his great *mea culpa:* "For this we beg your pardon."

No commentary on the meaning of Chapter VI of the new constitution could possibly rival this edifying statement of the Holy Father. Here is an opening of friendship perhaps unprecedented in history. And, while he was speaking explicitly only of sacred art, it seems evident that he was not excluding music. Indeed, eminent musicians were among the group that he was addressing.

BUILDING AND RESTORATION OF CHURCHES

Another document that did not receive the publicity it demanded was the Appendix to the Constitution. Like the Pope's talk to the artists, it is not official law. But also like the Pope's talk it does give us the *mens legislatoris* and deserves our serious consideration. Since the constitution was deliberately concise, the Preparatory Commission was asked for some amplification "to aid in a better understanding." Regrettably, this important Appendix is not easily come by. The only published English version that I know is found in *Liturgical Arts* (February, 1964). Hence, I believe that priests will find it useful to have here the excerpts most relevant to the building and restoration of churches.

"The church building should be so constructed that the very arrangement of places and things will be a clear sign and faithful echo of the sacred assembly, which is the congregation of the people of God, hierarchically composed of the 'servants' of God and the 'holy people' duly united together. Diligent care should be exercised not only in erecting the altar, but also especially in building new churches, in arranging according to the requirements of the restored Liturgy,

the seats of the presiding Bishop (if necessary) and priests, the seats or benches for the ministers, the ambos or lecterns for the sacred readings, a suitable place for the choir as well as for the organ, and places reserved for the faithful 'to enable them to see and join in well when participating in the sacred functions.' "

SACRIFICE AND BANQUET

Next it is specified that the seat of the presiding priest should be "in the middle of the apse." The main altar "should be separated from the back wall of the church so that a person can easily walk around it." Obviously, the type of altar still prevalent in this country is altogether unsatisfactory. "It is the place of the Eucharistic Sacrifice and the venerable table of the Sacred Banquet, and consequently it should be adorned with noble simplicity of design, while strictly avoiding everything that does not pertain to Eucharistic worship." Thus, the two principal functions of the Eucharist—sacrifice and banquet—are underscored, and altars must be built in such a way as to be clear "signs" of these functions. Side altars, as far as possible, should "be placed in special chapels rather than in the main body of the church."

"It should be permissible to celebrate the Sacrifice of the Mass on a suitable altar facing the people, even if in the middle of the altar there is a small, but precious and dignified tabernacle for reserving the Blessed Sacrament." It is further indicated, especially in larger churches, that "it would seem more fitting for the veneration and worship of this great Sacrament to have a special, well adorned chapel for the Blessed Sacrament."

The Appendix goes on to indicate how the sense of communication and participation can be made clear in other ways. "The ambos or lecterns for the sacred readings should be so arranged that the dignity and honor of the Sacred Scriptures and of the proclamation of the Word of God itself will be immediately apparent." Plainly the Word of God is not something to be mumbled through, in the direction of the apse wall. The choir should be so placed as to "make evident that it performs a real function in the Church." Again the insistence on clarity and the sense of function, not formalism.

Regarding sacred images, the Appendix goes even beyond the constitution in insisting that "a sacred order should be strictly observed. The most special place of honor at the very head of the church should be reserved for the image of Christ Incarnate, suffering, crucified, risen, ascending into heaven, gloriously triumphant, seated at the right hand of the Father, or coming again in glory." The stress must be always on the principles of sound liturgical theology.

"THE SPLENDOR OF ORDER"

Regarding painting, stained glass and other arts, the Appendix opens the door wide to responsible and experimental freedom. "Since in the adornment of sacred buildings the function of painted or sculptured art is twofold, that is, pictorial as well as decorative, one must always seek to maintain a balance between the two, as also between figurative and 'abstract' elements, so that the splendor of order will always shine forth." No longer should we hear the claim that abstract art is out of place in church because "it doesn't mean anything."

Studying this Appendix in the light of Chapter VII, we recognize that, while relatively little is spelled out in the finest detail, a number of themes emerge. One is that sacred art has a specific task

to do: it must aid the people of God in their social worship, their public worship as a community. Thus, a church must not be taken as merely a holy place; it is primarly a place where God's holy people are initiated into the Christian mystery, are reconciled to Him, and especially are gathered to hear the proclamation of His Word and to celebrate the Eucharistic banquet-sacrifice. True, at other epochs of Church history other emphases have been given. Today, however, church art needs especially to clarify and intensify that vision given us in the Council's solemn pronouncement.

Again, while the treasures of the past are not rejected out of hand, it is the present and the future that are to be our preoccupation. "The Church," says the constitution, "has not adopted any particular style of art as her very own . . . . The art of our own days, coming from every race and region, shall also be given free scope." Thus, simply to imitate the past, to put up neo-Gothic, neo-Romanesque, or neo-anything today is to fly in the face of the Council's clear purpose. The Church is no august museum keeper of the past.

Contemporary artists are generously welcomed, as "engaged in a kind of sacred imitation of God the Creator"—not imitators of ancient masters, be it noted. Indeed, in article 121 in the chapter on sacred music, composers (and by legitimate analogy, artists in general) should "feel that it is their vocation" to serve God and God's people by their art. This is their vocation, and while priests can and should cooperate with them, they must not usurp the vocation that belongs to the artists.

While no specific esthetic is prescribed, contemporary artists will notice in the tone of the constitution and its Appendix a clear bent for the values they emphasize: "noble beauty rather than sumptuous display," the acceptance of "changes in materials, styles or ornament prompted by the progress of the technical arts with the passage of time." Thus they should sense that the door is now open to an authentic, generous two-sided dialogue between artists and churchmen, not the monologue that they so often complain about.

MUSIC: INTEGRAL PART OF THE SOLEMN LITURGY

The chapter on sacred music is not less forward-looking and revolutionary. Nor is it less modest. Music is recognized as holding a place of the highest importance, since "it forms a necessary or integral part of the solemn liturgy," by "adding delight to prayer, fostering unity of minds, conferring great solemnity upon the sacred rites." While the terminology here may smack of the schools, the understanding of music and its several roles accords perfectly with contemporary psychology and esthetics.

Again the stress is on the present needs of the faithful rather than on past glories. True, Gregorian chant, "*ceteris paribus*, should be given pride of place", but these phrases are left carefully undefined. The emphasis is elsewhere. It is, as indeed throughout the constitution, on the need for changes that will serve the needs of God's people. "Religious singing by the people is to be skillfully fostered, so that . . . the voices of the faithful may ring out according to the norms and requirements of the rubrics." Anyone who has had wide experience in teaching music to the people realizes that there is need for new music. Thus, composers are invited to write it, "not confining themselves to works which can be sung only by large choirs, but providing also for

the needs of small choirs and for the active participation of the entire assembly of the faithful." While "polyphony is by no means excluded," nothing is said of the Roman school. This silence, as well as the relatively slight emphasis on Gregorian chant, must, in the light of all previous directives in our century, be taken as thunderously noteworthy.

Having made this point as unambiguously as possible, I believe it imperative to make another. This is not done in order to minimize the force of the first, but precisely because the constitution is not at all one-sided. It would be disingenuous to suggest that it spoke of music only in terms of participation by all the people, or to think that it downgraded choirs.

In fact, the choir's true role is not diminished, except in the sense that for some time, in many places, choirs have done what the people should do. The constitution is explicit on this point: "The treasure of sacred music is to be preserved and fostered with great care. Choirs must be diligently promoted; but bishops and other pastors of souls must be at pains to ensure that, whenever the sacred action is to be celebrated with song, the whole body of the faithful may be able to contribute that active participation which is rightly theirs, as laid down in articles 28 and 30." This is a considered, weighty pronouncement, and should not be quoted selectively.

In an important address at the recent Liturgical Week in St. Louis, Archabbot Rembert G. Weakland, president of the new Church Music Association of America, specified the choir's role: "They will alternate with and lead the faithful, as the case may demand. Rather than have them sing at one special Mass each week, I hardly imagine a Mass, eventually, without them. They will be important in every Mass in which the faithful take their active participation."

RESPONSIBLE EXPERIMENTATION

I should note too that the tone of the constitution should give no comfort to neo-philistines or partisans of vulgarity. Sacred music needs to be good music, whether it is sung by all the people or by specialized choirs. It seems evident that our greatest musical need today is for people's Masses of true musical value. And I see no way for this to come about except by a period of responsible experimentation. If we are restricted before new music has been well tested, or if composers are not given some latitude in their choice of English versions, we may quickly lapse into a new rigidity and formalism that may prove worse than the very thing that the Council's Constitution is trying to save us from.

But the greatest long-range impact in bringing about the reform called for by the constitution should come from articles 115 and 129. Here the Council insists on the serious training of seminarians (and in the case of music, of all novices and students in Catholic schools). This must be done both in music and in the history and principles of sacred art. It is no secret that the changes that are so urgently needed will take place only if our future clergy and religious are given technical, not hit-and-miss preparation. The deplorable level of sacred music and sacred art that is such a scandal today will never be lifted unless tomorrow's priests are given enough training to understand what contemporary art is all about, enough to see their own limitations, and enough so that they may intelligently cooperate with professional artists. The old notion that Holy Orders conferred

competence to dictate styles of architecture, painting, sculpture or music may not be the only reason for the divorce that Pope Paul lamented, but it is hard to think of another single reason that can match it in importance. (On this point, may I urge the careful study of an article by a priest who is also a professional historian of art: Thomas F. Mathews, S.J., "Priest as Patron," *America*, June 6, 1964.)

STUDY SOURCES

It is evidently impossible here to do more than point to areas of reflection and further elementary reading on this complex topic. Non-musicians may profitably read Paul Hume's now classic *Catholic Church Music* (Dodd. 1956) and Joseph Gelineau's recent volume *Voices and Instruments in Christian Worship* (Liturgical Press. 1964). For art and architecture the bibliography is larger, but I shall limit my recommendation to P. R. Régamey's masterly *Religious Art in the Twentieth Century* (Herder & Herder. 1963) and R. Kevin Seasoltz' *The House of God* (Herder & Herder. 1963). Two short essays in *The Revival of the Liturgy* (Herder & Herder. 1963) may serve as an ABC: that of Maurice Lavanoux, "Religious Art and Architecture Today," and my own, "The Sacral in Liturgical Music." Further, it would be a good idea to subscribe to, or at least to read through all back issues of *Liturgical Arts* (7 E. 42nd St., New York City) and *Worship* magazine—both of which are plainly along the lines of the Church's modern thinking.

Most important, however, is for us to study the Constitution and its Appendix with open minds, ready to accept the uncomfortable changes that they call for. The thoroughgoing reformation which the Church, speaking with its most authentic voice under the guidance of the Holy Spirit, clearly demands means a difficult re-education on the part of all of us. In no other way can we shake off our links with routine and pseudo-tradition or help our people, even those accustomed to the recent past and uncomfortable with change, to enter the new era envisioned by the Council. To do nothing, or to do little, or to move at an easy pace, can hardly be justified in the light of the Church's explicit teaching.

Steps Toward Fulfillment

" . . . the American bishops through our national commission (headed by Archbishop Dearden of Detroit), have been at work in every related field. To prepare our seminaries for immediate liturgical programming, an effective conference of rectors and professors has been held. A national body of specialists in church music is now being established. The new rituals become effective everywhere Sept. 14, and new altar missals by the end of the year. Liturgy commisions in almost every diocese are planning clergy conferences, school programs, weeks for the laity, directories and pastoral letters. Under consideration is an Institute for Liturgical Studies . . . "

—From "The Church's Liturgy: Growth and Development," an address delivered at the 25th Annual Liturgical Week in St. Louis by Most Rev. Paul J. Hallinan.

Foreign Missions: The Beginning or the End?

Part I: Evaluation of the Past

By NICHOLAS MAESTRINI, PIME

It is fashionable today to speak and write about the foreign missions. But until a few years ago, this subject was almost the exclusive prerogative of the mission magazines (sometimes described as "beggar sheets"). Articles about the missions can often be found today in both the secular and the Catholic Press. Dailies, such as the *New York Times* and other metropolitan papers, slick magazines like *Time, Look, Life,* a host of diocesan papers and Catholic reviews occasionally devote a good deal of space to the missionary problems of the Catholic and Protestant churches.

The reasons for this change of editorial interest are obvious: with the shrinking of distances, the speeding up of communications, and the complex, interlocked political situation of the world, we are progressing more and more towards global thinking. Thus, the missions, which only thirty years ago were rarely mentioned except for a yearly pulpit appeal, have been brought to the very mailboxes of our homes. To veteran missionaries, this is a consoling event. It is a part of what we have been praying and hoping for.

There is, however, a disquieting factor: it is almost as fashionable to criticize the missions as to write about them. Criticism ranges from mission methods and formation of the missionaries to a negative evaluation of missionary activities which are summarily labeled as failures.

It is not rare to find a comparison being made between the success of the early missionaries in the first three centuries of Christianity and the success of our missionary labors in the last three centuries, with the inevitable condemnation of the latter. These critics, of course, fail to point out that the social, linguistic, economic and political circumstances were totally different,



Since 1958, Father Maestrini has been the the first provincial of the Pontifical Institute for Foreign Missions Society in the United States. After ordination he spent twenty years in Hong Kong, where he established the Catholic Truth Society of China; the Catholic Centre; and the English diocesan paper, "The Sunday Examiner."

making the comparison quite unrealistic.

These criticisms, though perhaps well intentioned, are not often constructive. In fact, they are sometimes downright unfair. Some writers continue to speak of the missions today as though we were under the same circumstances as thirty years ago. Others adopt a completely pessimistic view—predicting the end of all mission activities.

The Council has already helped the missions a great deal through a revision of the liturgy and other long-awaited programs of modernization. However, since it is fervently hoped the subject of the missions will be dealt with at greater length, it may not be out of place to make a brief, objective evaluation of the missionary work of the past and, learning from past errors, plan our work more constructively for the future.

SUCCESS OR FAILURE?

Was the missionary work of the last century a success or a failure? Statistics speak for themselves. And since the long-range goal of missionary work is the establishment of the native dioceses under native Bishops, it is this type of statistic that interests us most.

Exactly forty-one years ago, in 1923, there was only one native Bishop in all the mission territories of Africa and Asia, covering about two-thirds of the whole world population. In 1963, there were one hundred fifty-two. . . of whom sixty were in Africa, forty-eight in South Asia, twenty in South East Asia and twenty-four in East Asia. Only a century ago, there were merely a few thousand Catholics in the mission territories of Asia. Today, there are seven thousand native priests and ten and one-half million Catholics. In Africa there are twenty-eight million Catholics, as compared with a few hundred thousand barely a century ago.

Under no stretch of the imagination can these results be labeled a failure. Considering the very limited means—in terms of both personnel and money—placed by the Church in the service of the missions, we must admit the results have been considerable. Further, realizing the time and effort it takes to establish a native diocese in a mission territory according to the elaborate but necessary rules of our present Canon Law (as opposed to the very simple methods used in the early centuries of the Church), these results become quite astonishing. It is therefore more consonant with reality to speak of the *limited success* of our missionary work, because there has indeed been a measure of success. As for the reasons we failed to reach greater success, I would ask you to consider the causes outlined below.

LACK OF LEADERSHIP

A superficial glance at the mission history of the last few centuries will reveal a complete lack in the overall planning and direction of the missionary endeavors of the Church. It would have been expected that such an important work—which is the very object of the existence of the Church ("the missions are 'the mission' of the Church," Fr. De Lubac, S.J. says)—would have been guided by some authoritative body entrusted with the specific tasks of studying, planning and directing the expansion of the Church among new and unfamiliar cultures.

Unfortunately, there never was one. The Congregation of Propaganda Fide (comparable to the Foreign Department in our American system of government) established by Pope Gregory XV in 1622 to oversee missionary work,

was not intended to assume such a role. It was conceived and has remained an administrative body, involved chiefly with laws and administration. The hierarchy of Catholic countries, being concerned primarily with the preservation of the Faith in their own respective territories, has remained aloof to the problems of the missions, considering them the sole responsibility of religious orders. Thus, the work of the missions is left to a few religious congregations and missionary societies; each one working by itself, each one practically "going it alone" without an overall plan or study.

From the days of John of Monte Corvino (1247–1328) and Blessed Odoric of Pordenone (? . . . 1331) when, on their own initiative, they set out on foot from Europe and literally walked their way over a period of two or three years to the kingdom of Cathay (China), the missions have been considered a kind of supererogatory work of piety which could be undertaken or left aside according to the zeal of the individual. Our whole approach to the problem of the missions has been more pietistic than scientific. We have relied far too much on prayer, sacrifice and zeal, forgetting that God does not work miracles when miracles are not necessary if the same effect can be reached through the use of the natural talents with which He has endowed us.

We have relied far too much on the strength of what we thought were "self-evident truths" of Christianity to convert the non-Christian world which we described as "sitting in the shadows and darkness of death" . . . waiting with open arms for us to bring them Christ's message of salvation.

Certainly, nobody denies that we Christians of the West have given the missions a great deal of our prayers, sacrifices, zeal—and even the blood of many mission martyrs. But the fact remains that today, twenty centuries after the death of Christ, we Catholics represent only a meagre seventeen per cent of the world population and this percentage is constantly shrinking. The general situation of our missionary endeavors could probably be compared to the waging of a war with an army consisting of a group of colonels and captains but without a "Joint Chiefs of Staff" to plan and coordinate the attack. Such a war would be doomed to defeat from the start. Our own spiritual war has not been, thanks to God, a complete defeat. But certainly, we have not used much scientific organization in waging it!

ORIENTAL TRUTHS IN WESTERN TRAPPINGS

Christ, in having chosen to be born in the Near East, conveyed to us His message of salvation and the basic truths of His religion in the Asiatic manner customary to the people of that area. There is no doubt that had He chosen to be born and live in Rome or Athens He would have spoken quite differently. This is why His parables, analogies and allegories are fundametally Oriental in character. But in our missionary work in Asia and Africa we seem to have forgotten this fact.

After our Christian religion grew and developed in the West, we went back to the Orient to present Christianity in Western trappings. Perhaps the inbred idea of white supremacy made us accept as fact that, as Kipling says: "East is East and West is West and never the twain shall meet." Yet, Dr. John Wu says: "We must go beyond East and West to meet in Christ." But such a meeting has not taken place yet because we have illogically ex-

pected the East to conform to the West and adopt a Westernized form of religion, even though in its very nature this religion is universal.

It appears that we not only failed to make a serious and scientific effort to present our religion in a way suitable to the Oriental mentality, but we have used the wrong approach by disregarding and belittling their cultures. How many missionaries went to work in the Orient considering the great philosophies of Asia, the classical works of Lao Tzu and Confucius and the sacred books of Buddhism as the works of the devil!

Whether the methods of Ricci in China and De Nobili in India (each tried, in his own way, to become "native," to build up the teaching of the Christian religion over the foundations of local cultures), was the right method or not, will remain one of the great "IF" questions in history. But the fact is that their approach was much more logical and scientific than the one proposed by their opponents—one which, unfortunately, had to be used by succeeding generations of missionaries. Our whole missionary work of the last few centuries has been characterized by a lack of adaptation to the new cultures and environments with which we came into contact and a vain effort to impose on every convert the same form of Christianity as practiced in Rome, regardless of whether he was a Chinese, an Indian, an African or a man in Timbuktu!

COLONIALISM AND THE MISSIONS

Recently, a Japanese teacher, speaking to a foreign missionary, said: "About seventy-five years ago, the guns of your ships from the West pointed down our streets and forcibly made us begin an association with you."[1] Unfortunately, it is as true in Japan as in most of the other mission areas, that the beginning of mission activities coincided with or even paved the way to colonialism; was supported, aided and abetted by the guns of the West and the colonial ambitions of the European nations. It is not a surprise, therefore, when C. L. Sulzberger writes in the April 8 issue of the *New York Times:* "Historically speaking, the age of the missionary is drawing to a close . . . In the collective mind of new Afro-Asian nations, the white missionary is associated with white colonialism . . . Following decolonialization there is pressure for demissionarization."

No individual can be personally responsible for the fact that the missionaries and the colonizing powers went hand in hand. In those days, it seemed that that was the way God wanted to promote Christianity. In some cases, it even worked that way, as for example in Latin America, where both Spain and Portugal succeeded in implanting Christianity firmly. Nevertheless, Latin America was a case of forceful imposition of religion on the people. It was different in the East, where we came face to face with highly developed cultures and millenary traditions. All we could do here was leave "a visible impact just as colonialism, for all its demerits, left a visible impact." (Sulzberger, see above.)

The truth is, that under the influence of our Western mentality—at a time when colonial powers were merchandising their wares among the newly subjugated territories of Asia and Africa —we, too, presented Christianity to the East unashamedly as a European-American import. Our theoretical

[1] Daniel A. McGinn, S.S.C. in "Ne'er the Twain Shall Meet?" published in Spring of 1964 issue of *Worldmission*.

claims to the universal character of the Church had no practical effect when in reality all we did was to import into these countries the same human structures of the Church as it had developed in the West. We expected to sell the Church through the use of Latin, scholastic philosophy, Canon Law and the use of Roman liturgy. No doubt some people were attracted to it, just as they were dazzled at the beginning by the superiority of our Western technology. But in the end, we failed to reach the soul of the masses, just as the colonial powers failed in their efforts.

Compare for a moment the more enlightened spreading of Buddhism in China, which appeared there about the time of Christ. Buddhism was not by any stretch of the imagination as superbly organized as the Catholic Church. Yet, it was possible to bring into China the fundamental tenets of its doctrine . . . which spread and grew, as a tree spreads its branches, from the South to as far north as Manchuria, Korea and Japan. The sacred books of Buddhism were translated into Chinese at the very outset and since there were no foreign powers to interfere with the religion, Buddhism became as native to China as Fifth Avenue is to New York.

LACK OF COMMITMENT

Another basic reason for the limited success of our missionary endeavors was a lack of commitment by the Western Church. This, in turn, was due to the more serious lack of a mission theology which, even today, is simply non-existent (though some scattered beginnings are being made). The Council of Trent was certainly effective in saving the Faith, but it was far from helpful in spreading it. It created the idea of the Church as a closed citadel, crystalized in its structures and traditions, exclusively dedicated to dispatching souls to heaven and preserving its purity of Faith. The fact that the "Universal Church" had become restricted almost exclusively to Southern Europe did not seem to bother the Council Fathers.

This same restricted outlook was perpetuated throughout the ensuing centuries. Today, missionaries must still survive without any real commitment on the part of the hierarchy, the clergy and the faithful, all of whom consider mission activities as an appendage of the Church. While much is currently said and written about the missions, the Church still devotes less than five per cent of its personnel or financial resources to the task of propagating the Gospel among non-Catholics, a task which Pope John said "must be considered as the most important of all and one to be accomplished without delay."

While there are about four hundred thousand priests in the world, approximately twenty-five thousand (roughly five per cent) are missionaries. According to the *Wall Street Journal*, the Catholic Church, in the U.S. alone, spends about five billion dollars a year. Evidently, this money is donated by the laity; yet probably no more than fifty million (one per cent) of these funds are contributed to the missions both through the Society for the Propagation of the Faith and the fund-raising efforts of missionary societies. As Bishop Sheen said, the "needs" of the mission always come after the "wants" of home!

I think every mission expert will agree that these are the four most basic ills which limited the success of our missionary work. Of course, there are innumerable other causes to consider, too, such as: the division of Christianity into a multitude of denominations (which confuses the people of our non-Christian world); great distances and

difficulties in communication; two world wars and the political upheavals of the Afro-Asian nations. Most of these factors were beyond the control of even the higher authorities of the Church; all of them were certainly beyond the control of the individual missionary.

The limited success of the missions, then, was due to factors beyond control and to mistakes; but if we consider the fact that missionary work, as we know it today, developed only gradually during the last century and that it constituted a completely new experience for the church, then some mistakes were inevitable. What steps can be taken to insure a greater success for mission activities in the future?

("New Outlook" and "New Methods" will conclude this article next issue)

The Dignity of "Personhood"

The attention of the world has focused on the Second Vatican Council and its Constitution on the Sacred Liturgy because it has addressed itself to the dignity of the person, Father Maur Burbach, O.S.B., said in an address delivered at the 25th Annual Liturgical Week held in St. Louis.

Father Burbach, prior of St. Pius X Benedictine Monastery at Pevely, Mo., said the only threat against the success of the council is the failure of Christians to implement this concern for the person.

Person, unlike personality, is undefinable and mysterious, Father Burbach said.

But, he said, "One thing is sure: No one becomes a person in isolation, himself, alone. The human person is something given, not something received."

"Not everyone becomes a person," Father Burbach said. "In fact, the world is full of life-long adolescents . . . we do not blame them. There are so many obstacles to achieving self-hood, person-hood, sanctity."

Barriers are convention, haste and artificiality, he said, but most of all "the pseudo-religious stance of self-appointed watchdogs of antiquated abstractions who seem to be intent on preventing the emergence and growth of persons.

"They view every quest for understanding as an attack on faith, every manifestation of love as a violation of purity, and every act of initiative as a rejection of authority," he said.

To these people, he continued, the Constitution on the Sacred Liturgy "may for a long time speak largely in vain."

Respect for the person is found throughout the Church's liturgy, he said, beginning with Baptism when the first question asked is "What is Your Name?" The summit is the Eucharist, where people are united into one "while at the same time it elevates to loftiest dignity the separate personhood of each," he said.

The promise of the Council, he went on, "will never be realized if its implementation disregards the rights of every person in the Church by remaining on presently prevalent juridical and legalistic levels."

The constitution, he said, calls for a new kind of courage and responsibility. "When every display of leadership and creativity is branded as disobedience, or a stepping out of place, then the first law of creation is ridiculed, and God is blasphemed in His creatures.

"God created us . . . because He wanted free, independent, responsible service. Christ did not found the Church to contradict His Father's wish," he said.

Mistakes will arise, Father Burbach said, but even they can have a two-fold good effect: they can "become a motive for the extra effort that will spell success in the next undertaking, and serve as occasion for reliance on the miracle of divine grace.

"If we are constantly preoccupied with failure, with vice, with evil, as opposed to a positive, patient longing for the good, our view of reality is diabolically distorted," he said.

Roma Locuta

By ROBERT J. BANKS, S.T.L., J.C.D.

It seems advisable to give here in full the June statement of Paul VI concerning birth control. "The problem —everyone talks about it—is that of so-called birth control; that is to say of population increase on the one hand and of family morality on the other. It is an extremely grave problem; it touches the sources of human life; it touches the sentiments and interests which are closest to the experience of man and of woman. It is an extremely complex and delicate problem.

"The Church recognizes its manifold aspects, that is to say the manifold fields of competence, among which is certainly pre-eminent that of the spouses, that of their liberty, of their conscience, of their love, of their duty. But the Church must also affirm hers [field of competence], that is to say that of the law of God, which she interprets, teaches, promotes, and defends; and the Church will have to proclaim this law of God in the light of scientific, social, and psychological truths which have lately had new and very extensive studies and documentation. It will be necessary to look attentively and squarely at this theoretical as well as practical development of the question. And that is what the Church in fact is doing.

"The matter is under study, a study as wide and deep as possible, that is to say, as serious and honest as it must be in a matter of such importance.

"It is under study, we say, and we hope to finish soon with the help of many and eminent scholars. Indeed we shall quickly give its conclusions in the form which will be considered most adequate to the subject treated and to the aim to be achieved. But meanwhile we say frankly that so far we do not have sufficient reason to regard the norms given by Pope Pius XII in this matter as surpassed and therefore not binding; they must therefore be considered valid, at least until we feel in conscience bound to modify them. In a subject of such seriousness it certainly seems that Catholics want to follow a single law, such as the Church authoritatively proposes; and it therefore seems opportune to recommend that no one should, for the time being, take it upon himself to pronounce himself in terms differing from the norm in force."

This statement by Paul VI, part of a talk given to the College of Cardinals on June 23, 1964, lays down a practical line of conduct for priests during the present confusion on the subject of birth control.[1] Admitting implicitly the theoretical possibility of a development in the present teaching of the Church, the Pope states firmly that as yet there is not sufficient reason to change that teaching. Until some authoritative decision is made in the matter, the Pope asks that—for the sake of the faithful —the usual doctrine of the Church be maintained. The sense of the Holy Father's statement is that in consultations and in confessions priests should

[1] *L'Osservatore Romano*, June 24, 1964, p. 2.

use as norms for judging the objective morality of various birth control methods those principles already authoritatively taught in the Church. It does not mean that priests must eschew the modern emphases on the importance of marital love and the rights of individual conscience since the Pope explicitly mentioned their legitimacy in his speech. Whether these new emphases and new scientific discoveries justify a substantial transformation in marital morality is the question still under study.

RELIGIOUS LIFE TODAY

On May 23, 1964, the Holy Father made an important address to the heads of several religious orders gathered in Rome for their respective General Chapters.[2] The Pope took the occasion to stress the necessity and importance of religious in the Church. Despite the new and needed accent on the spirituality of the laity who are called to perfection and the "consecration of the world" by Baptism, the religious life is still of inestimable value as a way of perfection and as a public witness that the Kingdom of God is not of this world.

In these changing times and conditions, continued the Pope, the religious vows and evangelical counsels are still valid. Therefore religious obedience will always be the holocaust of one's will offered to God—a sacrifice accomplished through obedience to one's superiors. Their authority, in turn, must be exercised within the bounds of charity and with respect for the human person.

Nor can poverty be forgotten in these times; in fact, religious should be in this regard an example to all. This means that individual religious should be content with the necessities of life, and should avoid luxuries and comforts. The religious institutes themselves must practice poverty by avoiding extravagance in their buildings and by taking into account the social conditions of the people who live around them. They should also refrain from excessive zeal in the collection of alms, content always to share their possessions with the needy.

As for chastity, modern customs and a false naturalism make the practice of chastity difficult, but this should only be a cause for increased faith in the Lord's word on the value of chastity.

FAITHFUL TO THE SPIRIT

The Pope then went on to speak about the structure and discipline of religious institutes, warning that they should be faithful to the spirit of their founders. The essential work of the religious authorities today is to adapt their rules to modern times, but this should not mean abandonment of the essential nature of the institute. Nor does it mean that individual religious may, during this *aggiornamento,* introduce new things on their own, or relax the reins of discipline, or indulge in criticisms.

In all this renewal, special attention must always be given to the spiritual life. That false opinion must not be tolerated which says that the needs of the Church demand that the work of the apostolate have precedence over the work of interior perfection. The apostolate and the spiritual life should go hand in hand.

The Pope then expressed his desire that religious should work in cooperation with the bishops. The exemption of religious is not contrary to the divine constitution of the Church by which every priest, especially in the work of the ministry, is subject to the

[2] *L'Osservatore Romano,* May 24, 1964, p. 1.

hierarchy. And so religious are subject to the jurisdiction of the bishops as regards the apostolic work which they perform in the individual dioceses.

RELEVANCE

So far the most noticeable thing about the renewal of religious life is the changing of nun's bonnets, but this will be almost negligible in the *aggiornamento* that is coming. In fact, the danger is, from reading some comments on religious life, that the whole concept of religious institutes is being called into question. The value of vows, the worth of religious obedience, the very nature of religious life are all questionable to a society that breathes the heady air of personal commitment, freedom, and consecration of the world. Even for the staunchest Christian the reconciliation of the traditional understanding of the religious life and the values of a personalistic theology will not be an easy dialogue, and there must be many religious who feel deeply the difficulties of renewal. But the modern questions have to be faced, and Pope Paul does that in this speech, answering them in a modern Christian idiom. His answers undoubtedly will not be fully satisfactory to the more radical *aggiornista,* but then if they were, there would be no problem.

MAN COMES FIRST

Pope Paul, presumably well-acquainted with modern capitalism through his years in the industrial city of Milan, has spoken several times in the past few months on modern economic problems, and nowhere in more forceful language than in the following speech.[3] All the while recognizing the admirable and indispensable role of the industrialist and capitalist, the Pope called to the attention of a group of prominent Italian businessmen the serious problems still inherent in the modern capitalistic system.

It is not that the introduction of Christianity brings problems to the field of business and industry; the economic life of society is already full of problems. The picture of the modern business world is hardly a picture of perfection and peace. The opposite is true. Those who have organized the wonderfully efficient system of production find that they are often hated by those to whom they offered these new miracles of productive efficiency. "There must be something deeply wrong, something radically insufficient in the system itself, if it gives rise to such social reaction."

The Pope granted that the capitalism of today is certainly not that of the 19th century, still the fact remains that a system based on a one-sided possession of the means of production and on the pursuit of private profit "is not perfection, is not peace, it is not justice if it still divides men into irreducible opposing classes."

The only solution lies in the religious coefficient, Christianity, not as a simple pacifier of the working classes, but as a reminder and guarantee of the primacy of man: "First man, and then the rest." It is this primacy of man, based on the fatherhood of God, which will inspire social progress—that social progress which should be industry's highest goal.

The Pope acknowledged that this kind of Christianity means sacrifice for those who have, but it is the only hope for those who have nothing. It is this kind of Christianity which will make the work of the businessman "an indispensable service, even an exercise of love, and confers on the businessman the true dignity of the social benefactor."

[3] *L'Osservatore Romano,* June 8, 1964, p. 1.

RELEVANCE

There are so many developments in the Church today, whether in the field of conjugal morality or liturgical reform, that it is easy for the priest to forget some of the old, still unsolved, problems. Not the least of these is the old yet very contemporary problem of our economic system. The whole world is still torn in two trying to give birth to a social structure that can handle modern industry. The Pope doesn't pretend to be able to solve the problem; he just points out that the present capitalistic system evidently does not have all the answers. Something is lacking. The contribution of Christianity to the whole dilemma is the reminder that whatever changes are made, man must come first.

OBITER

Pope Paul announced that, in answer to the request of the Greek Orthodox Metropolitan of Patras, he was returning the head of St. Andrew the Apostle to that church.[4] The famous relic was taken to Rome in 1462 to protect it from the invading Turks. Since that time, several requests have been made for its return, and now Pope Paul has made this ecumenical gesture as a way "of testifying to our veneration for the Greek Orthodox Church and our intention to open our brotherly heart to it in the faith and in the charity of the Lord."

Experiments in concelebration are still proceeding apace. Special permission has been given to several monasteries to concelebrate (Collegeville, I believe, is one). At the Benedictine monastery of San Anselmo in Rome, a concelebrated Mass was offered in June by twenty priests. The presiding celebrant and four other priests stood at the altar while another fifteen stood in a semi-circle around the sanctuary—all dressed in full Mass vestments. One chalice and host were used; the canon was recited aloud (the priests at the altar took turns with certain of the prayers); and the words of consecration were recited by all the priests with right hand outstretched. The large Host was split into fragments, each priest taking one in his hand back to his place, and then all consumed the Precious Host at the same time. All then returned to the altar and drank from the one chalice. But the possibility of concelebration still does not attract all the brethren. It is reported that at San Anselmo one of the priests said that he would have nothing to do with the concelebrated Mass since he had "concelebrated with Christ" that morning as usual.

In an Apostolic Letter dated Dec. 14, 1963, St. Paul was named the Patron of the *Cursillo* movement at the request of the Archbishop of Tarragona, Spain.[5] The papal letter described the work being done through the *Cursillos* in glowing terms.

[4] *L'Osservatore Romano*, June 24, 1964, p. 1.

[5] *A.A.S.*, LVI, July 10, 1964, p. 524.

A Reprint . . .

of the articles and sermon outlines on the Constitution of the Sacred Liturgy appearing in the September and October issues of HPR will be published under the title of:

the priest and the renewed liturgy

Included in this pamphlet will be:

The Liturgy and the Average Priest—Gerard S. Sloyan

Charter for Renewal—Robert Hovda

The Most Sacred Mystery of the Eucharist—William O'Shea, S.S.

Sacraments and Sacramentals—John E. Corrigan

The Divine Office: Sacrifice of Praise—Maur Burbach, O.S.B.

The Liturgical Year—Emeric Lawrence, O.S.B.

Sacred Music, Art and Furnishings—Clement McNaspy, S.J.

Eight Sermon Outlines Introducing the New Liturgy —James Shaughnessy

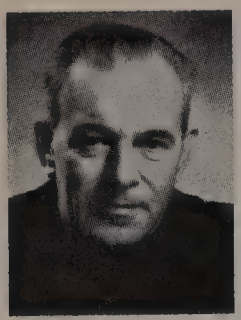
the Homiletic and Pastoral Review

Price: $1 single copy

A Joseph F. Wagner Inc. publication
53 Park Place, New York 7, New York

Sermon Outlines

By CYPRIAN TRUSS, O.F.M. Cap.



Heaven for Eternity

FEAST OF ALL SAINTS

Theme: The vision of heaven described by St. John in today's Epistle will be a reality for us if we live so as to deserve it.

Problem: To be with God in complete happiness for all eternity or to be without Him in complete misery—that is the choice open to you and to me.

Introduction: "Eye hath not seen . . . what things God has prepared for them that love him." (I Cor. 2:29) Heaven is the beginning of a new kind of life of eternal union with God. "Your joy no man shall take from you." (John 16:22)

BODY

I. *"I saw a great multitude* . . . standing before the throne and the Lamb." (Epistle)

A. The countless multitude standing before the throne of God is from all tribes, nations, colors and sizes from the beginning of the world.

B. If it is not already apparent here on earth, we will then realize that all men were created equal in the eyes of God. There will be no racial prejudice in heaven. In Christian charity—if for no other reason—we must strive on earth to ensure that Christ's prayer be fulfilled: "That they all may be one, as thou, Father in me, and I in thee; that they also may be one in us." (John 17:21)

II. *If we attain* the Kingdom of Heaven the whole of eternity will not be long enough in which to thank God for this inestimable prize.

A. Here on earth there are always pain, sorrow, separations and crosses.

B. In heaven, these tribulations will be no more. "God will wipe away all tears from our eyes." (Apoc. 11 : 4)

C. The only alternative to heaven is hell. It is within our power *now* to choose what our eternity will be. At the seat of judgment Christ will merely confirm our choice.

III. *There is a natural desire* in the hearts of all men for happiness.

A. This desire will only be realized by those who merit the kingdom of heaven.

B. Should we lose heaven for all eternity, the soul, created by God and destined for eternity with Him, will be frustrated forever. That will be our hell.

SELECTED APPLICABLE SCRIPTURES

Mark 8: 36, Luke 16: 19ff., Matt. 11: 28, Matt. 5: 1–12, 1 Cor. 15: 51–57, John 5: 25–29.

Meditation

TWENTY-FIFTH SUNDAY AFTER PENTECOST

Theme: If the word of Christ dwells in us abundantly it will result in complete peace of soul.

Problem: To see how the word of Christ contained in the sacrament of the Word, especially as we hear it in the celebration of the Eucharist, can become a vital source of peace in our lives.

Introduction: "Let the word of Christ dwell in you abundantly." (Epistle) In order that this exhortation given by St. Paul to the Colossians may have meaning to us we must put some effort into understanding Christ's message—rather than continue letting it go "in one ear and out the other."

BODY

I. *Each Mass* we participate in contains passages from revelation, the word of God to man.

A. For those of us who never deemed it necessary to follow the Latin Mass in a missal, the lessons, admonitions and inspirations contained in the various texts can but have gone unheeded.

B. So much wisdom, practical wisdom, is contained in each and every Mass that it is shameful for so many never to have tapped this source.

C. But now, with the Mass soon to be in our common tongue there is no longer any excuse for—at least—not hearing the word of Christ.

II. *Is it profitable enough* only to hear the word of Christ or must we take steps to make this word meaningful in our daily lives?

A. To have the word live in us more deeply we must meditate upon it. Meditation is not something reserved for priests and religious. It can and *should* also be practiced by the laity as a source of real holiness.

B. Meditation is not merely thinking about God. A thoroughly immoral person can *think* about God but it matters little unless he makes a practical resolution to reform.

C. Meditation is rather an application of the principle in the penny catechism: The better we know God, the better we can love and serve Him.

III. *Meditation is, above all, a prayer.* It is not contained in the rituals and formularies of the Church as such because it is an individual prayer.

A. As a conversation between myself and God, meditative prayer is a dialogue. There is no need for us always to be talking; rather should we give God a chance to talk to us in the light of the Holy Spirit.

B. Our meditations will be as individual as we are and, as products of our minds and hearts so loved by God that He gave His only begotten Son for us, will be of great appeal to Him.

C. To have God listen to us—or for us to take time out to listen to Him—is a very effective way to foster our development as spiritually awake Christians.

SELECTED APPLICABLE SCRIPTURES

Matt. 13: 9ff., Mark 4: 11ff., Luke 8: 21, John 10: 27, Apoc. 3: 22, Ps. 36: 30, Ps. 62: 7, Ps. 118: 15–16, Eccu. 6: 37.

Apostolic Work of Good Example

TWENTY-SIXTH SUNDAY AFTER PENTECOST

Theme: As the Thessalonians became a model to the communities in Macedonia and Achaia through good example alone, so also we can be apostles to our fellow man by the way in which we conduct ourselves as Christians.

Problem: We must realize that even our most unconscious or secret act may be judged or seen by our fellow man and be an influence on him for good or evil. We must strive to make sure our example is good.

Introduction: Today's Epistle is a letter of congratulation. Paul praises the Thessalonians for the good lives they are leading, which helps spread the Gospel. "From you the word of the Lord has been

spread abroad." The Thessalonians had been pagans who, though they received the word in "much tribulations" soon realized the wisdom contained in its message.

BODY

I. *"You became imitators* of us and of the Lord . . . so that you were made a pattern to all that believe in Macedonia and in Achaia." (Epistle)

A. In today's world we need many Thessalonians. Your task as laity in the Church is an important one. The conversion of the world is the work of each and every member of the Mystical Body.

B. There are many ways to spread the Gospel. One of the most effective is that of good example. If you can bring about the conversion of even one soul to God you will have contributed to His greater glory.

II. *"In every place* your faith in God has gone forth." (Epistle)

A. The Thessalonians must have been more than run-of-the-mill Christians since their lives had a widespread influence upon many other communities.

B. The lives we lead have an effect upon many people with whom we come in contact—even though we may never advert to the notice taken of us. Thus, as committed Christians, we carry the Church with us.

C. Let those who observe us see nothing but loyal imitators of Christ.

III. *"The zeal of thy house* has eaten me up." (Ps. 68:10)

A. As imitators of Christ we must be filled with zeal even as He was. We must do all we can to bring others to a knowledge of the truth.

B. Our zeal need not be the hard-sell of argument—which rarely convinces anyone—but rather the soft-sell which says "Look at me. What a joyful influence Christianity has been on my way of life. Don't you feel you would benefit from such an influence in your life?"

SELECTED APPLICABLE SCRIPTURES

I Tim. 4: 12, Titus 2: 7, Luke 4: 34, Matt. 5: 16, Acts 13: 47.

The Second Coming of Christ

LAST SUNDAY AFTER PENTECOST

Theme: On this last Sunday of the Liturgical Year the Church wishes to remind us always to be prepared for the second coming of Christ.

Problem: To make more meaningful what the day of judgment means for each of us. "For what things a man shall sow, those also shall he reap. For he that soweth in his flesh of the flesh also shall reap corruption. But he that soweth in the spirit of the spirit shall reap life everlasting." (Gal. 6:8)

Introduction: In today's Gospel St. Matthew describes Christ's second coming at the end of the world. This is the same event narrated by St. Luke in the Gospel for the First Sunday of Advent. Christ will come "in great power and majesty," proving to all men that He is indeed the Son of God and ruler of the world.

BODY

I. *The power and majesty* of the Son of Man is now hidden from our mortal eyes under the appearances of bread and wine in the Blessed Sacrament. But it is the same Christ here present on the altar who will judge us for all eternity.

A. We all know of the pupil who went to see his teacher after the final grades were given out to see why the teacher had failed him. "I didn't fail you," the teacher replied, "you failed yourself."

B. We have no excuse if we should "fail" in the final judgment. If we have lived as committed Christians, rather than being frightened of Our Lord's power and majesty, we will glory in it and hopefully expect it as a harbinger of our eternal life with Him.

II. *At this final judgment* the whole world will know where each man stood in regards to Christ—whether for Him or against Him.

A. "He shall set the sheep on His right hand but the goats on His left." (Matt. 25:33)

B. The elect will be rewarded for every single good deed they ever performed and of which the world knew nothing. "In the midst of the church will I praise you." (Heb. 2:12)

C. Perhaps some of us in this assembly today will hear the irrevocable words "Depart from Me." (Matt. 25:41)

III. *Christ's second coming* will be both swift and unexpected.

A. "For as the lightning cometh . . . so also shall the coming of the Son of Man be." (Matt. 24:27) "At what hour you think not the Son of Man will come." (Matt. 24:42)

B. Our main concern should always be to be prepared for the coming of Christ at the moment of our death—the moment of our private judgment.

C. As long as we have always tried, with the help of His grace, to love, honor and serve Him, we need not fear the tribunal of Christ—who is our God and Savior.

SELECTED APPLICABLE SCRIPTURES

Is. 13: 1, Matt. 12: 18, Matt. 23: 33, Luke 10: 14, John 5: 19ff.

Preparation for Judgment

FIRST SUNDAY OF ADVENT

Theme: The more comfortable a man becomes in living the life of a committed Christian, the less will his actions be imbued with the vitality and exuberance true development demands.

Problem: Contemplating the message of St. Paul in today's Epistle, can there be any rational excuse for not "putting on" the Lord Jesus as the best preparation for judgment?

Introduction: "It is now the hour for us to rise from sleep." (Epistle) When the hour of judgment comes all must be prepared. There will be no second chances. We know the parable of the man who spent his earthy hours building bigger and better barns, and filling them to the beams, only to have the Lord say "Thou fool, this night do they require thy soul of thee." (Luke 12:20) "Blessed are those servants whom the Lord, when he cometh, shall find watching." (Luke 12:37)

BODY

I. *The day of judgment* is much nearer than when we were first baptized; we must redouble our efforts and good works, always perfecting the promises we made at Baptism.

II. *"Let us lay aside* the works of darkness and put on the armor of light." (Epistle) Some of Paul's hearers were evidently falling away from the full practice of their faith (in the commentary of St. John Chrysostem) and were not as fervent as they were at the beginning of their conversion.

A. Paul urges them to lay aside the works of darkness: the devil and his works and pomps; and to put on the armor of light: the good works of the committed Christian.

B. Paul warns them—and us—not to indulge in revelry, i.e., feastings instituted for the purpose of gluttony, and to avoid the other sins he mentions. The only true feast for a Christian is the one at the banquet of the Lord's table.

III. *"Put ye on* the Lord Jesus." (Epistle)

A. Once a man clothes himself with the Lord Jesus he will exemplify the virtues so stressed by Our Lord: sobriety, chastity and charity—all attributes so contrary to the vices mentioned in today's Epistle.

B. When we put on the Lord Jesus and the spiritual armor of prayer and good works we will be ready when the day of our judgment and salvation comes. Christ will recognize us as His own.

SELECTED APPLICABLE SCRIPTURES

Matt. 7: 21, Matt. 25: 1–13, Mk. 13: 32, Luke 16: 13.

QUESTIONS* ANSWERED

By AIDAN M. CARR, O.F.M.Conv., *Editor*

They Practice B.C. Rectify Their Marriage?

Question: At times a priest meets people in their homes or elsewhere who are invalidly married. Some of these marriages could be easily rectified, since they may be invalid only because of lack of form or by reason of an impediment which can readily be dispensed from. In the course of the conversation these people will often casually remark that they have large families and cannot afford to have any more children; they are therefore using contraceptives. Assuming that these persons cannot be persuaded either to abstain or to follow the rhythm method, could there be cases wherein one might regularize an invalid union?

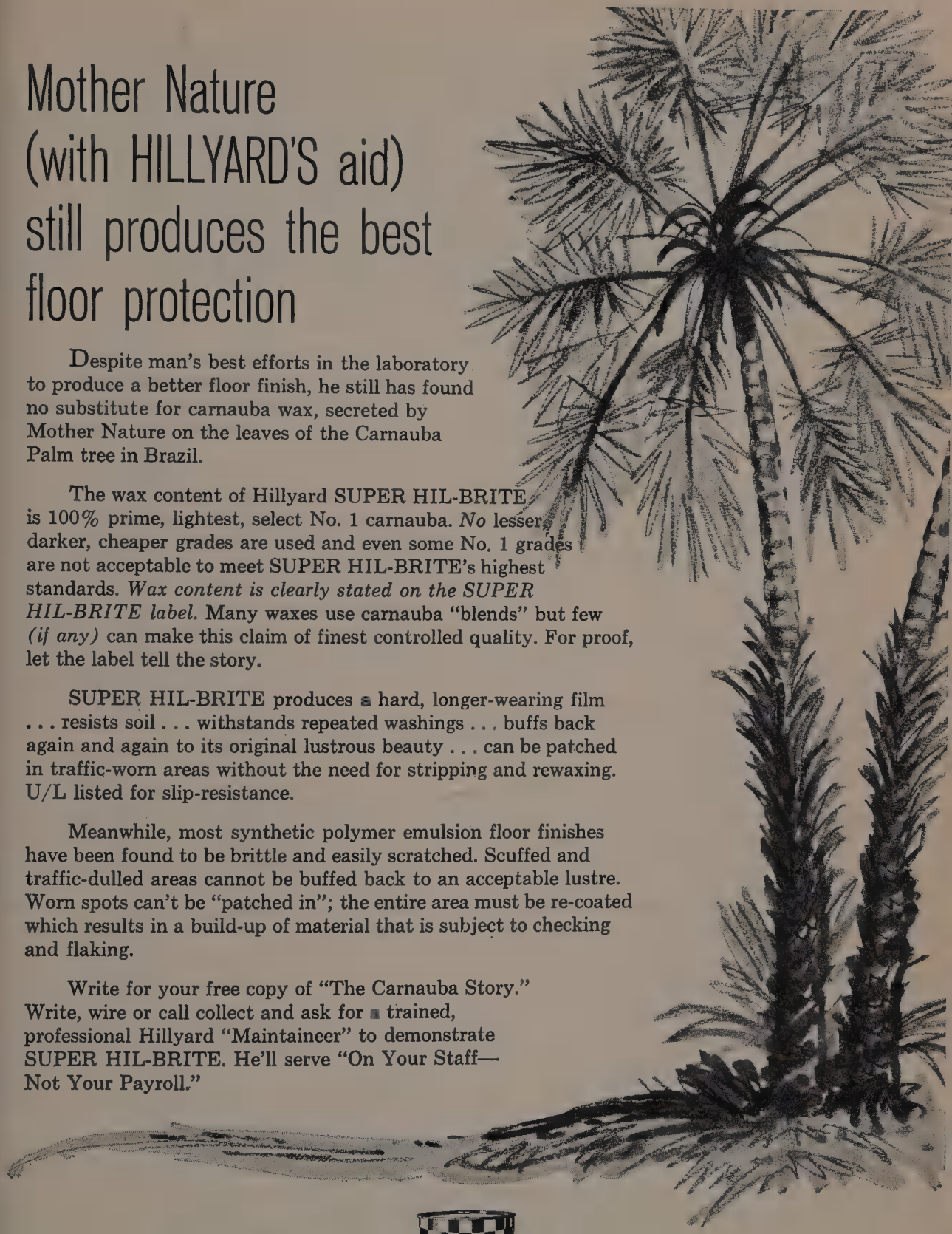
Answer: Yes, I think there could well be such cases. First, with regard to the question of the effect of their contraceptive attitude toward matrimonial consent, which consent must be renewed in the case of convalidation in virtue of the positive law of the Church (Can. 1133, §2). The couple now wish to marry *coram Ecclesia,* and they entertain an intention which is *contra bonum prolis* . . . they don't want any children or at least they don't want any more of them. Does that intention, that condition, stand in the way of a valid marital consent? Not necessarily. If that intention is not a true condition by which the *right itself* to normal intercourse is excluded, but is rather an intention by which the couple mean to oblige themselves to the surrender of that right *but* at the same time generally to *abuse* the right by contraception, then there would be no substantial invalidity about their marital agreement. Read that over again please. It contains the crux of the solution, I think, to the case you propose.

Here's the idea: a "condition" (or better, call it in this way an "intention") to practice birth control, artificially, would not ordinarily amount to an invalidating factor because it is not, usually anyhow, indicative of anything more than a decision to use marital rights according to a *wrong mode.* Suppose I were to say to you (I'm not, but we'll pretend): "I give you this Ford Thunderbird for your own, but I do so under the agreement that it will not be used as a vehicle of transportation." And you accept it on that basis. Is the car yours? I think so; you have the right to it. It sounds silly, doesn't it? But it is also silly for someone to enter marriage and say: "I give you the right over my body, but only under the pact that you don't use that right as God and nature intend." The "title" is transferred in both cases; the conveyance is valid.

But suppose that the couple had the intention of *always* abusing marriage each time they exercised the marriage act? This would seem *per se* to exclude the right itself and the duty of married life, and therefore invalidate the contract. But even in such an extreme

* **Please address any questions to the Editor, Fr. Aidan M. Carr, O.F.M.Conv., St. Anthony-on-Hudson, Rensselaer, N.Y. 12144.**

Mother Nature (with HILLYARD'S aid) still produces the best floor protection



Despite man's best efforts in the laboratory to produce a better floor finish, he still has found no substitute for carnauba wax, secreted by Mother Nature on the leaves of the Carnauba Palm tree in Brazil.

The wax content of Hillyard SUPER HIL-BRITE is 100% prime, lightest, select No. 1 carnauba. *No* lesser, darker, cheaper grades are used and even some No. 1 grades are not acceptable to meet SUPER HIL-BRITE's highest standards. *Wax content is clearly stated on the SUPER HIL-BRITE label.* Many waxes use carnauba "blends" but few *(if any)* can make this claim of finest controlled quality. For proof, let the label tell the story.

SUPER HIL-BRITE produces a hard, longer-wearing film . . . resists soil . . . withstands repeated washings . . . buffs back again and again to its original lustrous beauty . . . can be patched in traffic-worn areas without the need for stripping and rewaxing. U/L listed for slip-resistance.

Meanwhile, most synthetic polymer emulsion floor finishes have been found to be brittle and easily scratched. Scuffed and traffic-dulled areas cannot be buffed back to an acceptable lustre. Worn spots can't be "patched in"; the entire area must be re-coated which results in a build-up of material that is subject to checking and flaking.

Write for your free copy of "The Carnauba Story." Write, wire or call collect and ask for a trained, professional Hillyard "Maintaineer" to demonstrate SUPER HIL-BRITE. He'll serve "On Your Staff—Not Your Payroll."



Since 1907

HILLYARD FLOOR TREATMENTS

St. Joseph, Missouri, U.S.A.
Passaic, New Jersey - San Jose, California

The Most Widely Recommended and Approved for Every Surface

case, it might still appear that they do, in point of fact, intend to give the right but to abuse it with mathematical regularity . . . the consent would then be valid.

To recapitulate. If the avoiding of offspring is a condition *proprie dicta* against the substance of marriage, by which the parties intend to exclude the right itself and the consequent obligation, then the marriage is invalid. But if they intend to oblige themselves, i.e., to enter a real marriage but with the condition of abusing it, then this is not against the substance of marriage itself and their sinful intention is considered as simply not having been made—so far as the law is concerned. (cf. on this point, Gasparri, *De Matrimonio*, vol. II, n. 898.)

What in fact is the intention of the parties can be learned in confession (if you can get them to go) for the internal forum; from whatever circumstances would enable you to evaluate their minds in the external forum, v.g., the pre-nuptial investigation. Generally speaking, people with this sinful intention probably do intend a true marriage primarily, and in a secondary way they propose to abuse the rights arising from it. For the dispensations, etc., that may be involved, you will have to submit the papers to the diocesan officials, and I'm not sure what kind of an objection you'll run into on that score.

Of course their intention is objectively a sinful one; maybe formally sinful for that matter.

You remark in your letter: "The improved spiritual position of the parties brought about by the rectification of their marriage should justify the material cooperation of the priest. I am assuming that there will be no Nuptial Mass and that the (Catholic) parties will not approach Holy Communion." I agree, but it does not follow that every invalid union of the kind you describe should therefore be forthwith regularized. I think it has to be prudently weighed out in the light of the cases as they present themselves.

Certainly divine and natural law, as well as positive law, forbid the sacraments to the unworthy. Pastors of souls must do all they can to assure the worthy reception of any sacrament, including matrimony. But it does not therefore follow so absolutely that *semper et pro semper* marriage must be refused to those who are personally unworthy of it. For sufficiently good reasons we can *tolerate* any unworthy reception . . . and after all, the priest is not the minister of the sacrament but only the official witness. If the bishop has reserved this sort of case to himself, then he is, of course, fully within his power not to allow the marriage at all or at least to require a different frame of mind on the part of those concerned. He does so, not by making this bad intention an impediment to the marriage, but simply by giving a precept against it, or more simply, by just refusing to grant the necessary dispensations, faculties, etc.

A final word on the contraceptive attitude of Catholic people. In our culture they are so subjected to an endless bombardment of propaganda in favor of birth control by any means (cf., v.g., *Time*, July 31, 1964, p. 46, *in re* the newest technique, best yet: the medic puts a stainless-steel ring or a plastic thread inside the woman's uterus, a permanent fixture or as long as it is desired; she'll not conceive. . .), that it is little wonder they sometimes succumb to the scandal by which they are enveloped in our secular milieu. We know full well that contraception is contrary to the natural law; any thoughtful per-

FIRMS WITH EPISCOPAL AUTHORIZATION TO HANDLE SACRED VESSELS AND REPAIR THEM

CHICAGO
D. B. Hansen & Sons, 23 North Franklin Street

COLUMBUS
The H. R. Gantner Co., 82 So. Fourth Street

GUTTENBERG, N. J.
Summit Studios, 112–114—71st St.

NEW YORK CITY
Rambusch Decorating Company, 40 West 13th Street

OMAHA
Koley Plating Co., 2951–53–55 Harney Street

PHOENIX
The Autom Company, 2226 North Seventh Street

LOUISVILLE
F. Tonini & Son, 636 S. Shelby Street

ST. JOSEPH, MO.
Creviston & Son Jewelry Mfg. Co., Inc.

ST. LOUIS, 63103
B. Herder Book Company, 314 No. Jefferson

ST. PAUL
The E. M. Lohmann Company, 413–415 Sibley Street

Burn Rubbish Safely

"Yard Boy"

OUTDOOR INCINERATOR



Quickly, safely reduces to fine ash all burnable rubbish, garbage; leaves, litter, etc.; even in inclement weather. No extra fuel is required.

Lights at top, burns downward. Construction of cast iron and heavy gauge sheet iron completely coated with fire and weather resistant Vitreous Porcelain Enamel.

Endorsed by Institution and Fire Prevention Authorities from coast-to-coast.

PRICES f.o.b. Reading, Pa.
No. 6—6 bu. capacity—wt. 150 lbs. $99.50
No. 3—3 bu. capacity—wt. 100 lbs. $59.50
Write for descriptive circular

J. W. Fiske ARCHITECTURAL METALS, INC.
Dept. 9, 111 Pennsylvania Ave., Paterson, N. J.
ESTABLISHED 1858

son will certainly acknowledge that fact. But loads and loads of people, including some Catholics too, aren't very thoughtful when it comes to this. Maybe if folks were more prayerful they wouldn't have to be so thoughtful. Not, for heaven's sake, that prayer and thought are somehow mutually exclusive.

May They Keep Company?

Question: May two Catholics go around together, looking toward the possibility of their marrying, when one of them was civilly married, is now divorced, but has not yet received a declaration of nullity from the tribunal of the diocese?

Answer: It's certainly not exactly an *ideal* situation, but then you don't propose it as such, so we'll not approach the question from the Utopian angle—that's always a temptation, but an exercise in futility where human things are concerned. And it gives one a queasy feeling to reply to a query that implies a lot of the old bromide: "Circumstances alter cases." But we'll take a stab at it.

Their situation certainly seems to be a lot better than those wherein one (or both) of the parties is under the bond of a previous valid union from which there is just not going to be any release. We assume that the instance you write about does not include any other obstacle except the invalid marriage. What about scandal? Certainly that has to be considered, and while it might be argued that any such wonderment to which others are exposed through the company keeping of this pair is only passive and not active scandal, still the one who has already been married scandalously is not exactly a person with "clean hands." Moreover, the fact is that legally (at least canonically) the invalidity of that former marriage is not yet established . . . although it will, in all likelihood, be declared before long through the *declaratio nullitatis*. The couple could make it clear to their friends and other concerned persons pretty much just how the thing stands; that would go a long way to remove scandal from the minds of those who may be under the impression that the former union was indeed a valid one in the eyes of the Church.

What about the civil status of that marriage? Has the divorce been completely processed in such wise that there is going to be no difficulty on that score?

Taking into the equation these various elements, if as a confessor or pastor or guide of this couple, you feel that the elements can be given an honestly favorable interpretation, then I'd say "yes," they may be allowed to keep company. The picture you paint is not without its somber shading, but pro-

ACCLAIMED AT THE LITURGICAL CONVENTION

The chasubles shown below were created in our Belgian studios especially for the St. Louis Convention, 1964. Lightweight (unlined with lined accessories) and crease resistant. Three weeks delivery. Attractively priced at ..... $45.75 each

Rene Lorrain et Cie, Inc. 126 Church Street New York, N.Y. 212 CO 7-6755



6851 Black 6849 Green 6847 White 6848 Red 6850 Purple

Bishops are human?

Yes, so please don't try their patience in a solemn ceremony, by handing them a dead censer. It may take years to explain why you did not have a piece of genuine, inexpensive Self - Lite® charcoal . . . invented by a Catholic priest to keep bishops calm!



- Costs less than a postage stamp
- Holds and burns 3 spoonfuls of costly incense
- Lights instantly

Char-Lite Mfg. Co.

1716 Delmar, St. Louis, Mo. 63103

Gentlemen:

Please send me a FREE copy of the interesting folder: "The Incredible Story of 'Self-Lite' Charcoal" and its invention by a Catholic priest. Also send list of dealers in my city.

Name_____

Title_____

Address_____

#4

portionately serious reasons would justify permitting their dating. Statistically, if and when they do marry, the chances of its proving a happy union are less than if both were approaching marriage clean. But then, it was a wise man who said that second marriages are the triumph of hope over experience.

Was He Nodding In Class?

Question: Could I have been sleeping in one of the classes in liturgy during seminary days when the professor explained in detail what to do after giving Benediction of the Blessed Sacrament? I guess so. Anyhow, recently the celebrant closed the tabernacle, folded the corporal and then, before descending the steps, reached for the ablution cup, dipped the fingers of his right hand and dried them with the finger towel. The Species were not touched; the lunette is completely tight and glass enclosed.

Answer: Better not let the liturgists hear you call this a matter of liturgy. They would tell you, in polite but firm terms, that this isn't a question in liturgy—it's rubrics. And that is a real distinction, not just a *distinctio rationis.* Be that as it may, no, you weren't sleeping in class, not at least when this rubric was covered. After the Divine Praises, etc., the celebrant goes again up to the altar platform, and "genuflects and replaces the pyx in the tabernacle and, having first made a genuflexion, closes the tabernacle, then goes back down *in planum* and there makes a genuflexion with the others and returns to the sacristy . . ." (De Carpo, *Caeremoniale iuxta Ritum Romanum,* pp. 431–2). Any complete handbook on ceremonies will tell you the same thing: there is no provision or reason for washing the fingers as you write this celebrant did.

If he does it regularly, why not quiz him some time about it? Just as if one priest ever dares to question the rubrics

of a fellow priest.... "Fools rush in where angels...."

General Delegation = Invalid Marriage

Question: I am a pastor in a one-man parish. Some years ago, in 1948, I had to be away from here for three months and I had a priest of a religious community to "hold down the fort" meanwhile. He was not appointed by the diocese; in fact I just told the chancery: "A religious order priest will be covering for me fully while I'm away," and they let it go at that. I told the priest that he had my authorization to handle everything in my absence, *including marriages.* He has since died. He actually did assist at four weddings of Catholic parishioners in the three months, as the register indicates. Recently it hit me: are those marriages valid? Frankly, I'm a bit vague on the Canon Law involved, and I'm worried.

Answer: You have a right to be worried, if the situation is as you describe. Harken to Can. 1096, § 1: "The authorization of assisting at marriages granted by Can. 1095, § 2, must be given expressly to a determined priest for a determined marriage, excluding any general delegations, except where it concerns assistant pastors for their parishes; otherwise the authorization is invalid."

When the law here says a "determined priest for a determined marriage," it does not mean a resolute priest for a couple who have made up their minds firmly. It means a delegation "to Father Pius Homobonus to assist at the wedding of Mr. Abernathy Clinkscales and Miss Citronilla Printwhistle." Or if not *that* express at least not far from it. The point is: authorization given to a priest cannot be a general thing for undetermined (i.e., indetermine) couples. The only exception so far as the indeterminate couples are concerned is in the instance of a curate who can (as provided in Can. 1096 *supra*) be generally delegated for indeterminate marriages in his parish. In the case you set forth, there is no problem as to the priest concerned—you had one particular man in mind; he was determined all right. The trouble is, there was no specification as to the parties to be married. In effect, you "authorized" this "holding-the-fort-priest" to assist at the marriages of any *couples* who came to him in your parish during your absence. That was too general; too vague.

There is no indication that this priest was a *vicarius substitutus* for you, duly approved as such by the bishop (Cans. 474; 465, § 4). *Had* that been done, there would be no difficulty, since in that supposition he would have held your place with full substituting power. As it is, I judge (*salvo meliori iudicio*) that the marriages are canonically invalid *ex defectu formae.* An essential condition legislated in Can. 1094 was not fulfilled: the priest concerned was not delegated by you or by the bishop for those marriages at which he "assisted."

So far as the couples involved are concerned, they were and are in good faith. They could not have guessed that the priest filling in for you was not duly empowered to perform validly the things he performed during your absence. (If you can find out the marital status of the people, it might be worth looking into that angle. Possibly one or the other of those marriages may have broken up, and the people concerned subsequently contracted an invalid union outside the Church because of what would surely have appeared on the records as a valid previous marriage. But now, on the basis of the in-



Custom Made Cassocks

Prelates Robes Suits Topcoats



also A Complete Line of
Ready-Made Cassocks, Suits, Topcoats, Rain Coats, Hats, Shoes and a Complete Line of Furnishings

To Serve You Is Our Privilege

DUFFY & QUINN, INC.

23 East 51st Street N. Y., N. Y. 10022 212-MU 8-2855
1333 W. Olympic Blvd. Los Angeles, Calif. 90015 213-381-6125

"Lusterchrome"®

POST CARDS OF YOUR CHURCH INTERIOR OR EXTERIOR

In Natural Color from your Transparency

▪ Mass Cards ▪ Folders ▪ Prayer Cards ▪ Miniature Albums ▪ Holy Pictures also Christmas Cards

Write for samples and prices

TICHNOR BROS., INC. 1249 Boylston St. Boston 15, Mass.

validity of the first marriage, possibly the second marriage could be rectified. But let this go; we'll assume that the canonically invalid marriages performed by your priest friend, now R.I.P., are going along merrily.)

What to do? Well it might be argued that Can. 209 would cover the situation and serve as a tool for deciding in favor of validity of those marriages anyhow: "*. . . iurisdictionem supplet Ecclesia . . .*, etc." But this would be an uncertain and difficult approach to the problem for several reasons. It would be far more preferable for you, in all humility, to submit the entire case to the diocesan officials and see how they decide it. I'd guess that the most direct, simplest and best all-round solution would be through *sanationes in radice,* processed through your diocesan curia. There is a chance too that he may actually have contacted the chancery in regard to those marriages and obtained delegation but failed to make any note of that fact in your records. Get it all off your mind by talking it over with the men down in the power house. Yours will be neither the first nor the last clerical boo-boo they've salvaged.

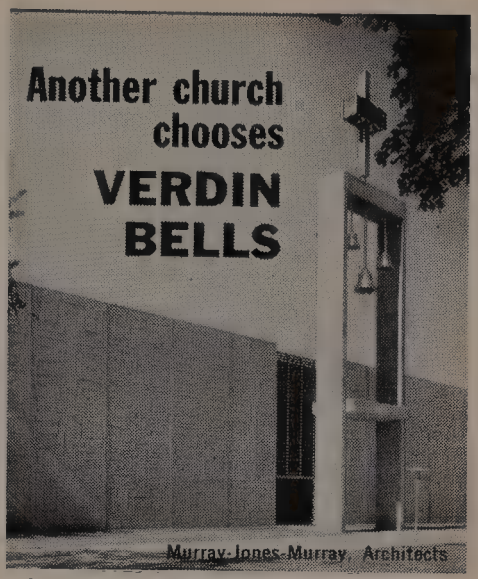
Speaking with a Penitent after Confession

Question: Maybe I'm being a bit scrupulous on this point, but I'm uncertain what to say or how to proceed on the (few) occasions when a penitent, outside confession—maybe a few days later—starts to discuss something with me that was actually confessional matter. Am I at liberty to talk the thing over right there and then with the penitent?

Answer: Yes. The fundamental principle in such a case is that a confessor may, with due permission of the

penitent, refer to sacramental matters in conversation. This is *not*, of course, to say that a confessor is ever free to *presume* the permission of the penitent. In the instance you mention the person initiates the conversation by referring to the fact and the matter of a previous confession, and by doing this, he thereby grants to the priest an implicit permission to continue the conversation. Although it would by no means be necessary to do so, it might underscore the secrecy *you* are under, if you should say, when the former penitent begins such a discussion outside the sacrament: "Do you want to talk about that now? Is it o.k. with you for me to discuss that frankly with you here?"

By the same token, a confessor can (for a proportionately serious reason, v.g., he now realizes that some advice he previously gave the penitent was, after all, not good advice) ask the penitent for permission to talk over the confession now. But this should be done in only quite extraordinary circumstances. Whenever the seal is exposed even to the slightest danger, or whenever there is a risk of engendering a distaste for the sacrament on the part of the faithful—extreme caution is the watchword. Sacramental secrecy is such an awesome responsibility that it's almost impossible to be "scrupulous" about safeguarding it.



St. Patrick's Church, Oklahoma City, Oklahoma

"Our 3-bell Verdin Peal accentuates the simple architectural beauty of church and tower. The bells ring out in full-throated splendor for Mass, and the Angelus is rung automatically three times daily on our largest bell."

—Rt. Rev. Msgr. Donald J. Kanaly

Find out about America's Most Beautiful Bells with Automatic Angelus Ringing!

WRITE FOR FREE FOLDER

THE I. T. VERDIN CO.

2021 Eastern Ave • Dept. J • Cincinnati, Ohio 45202

"The Bell Ringers of America"

Carillons – Chimes – Bronze – Electronic

BENWAY KNEELING CUSHIONS

Last Longer Because of

BETTER DESIGN

BETTER MATERIALS

BETTER WORKMANSHIP

BEN J. SMITH Mfg. & Supply Co.

10234 Bach Blvd. St. Louis 32, Mo.



The Famous

ECONOMY UNIVERSAL

CANDLE BURNER

This Burner is unequalled in . . .

APPEARANCE
PERFORMANCE
ECONOMY
CLEANLINESS

Sold by Church Goods Dealers, Candle Manufacturers

Book Reviews

On-the-Spot

The Second Session. By Xavier Rynne (Farrar, Straus & Co., New York, 1964), pp. 390. $4.95.

After the success which attended publication of *Letters from Vatican City* last year, it was to be expected that 1964 would see a follow-up report on the Second Session of the Vatican Council.

It is interesting that in the Preface to this book, Xavier Rynne twice refers to himself as "the authors," an allusion which seems to confirm the widespread conjecture that *Letters from Vatican City* is the product of collaboration.

The Second Session is a more mature, better-balanced piece of writing, though it is to be feared that it is also less interesting. As in the previous volume, there are frequent inaccuracies in reporting facts which could be verified. Thus, on page 53, James J. Norris is described as the "one American auditor" in the select group of lay-auditors at the Council which, however, also included NCWC's Martin Work. And on page 247, it is stated that in the selection of additional members for the conciliar commissions, "three Americans were elected, more than for any other country." In point of fact, seven Americans were elected at this time.

More distressing perhaps are certain of the author's summations of Council interventions. There is simply too much uncritical reliance on the daily press releases of the Council Press Office. For example, on page 237, Father (?) Rynne cites Cardinal Ritter as declaring that "there was no valid reason for denying the use of the term "Church" to the religious groups which originated after the 16th Century." While Cardinal Ritter requested the extension of the term "Church" to communions designated in the text as "communities," he was quite aware that arguments contrary to his position and possessed of some weight and validity could be adduced from traditional Catholic theology. The statement attributed to him by Rynne in this context is simply erroneous.

For a theologian, the most disturbing portion of the Rynne book will almost certainly be his treatment of the debate on the episcopate. On page 77, he casually suggests that the Council intends to "put an end to a question that has been debated since the middle ages" —that of the sacramentality of the episcopate. The author of *The Second Session* apparently believes that the Council Fathers intended this by their response to the test questions proposed on October 30th. Nothing in the preliminary debate or in the text of the questions would seem to justify this conclusion. To declare as did the test question that "the episcopate is the highest grade of the Sacrament of Orders" is quite different from declaring that the episcopate is a Sacrament. The status of this theological question will almost surely remain open as it was following the Council of Trent.

Despite defects of this sort, *The Second Session* remains a good, on-the-



Explaining the New Liturgical Changes to Your Parishioners Is Easy

The new changes of the liturgical renewal have caused confusion in the mind of all parishioners. All they need to calm their troubles is for you to teach them what the new changes mean and how these changes will be smoothly put into practice.

The Parish Worship Program makes it easy for you to teach your people and help them to enjoy more meaningful worship. The Parish Worship Program was written by the top liturgical and pastoral experts in the United States, under the direction of the Liturgical Conference. This complete program is well written, simple to use, inexpensive, and covers every phase of liturgical renewal. Many parishes across the country have already seen the good results of the Parish Worship Program in their parishes. The various materials come in two sections:

SECTION I contains:

What Is the Liturgical Renewal?—32-page pamphlet explaining the liturgical renewal for the parishioner.

Priest's Guide to Parish Worship—200-page book giving a complete commentary on the liturgy constitution and all aspects in effecting the liturgical renewal.

Training Program for Commentators and Lectors—a complete kit presenting a six-week course for each commentator. Prepared in cooperation with the National Council of Catholic Men.

The Bible Service—64-page booklet introducing the structure and importance of the Bible Service, list of readings, and simple outlines of how to conduct a Bible Service with a sample Bible Service for every important parish occasion.

Section I is available at special Package price of $18.50 ($23.50 value). This Package includes one **Priest's Guide**, one **Training** kit, two copies of the **Bible Service**, and fifty copies of **What Is the Liturgical Renewal?**

SECTION II contains:

Preaching the Liturgical Renewal—a booklet containing homilies and instructional sermons which the priest gives to his parishioners.

Leaflet Lessons in the Liturgy—ten four-page leaflets summarizing the main points of each instruction the priest gives his parishioners.

Programs for Lay Education—a kit for training the existing parish organizations in the liturgical renewal.

A Manual for Church Musicians—a handbook of new liturgical reforms for organists, choir directors and music teachers.

Section II is available at the special Package price of $9.95 ($11.45 value). This Package includes: one **Preaching the Liturgical Renewal,** one **Programs for Lay Education,** one **Manual for Church Musicians,** and ten sets of **Leaflet Lessons in the Liturgy.**

Holy Mass: the Mystery of the Eucharist—a participation card for Holy Mass with the new official English.

Available at your local bookstore, or write for descriptive brochure.

Published by **THE LITURGICAL CONFERENCE** *Washington, D. C. 20018*

Distributed by Helicon, Baltimore 21202 (Canada: Palm Publishers, Montreal)

spot report of the Council Session. It is a basically optimistic book which performs the service to interested readers of collecting a great portion of the material made available to newsmen by the American Bishops Press Office, combining it with reports of varying reliability which circulated throughout Rome at the time.

My greatest fear about this and similar books is that present and future readers may be inclined to regard such reports as genuine history. At best, they are contemporary impressions whose accuracy is only as great as the sources are reliable.

VERY REVEREND MSGR.
JOSEPH W. BAKER

Philosophical Notions of "Will"

WILL IN WESTERN THOUGHT. By Vernon J. Bourke (Sheed and Ward, New York, 1964), pp. vi + 247. $5.00.

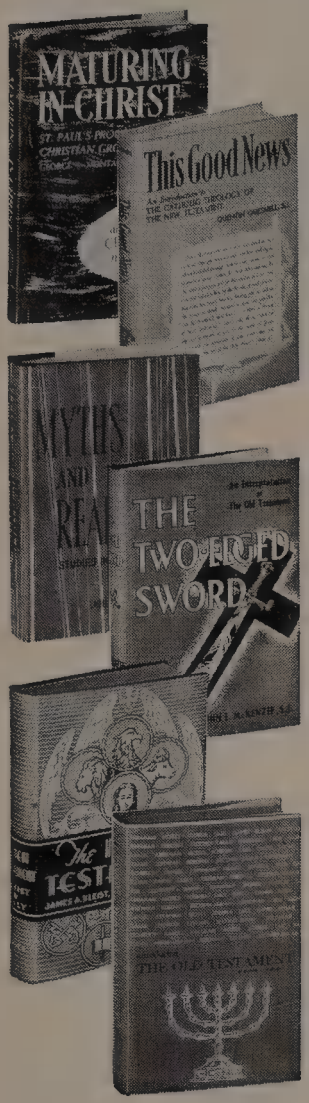
This book proves beyond doubt its initial claim, "that the meaning of *will* in the history of Western philosophy is not as simple and uniform as many writers take it to be." (p.v.) It tackles one of the most difficult yet basic concepts of philosophy with a view to making possible that dialogue among philosophers, psychologists, and educators of whatever philosophical persuasion, which must begin in earnest if we are to avert a national convulsion which will *not* deal selectively with American intelligentsia! It is a study of the various meanings of will in the whole history of western thought which this reader hopes will be emulated by other scholars in reference to the whole gamut of philosophical terminology, particularly insofar as it does not rest satisfied with merely lining up the various meanings of the word *will* in various philosophical systems, but strives to define willing phenomenologically in such a way as to do justice to the basic insights of such diverse thinkers as Thomas Aquinas, Josiah Royce, John Dewey, and Soviet psychologists.

The common way of speaking about volition which Professor Bourke finds in these very different approaches is outlined in his concluding chapter on "The Core Meaning of Will." His descriptive definition of willing (cf. p. 235) may seem overly complex, until one begins to realize the many divergent views of human volition even within the Scholastic tradition. For the author shows how fallacious it is to make facile categorizations of existing viewpoints under labels such as *Thomist* or *Cartesian*, since many so-called "Thomistic" textbooks today offer explanations of will that "are but travesties of the original" (p. 69) and since later Cartesians, such as Malebranche (cf. p. 200) say things about human volition which seem to empty it of that freedom Descartes himself claimed for it (p. 88).

There is need, then, to distinguish carefully the meaning of will as found in the writings of each thinker. Professor Bourke does this admirably, yet one would wish he had better distinguished the "voluntarism" of Duns Scotus. "Voluntarism," as an assertion of the primacy of the will, may be understood, as he points out (p. 11) with regard either to the divine or to the human will, or both. Now although it may be true that most medieval thinkers "understand the divine will in terms of their theory of human will" (p. 87) Gilson has pointed out that there is "in the God of Duns Scotus, no voluntarism with respect to God. There is no trace of voluntarism in him even with respect to the essences of creatable beings." (*History of Christian Philosophy in the Middle Ages* [New York, 1954], p. 460.) Hence there seems to be need to treat

Modern biblical studies that inform...

clarify...dramatize...inspire



JOURNEY THROUGH THE BIBLE LANDS

by Luis Alonso Schökel, S.J.
Informative account by a highly literate, authoritative Bible scholar who describes his trip through the Holy Land. $4.95

MATURING IN CHRIST *Saint Paul's Program for Growth in Christ by George T. Montague, S.M.*

". . . a thoughtful and faithful analysis of growing in Christ, as St. Paul conceived of it against the background of his day. . . . There are not many studies of biblical spirituality, and this solid exposition of Christian maturity according to the mind of Paul is doubly welcome." — *Roland E. Murphy, O.Carm.* $3.95

THIS GOOD NEWS *by Quentin Quesnell, S.J.*

". . . truly good news — a clear, up-to-date summary of current biblical theology . . . there is nothing better at present for an introduction to theology." — *Homiletic and Pastoral Review.* $4.50

MYTHS AND REALITIES *by John L. McKenzie, S.J.*

"These collected articles are creative as well as scholarly, and have long served as basic references for Old Testament study." — *Roland E. Murphy, O.Carm.* $4.75

THE TWO-EDGED SWORD *by John L. McKenzie, S.J.*

". . . nothing in English or in any language . . . comparable to it . . . the best study of the Old Testament that exists." — *American Ecclesiastical Review.* $4.50

SEVEN BOOKS OF WISDOM

by Roland E. Murphy, O.Carm.
"For priest and people alike this will be a reliable and enlightening companion for the reading of the Old Testament 'wisdom literature' . . . another excellent achievement in popularization." — *America* $3.75

THE NEW TESTAMENT *Translated by James A. Kleist, S.J., and Joseph L. Lilly, C.M.*

". . . easily the best existing translation in English by Catholics." — *Catholic Biblical Quarterly.* $6.00

INTRODUCING THE OLD TESTAMENT *by Frederick L. Moriarty, S.J.*

". . . a very readable presentation of Old Testament history and religious thought . . . up-to-date yet never extreme." — *Catholic Biblical Quarterly* $4.25

Now available . . . CANON LAW DIGEST 1963 SUPPLEMENT . . . includes all canonical documents for 1963. Also: a new Canon Law service . . . CANON LAW FOR THE RELIGIOUS . . . includes material pertinent to the religious found in the five volumes of the Digest series and 1963 Supplement. Both compiled by T. L. Boscaren S.J., and James I. O'Connor, S.J.

BRUCE



At your bookstore.

THE BRUCE PUBLISHING COMPANY
910 Bruce Bldg., Milwaukee, Wis. 53201

Dictionary of the American Hierarchy



by Rt. Rev. Msgr. Joseph B. Code

Fellow, London Historical Society

- Includes biographies of every man raised to the episcopacy in the Church who worked to sustain and advance the Faith, either in this country or, having been born or educated here, left to carry the Word to other lands.
- Close to 1,000 entries, many with historical footnotes.
- Thirty-five correlative appendices on the establishment of Sees, episcopal succession and many other topics.
- A truly unique work, destined to be the classic in the field.
- An invaluable reference work for any library.
- Introduction by His Excellency, Most Rev. Egidio Vagnozzi, Apostolic Delegate to the United States.

Price, $12.95
Pre-publication price, cash with order, $11.00
Good until September 15, 1964

Available Late September

Joseph F. Wagner, Inc.
Publishers

53 Park Place **New York 10008**

also of Scotus' position in regard to the Divine Will lest it be assumed that he is like other medieval thinkers who "understand the divine will in terms of their theory of human will." Perhaps a second edition of the book could add the Scotistic doctrine in regard to the Divine Will since the voluntarism of Scotus seems to be generally misunderstood.

Copious notes and a bibliography at the end of each chapter, plus an index at the end of the book, make it a volume that will serve as a valuable teaching aid to any professor of psychology or the history of philosophy. It is, however, a book that deserves a place on the desk of any priest engaged in education, psychological counseling or guidance, showing, as it does, the existential origins of contemporary ideas regarding human volition and affording many valuable insights as to how complex—how *plural,* if you will—the approaches to the human will really are, whether within or without the Church. I might add that Warren Infield's jacket design is meaningful enough for one who has read the book. How attractive it will prove on the shelves of bookstores remains to be seen.

HERMES KREILKAMP, O.F.M. CAP., PH.D.

Genesis I–III

ISRAEL'S CONCEPT OF THE BEGINNING. By Henricus Renckens, S.J. (Herder & Herder, N. Y., 1964), pp. 320. $5.95.

This book makes available to English readers a series of articles published about a decade ago in *Verbum,* a Dutch catechetical review. Intended as a popularization, the work presents a scientific and up-to-date analysis of Genesis I–III.

Essential reading for the pastor

THE CHURCH'S WORSHIP

Considerations on the Liturgical Constitution of the Second Vatican Council

by J. D. CRICHTON

The most important document so far promulgated by the Church in Council is the Constitution on the Liturgy: "It is a magnificent document, whether from the viewpoint of its underlying theology or on account of its urgent pastoral concern for the people or for the sanity of its views on reform."

So writes Father Crichton, editor of the English magazine *Liturgy* and also a parish priest. In this book he offers a detailed, lucid commentary on the Constitution. The emphasis throughout is pastoral, which makes the discussion real and realistic. Pastors and their assistants will find THE CHURCH'S WORSHIP as inspiring as it is practical and authoritative.

$5.00 at your bookstore

SHEED & WARD
N. Y. 10003

One of R.'s basic assumptions is that the first chapters of Genesis originated in Israel itself and embodied Israel's own distinctive insights into God, man and man's world. They are not simply an Israelite adaptation of the cultural heritage common to all the peoples of the ancient Near East. For this reason any approach to Genesis I–III which studies merely the literary affinities between Israel's concept of the beginning and similar concepts found elsewhere in the ancient world will prove unsatisfactory and give but a superficial insight into the meaning and the message of these chapters. Genesis I presupposes the teaching of the prophetic period and "the depth of understanding of Israel's great seekers after wisdom." Genesis II–III is an earlier document but it too "was refined and deepened by the prophetic preaching. If we ignore the form of the narrative, and pay attention only to its inner inspiration, to the religious attitudes and convictions which it serves to express, we might think that we are listening to one of the prophets." (p. 149.) It is legitimate and even necessary, therefore, to interpret these chapters in the light of the prophetic books and the wisdom literature. This explains R.'s methodology. While he notes the resemblances between Israel's beliefs and the beliefs of its neighbors, he is much more concerned to show the connection of Genesis I–III with the rest of the Bible and to present it as "a genuinely Israelitic piece of work,"—"wholly the outcome of Israel's Jahwistic faith."

For R. the first three chapters of Genesis are documents of faith, hence the subtitle of the book *The Theology of Genesis I–III*. The sacred writers were religious teachers par excellence; they cannot be quoted, therefore, in good faith to support or to refute any given scientific theory. Such problems as evolution, for example, lie entirely beyond the horizons of Genesis. Can Genesis be quoted, then, to support monogenism? That the whole approach of Genesis I–III is monogenistic is clear; that this doctrine is actually taught in these chapters is not so clear. To ask the exegete to find it there is, perhaps, to ask too much. R. points out that when the encyclical *Humani Generis* declared that it is not at all clear how polygenism can be reconciled with the dogma of original sin as it is taught in the sources of revelation, it made no reference to Genesis but referred to Rom. 5, 12–19. Granted that monogenism is a matter of faith, it does not seem to be supported satisfactorily by any text occurring in Genesis I–III, especially when we make the required distinction between *quod auctor dicit* and *quod auctor docet*. It is unfair to command the exegete to find in every instance in the texts of the Old Testament that degree of clarity or that fulness of doctrine which the theologian supposes and sometimes demands.

Deserving of special mention is R.'s treatment of the concept of creation *ex nihilo* (ch. 7), the uniqueness of man (chs. 9–10), the significance of the garden of Eden (chs. 14–18) and the doctrine of monogenism (chs. 22–23).

It is regrettable that this presentation of R.'s work should be marred by so many faults. The translator's style is not always felicitous nor is his choice of words (e.g. constatation, fixism, mythologization, Marial). He ignores spellings which are generally accepted by scholars (Utnapishtim, Yahweh), and has his own system of transliterating Hebrew words and phrases. The broad-minded will overlook these faults, I am sure; they will find it harder to overlook or to forgive the outrageous rendi-

tions of the sacred text which are encountered occasionally. One instance is the ludicrous translation of Am. 9:7 found on p. 73: "Certainly I brought up Israel out of Egypt; but also the Palestines out of Cappadocia, and the Syrians out of Cyrene." Such a thing is simply unfortunate. Despite these annoyances, however, the book is worth having and well worth reading.

AURELIAN F. SCHARF, O.F.M.

Soul and Psyche

CONFESSION AND PSYCHOANALYSIS. By Andreas Snoeck, S.J. (The Newman Press, Westminster, Md., 1964), pp. viii + 132. $3.50.

The confessor is sometimes called "the poor man's psychoanalyst." Father Snoeck examines the basis for this statement. He begins with an investigation of the theology and psychology of the confessional. In contrast, he explains the rationale and procedure of psychoanalysis. Even though his elaboration lacks comprehensiveness and fails to sharply differentiate analysis from some of the other therapeutic methods, the picture he paints is adequate for its purpose.

The two methods of helping mankind are compared. Differences far outweigh similarities. In the first place, Confession is a Sacrament, while analysis is a method of medical treatment. Both involve a relationship between two people, but in each case the nature of the relationship differs. In the confessional, the priest deals with the sinner, who is usually quite healthy but in need of forgiveness; the psychoanalyst is concerned with the sick person who needs understanding and acceptance so as to dare to look at that part of himself that is hidden in his unconscious. He needs to discover why he is unable to meet the ordinary stress

MISSIONARY CRISIS AND CHALLENGE IN LATIN AMERICA

by Brother Robert Wood, S.M.

Provides in simple and concise fashion, a clear view of the Catholic Church's position in Latin America at the present time. An informative handbook, this new work draws notable conclusions and offers practical solutions to the awesome problems confronting the Church's missionary efforts. Paper, $1.25

A SURVEY OF AMERICAN CHURCH HISTORY

by Newman C. Eberhardt, C.M.

With his characteristic rapid but lucid style, Father Eberhardt examines the rise and growth of Catholicism in the Americas against the backdrop of Old World complacency and New World urgency. He creates a rich and multicolored tapestry of the Church in the United States, Canada, and Latin America. Paper, $2.95

THE FORMATION OF THE BIBLE

by Georges Auzou

A further study of biblical writings by the author of **The Word of God,** this book presents an authoritative account of the environment and of the events which produced the Bible as we know it today, and of the men whose genius it reflects. $6.00

VIRTUES FOR OUR TIME

by Rev. William L. Doty

In a book intended for spiritual reading, Father Doty shows what virtues are needed and how they are to be used in the world of the 1960's to make them a solid and true part of human relationships. $3.75

At Your Bookstore or from:

HERDER OF SAINT LOUIS

314 N. Jefferson / St. Louis, Mo. 63103

Our Missionaries
are requesting

MASS
INTENTIONS

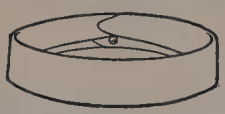
If you have any surplus
Mass Intentions kindly
send to—

REV. FATHER RALPH
S.V.D. CATHOLIC
UNIVERSITIES
316 N. Michigan Ave.
Chicago 1, Illinois

HP

NOWILTEX COLLARS

Fresh as Linen



Outwear Linen

Never Need Laundering!

These are the advantages of our water-proof collars. When soiled wipe clean with cold water and soap—then dry. Always fresh and new looking. Approved and recommended by the Religious throughout the world. For greater comfort, economy, convenience, wear "NOWILTEX". Ask your Catholic Goods Dealer or write us for literature.

The Parsons & Parsons Co., *Est. 1879*
Dept. A, 413 Huron Rd. Cleveland 15, Ohio

PASTORS

Are you aware that your elementary school can have a complete, effective and inexpensive program of physical fitness for all grades? Enroll your school in **Operation Fitness—Catholic Schools USA** today!

For full information write

National Council on Physical Education
Seton Hall University South Orange, N.J.

of living. The priest meets the penitent on the religious level; the psychoanalyst on the psychic level. Occasionally, there may be some overlapping in function, especially on the part of the priest, but this is the exception rather than the rule.

The proper realm of priestly activity is the spiritual care of souls; the medical care of individuals is left to the psychoanalyst and related fields. If the psychoanalyst is a Catholic, however, he is in a much better position to understand the Catholic patient's world of beliefs and values. Hence for the Catholic, the Catholic psychoanalyst is preferred.

This book represents another positive contribution to the growing collection on pastoral psychology. It should help every priest to understand better his God-given role as confessor as opposed to the healing role of the psychoanalyst.

RICHARD P. VAUGHAN, S.J.

"H" Is for the Haven

THE JUNKIE PRIEST. By John D. Harris (Coward-McCann, Inc., New York, 1964), pp. 254. $4.50.

This is a biography in the loose sense of the word, for here we see the life of a man, but we see it through his work. Father Daniel Egan, S.A., has been dubbed "The Junkie Priest" by federal narcotics agents, doctors, residents of New York's Greenwich Village, but most endearingly and gratefully by those he has attempted to help: the female addicts of the city.

We see him in the case histories of girls he has worked for and with, and not merely behind the "glamorous" facade one might associate with his soubriquet. The sordiness, despair and futility are all here—along with an oc-

Advertisers' Index

Autom Company, The..... 79

Bruce Publishing Company, The..... 89

Catholic Library Service.....8, 9
Catholic Universities, S.V.D..... 94
Char-Lite Mfg. Co..... 82
Creviston & Son Jewelry Mfg. Co., Inc..... 79

Daprato Studios..... 1
Donald, The J. R., Co..... 11
Duffy & Quinn, Inc..... 84

Endicott Church Furniture..... 13

Fiske, J. W., Iron Works..... 80
Friedrichs, Geo. A..... 85

Gantner, The H. R., Co..... 79

Hansen, D. B., & Sons.....2, 3, 4, 5, 79
Helicon Press..... 87
Herder, B., Book Company.....79, 93
Hillyard Chemical Co..... 77

Koley Plating Co..... 79

Lohmann, The E. M., Company..... 79
Lorrain, Rene, et Cie., Inc..... 81

Marsh Wall Products, Inc.....Cover 2
Monroe Company..... 95

National Council of Catholic Men..... 16
National Council on Physical Education..... 94
Newman Press, The..... 20

Parsons & Parsons Company, The..... 94
Paulist Press, The.....Cover 3
Postal Church Service, Inc..... 95

Rambusch Decorating Company.....79, 84

Sangamon Mills, Inc..... 95
Schmitt, Conrad, Studios, Inc..... 7
Sheed & Ward..... 91
Smith, Ben J., Mfg. & Supply Co..... 85
Summit Studios..... 79

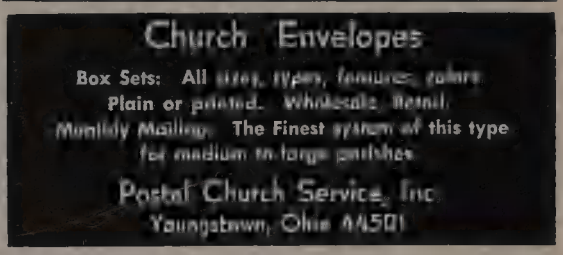
Tichnor Bros., Inc..... 84
Tonini, F., & Son..... 79
Toomey, R. J., Co..... 18

Verdin, The I. T., Co..... 85

Wagner, Joseph F., Inc.....69, 90
Wicks Organ Co..... 19
Will & Baumer Candle Co., Inc.....Cover 4



MONEY FOR YOUR TREASURY
OVER 2,000,000
SUNFLOWER DISHCLOTHS
Were sold in 1963 by members of many organizations. They enable you to earn money for your treasury and make friends for your organization.
Sample FREE to official
SANGAMON MILLS, INC.
Established 1918 Cohoes, N. Y. 12047



casional ray of hope. Not only are we shown the magnitude of the problem (for example, in the "House of 'D' "—"D" for detention) but, all legislation and psycho-sociological studies aside, we find that there is only one thing of lasting value that can be given a "junkie": a sense of dignity and a reason for wanting to live in a "square" world.

The real message of this book is that, while jail for addicts is less than futile, and although they can be assisted in withdrawal by hospital care and methadone, unless these creatures of God are given a place to adjust, a place where they can begin to feel like human beings again, there is nowhere they *can* go, except back to the streets, back to addiction.

PAUL M. MCGLINCHEY

No Nirvanas, Please

The priest is a man of action. No monastery is so totally contemplative that its members can sit and gaze at the tabernacle for twelve hours out of the twenty-four. No parish is so remote or so sparsely peopled that the pastor need be confined to a chair, even though it be a rocker, for the livelong day.

Whether it's following the cramped schedule of the Trappist of fulfilling the main concern of the Church: the parochial ministry, or teaching in a classroom—anyone who aspires to the *sacerdotium* may as well make up his mind to it: the Catholic priesthood is no place for the man who ambitions a serene and tension-free existence. It's a go-go affair for the average American priest from the moment he's knocked out of bed by a tactless and persistent electric alarm in the a.m., until he flops into the sack at the average 11:03 p.m.

There are times, of course, when one knows the matchless joy of a great interior calm, when the world without and the world within respond to the gentle command of the voice that stilled the waves of Galilee. A quiet thanksgiving after Mass is perhaps the time when one knows best this precious sweetness. (Is there another word for it?) Less exalted but as tranquil are the rare moments when everything has been taken care of for the day and you're not too exhausted. A gentle night breeze rustles through the leaves of the trees outside your window, a few drops of rain pelt the glass, and nearby stands Walter Scott or Hardy or Dickens (or as *you* like it) beckoning you to come adventuring with him a while this evening.

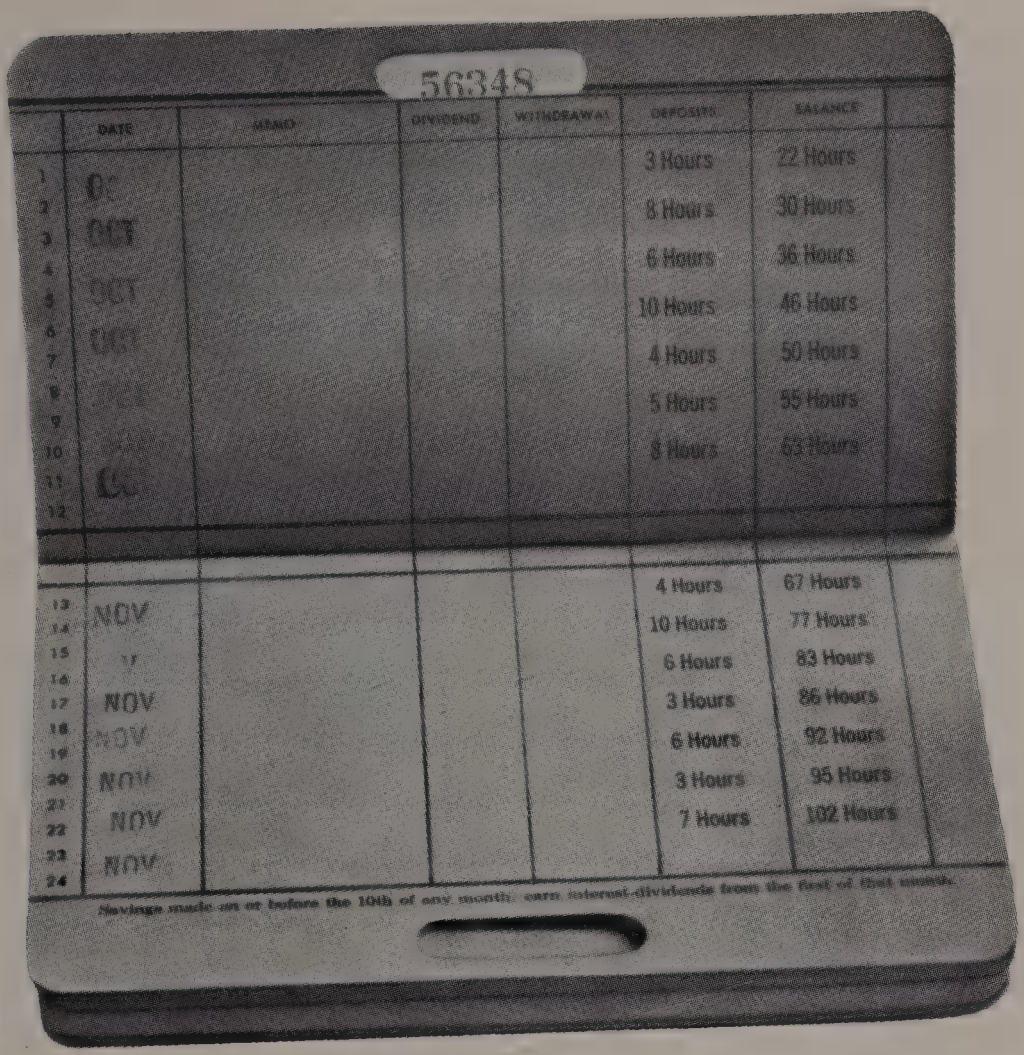
Intervals of freedom from the pressures of one's priestly life are never more than passing let-ups from the heat of battle. As life exists only in motion, so death is the great stillness. Cemeteries are quiet spots. A mountain stream sparkles and leaps. A stagnant pond lies motionless as the scum forms. The best proof that one is called to vital movement is the enervating dullness that overcomes him who remains too long in the attitude of blissful freedom from strife. It cloys. It imprisons.

The message of the *Soul of the Apostolate* is one worth heeding: the priest's ministry for others and his tireless conflict against darkness must stem from the grace and light of contemplation. St. Thomas tells us the same thing: *"Praedicatio . . . ex plenitudine contemplationis derivatur."*



In the face of daily duties we'd like to strike that marvelous balance of contemplation-action. And one must absolutely be on his guard against that tragic shortening of vision that substitutes the latter for the former. Meanwhile, "Up and at 'em" is a good motto for priests. Nirvana is not for us.

AIDAN M. CARR, O.F.M.Conv.
Editor



have you really looked into what you can save with CLS processed books?

One of the basic attractions the Catholic Library Service can offer you is monetary saving. Our *Net Delivered Price* for carefully selected, recommended books – which includes both the complete processing necessary to properly shelve a library book *and* all shipping charges – is often a source of substantial monetary saving to school libraries throughout the country. On this basis alone, we recommend the program.

However, CLS offers an *incomparable* service if you are a *time-saver*. Our processing can save as many as two hours per book. For example, if you order 100 books from Catholic Library Service, you can *automatically save* up to 200 hours . . . or more than 5 full librarian-weeks of processing work. In fact, schools that order our complete elementary library or high school listings have possibly saved themselves 3600 to 4700 librarian-hours . . . *more than 21 to 27 months of processing.*

CATHOLIC LIBRARY SERVICE Dept. 43
21 Harristown Road, Glen Rock, New Jersey 07452

Please forward copies of the items checked:

- ☐ Your 24 page booklet entitled, **So That All The Children May Read . . . and Grow**
- ☐ Your Elementary Library Book Catalog and a complete summary of your service
- ☐ Your High School Library Book Catalog and a complete summary of your service

Send to:

Name_____

School_____

Address_____

City_____ State_____ Zip Code_____

If the librarian in your school doesn't have this kind of time to spare or can use this vast amount of time to better advantage working with students and faculty, write to Catholic Library Service for more details.



Dramatic Representation of the Assumption

Sculptured story of the Creglingen altarpiece

The central panel of this magnificent triptych, dramatizing the veneration by the Apostles of the Blessed Virgin at the Assumption, has awed millions of viewers. Equally expressive of a supreme moment are the candles of the Mass . . . symbols of the Real Presence on the Altar. That's why Will & Baumer chandlers—craftsmen as dedicated as the wood carver of Creglingen—shape Mass Candles from only the world's finest 100% pure natural beeswax, and form it carefully in the knowledge that it will symbolize Him who said: "I am the Light of the World."

See your Will & Baumer representative or Church Goods Dealer

WILL & BAUMER CANDLE CO., INC.

SYRACUSE, NEW YORK EST. 1855
BOSTON NEW YORK CHICAGO
LOS ANGELES MONTREAL

PURVEYORS TO THE VATICAN
BY APPOINTMENT

MASTERCOVE COLLEGE LIBRARY
DETROIT, MICHIGAN
PLEASE DO NOT REMOVE

The Homiletic and Pastoral Review

NOVEMBER, 1964

FOREIGN MISSIONS: THE BEGINNING OR THE END? | *Nicholas Maestrini, PIME*

A SEMINARIAN LOOKS AT THE COUNCIL | *Kenneth R. Maly*

THE PRIEST'S SALARY | *C. Walter Weiss*

NEWMAN APOSTOLATE RE-VIEWED | *Richard Butler, O.P.*

ROGER AUBERT
JOSEPH BLOMJOUS, P.B.
CHRISTOPHER BUTLER, O.S.B.
CARLO COLOMBO
YVES CONGAR, O.P.
HENRI DE LUBAC, S.J.
JOSEPH A. FITZMYER
EMILE DE SMEDT
CHARLES ALFRED DAVIS
GODFREY DIEKMANN, O.S.B.
AVERY DULLES, S.J.
CHRISTIAN DUQUOC, O.P.
JOHN TRACY ELLIS
DONAL FLANAGAN
ALFONSO GREGORY
JEAN GELINEAU, S.J.
DENIS EUGENE HURLEY
MICHAEL HURLEY, S.J.
BERNARD HÄRING, C.SS.R.
FRANCOIS HOUTART
JOSEF LODEWIJK JANSSENS
JOSEF ANDREAS JUNGMANN, S.J.
HANS KÜNG
JEAN LECLERCQ, O.S.B.
FREDERICK R. MCMANUS
ENDA MCDONAGH
ROLAND MURPHY, O. CARM.
JOHN C. MURRAY, S.J.
MICHAEL NOVAK
DANIEL O'HANLON, S.J.
KARL RAHNER, S.J.
JOSEPH RATZINGER
THOMAS SARTORY
EDWARD SCHILLEBEECKX, O.P.
RUDOLF SCHNACKENBURG
PIET SCHOONENBERG, S.J.
THOMAS STRANSKY, C.S.P.
GEORGE H. TAVARD, A.A.
GUSTAVE THILS
TEODORE I. JIMENEZ URRESTI
HANS URS von BALTHASAR
FRANCIS BRUCE VAWTER, C.M.

CONCILIUM CONCILIUM

THIS IS VITALLY *IMPORTANT* *READING* YOU *WILL WANT* TO DO OVER THE NEXT FIVE YEARS!

CONCILIUM:

THEOLOGY IN THE AGE OF RENEWAL

AN AUTHORITATIVE AND CONTINUING GUIDE TO THE THEOLOGICAL RENEWAL NOW SHAPING THE CHURCH'S FUTURE

THE FIRST VOTE OF THE THIRD SESSION OF VATICAN II CONFIRMED IT: The theological renewal begun in the first sessions will continue at an accelerating rate.

Members of the clergy and teachers are faced now with the responsibility of understanding this renewal to be able to explain it adequately to the laity.

The theological bases for this renewal had developed quietly over the past generation in the writings of scholars and theologians. Thus, they are little known outside a narrow circle of clergy and students. Therefore, an urgent need exists to provide **authoritative** information about it, not only for the clergy and laity, but also for all those outside the Church who realize the vital role she plays in the world.

■ To meet this need, a distinguished group of theologians and scholars, meeting at the first session of Vatican II in 1962, planned a major series of books under the general title, CONCILIUM: Theology in the Age of Renewal.

■ Unique, comprehensive, expert — yet highly readable — CONCILIUM will be essential reading for those who must understand the changes occurring now within the Church and those changes to come.

WHAT IS CONCILIUM? CONCILIUM is a series of 50 volumes, hard-cover, each volume averaging 200 pages, organized within ten areas of Catholic theology. Ten books a year will be published, one on each of the following topics: (1) Dogma, (2) Liturgy, (3) Pastoral Theology, (4) Moral Theology, (5) Canon Law, (6) Ecumenism, (7) Scripture, (8) Church History, (9) The Church and the World, (10) Spirituality. Since CONCILIUM is a five-year project, it will be a continuing survey of the most contemporary thinking within the Church, written by today's scholars for the working clergy and layman.

WHO PUBLISHES CONCILIUM? CONCILIUM is a major international cooperative publishing enterprise conducted in the United States and Canada by the Paulist Press in cooperation with eight outstanding European publishers. The editorial board is made up of 18 key scholars and nearly 300 editor-contributors from 26 countries. The authority of the project is assured by editors such as Roger Aubert, Yves Congar, Godfrey Diekmann, Henri de Lubac, Hans Küng, John Tracy Ellis, Roland Murphy, John Courtney Murray, Karl Rahner, Edward Schillebeeckx, George H. Tavard.

WHAT IS THE COST OF CONCILIUM? CONCILIUM is surprisingly economical — only $159 for all 50 volumes published during the next five years. This is only $3.18 per volume, post paid! Charter subscribers are protected against any price increases for the full five years. The first volume will be issued in January, 1965.

■ Obviously, it is not possible in this brief space to more than suggest the full scope and importance of this great international publishing project. The Paulist Press has prepared an illustrated brochure explaining it in detail. You are invited to write for a free copy today. Mail this coupon now.

PAULIST PRESS Dept. C21
21 Harristown Road
Glen Rock, New Jersey 07452

Dear Father:

☐ Please send me a copy of your brochure describing CONCILIUM. I understand that this obligates me in no manner whatsoever.

Name_____

Street Address_____

City_____

State_____ Zip Code_____

☐ Please enter my name now as a CHARTER SUBSCRIBER and bill me for $159. I understand I shall receive the first volume of CONCILIUM in January, 1965 and all 49 remaining volumes without any price increase during the next five years.



A The simplicity of the lines of Hansen's design Roman Style Cassock is highly recommended.

B The Semi-Jesuit Style Cassock has a convenient buttonless front, Roman form fitting back.

C A Clerical Cloak is more distinctive than an overcoat when worn over a cassock. Tailored in either Gabardine or Kersey with velvet collar or collar of same material. Made with or without armslits.





America's Finest CASSOCKS

CUSTOM HAND-TAILORED BY *The House of* HANSEN

Assured Quality and Distinctiveness Without Extravagance

There is no question that a garment hand-tailored to your individual measurements is more comfortable and better fitting. Let your next Cassock be a HANSEN Cassock.

10-62

No. A787 All-Wool Basketweave Cloth. Lightweight. For year round wear.

No. A990 All-Wool Worsted Cloth. Medium weight. Wrinkle resistant.

No. A955 Tropical all wool lightweight material. Ideal for warm weather.

No. A911 All-Wool Imported Serge Cloth from France. Lightweight.

No. A558 All-Wool French Surah cloth. Lightweight. Wrinkle resistant.

No. A758 All-Wool Imported Gabardine from Switzerland. Lightweight.

No. A951 Pure Silk Cloth. Lightweight. Ideal for summer and travel.

No. A987 All-Wool Imported Panama Cloth from Belgium. Lightweight.

No. A946 Imported Silk-Warp Henrietta Cloth from Switzerland. The finest.

WRITE FOR SAMPLES OF MATERIALS AND EASY SELF-MEASUREMENT BLANK — PRICES START AT $79.50

D The Ferraiolone worn in the Pulpit and at commencement exercises, banquets and receptions. Purple for Bishops and Right Reverend Monsignori, black Very Reverend Monsignori and Clergy.

E The Roman Cloak is tailored of purple material. Piping of gold metal cord for Bishops, red metal cord for Domestic Prelates.

F The House Cassock has Cape attached and additional half sleeves. Trimmed with red or purple piping and buttons according to rank of Prelate.

G The Choir Cassock, worn by Bishops and Monsignori. Illustrated with Mozetta and Rochet as worn by a Bishop.

H The Cappa Magna, worn by a Bishop, is illustrated with fur Cape and lace Rochet. Fur Cape available in Ermine or Coney.











The House of HANSEN

29 NO. FRANKLIN ST. CHICAGO 6, ILL.



D. B. HANSEN & SONS

Telephone FR[illegible]

Altar Boys COMPLETE OUTFITS

AMERICAN MADE IN OUR OWN CHICAGO STUDIO

MATERIAL — HANSEN'S Cassocks are made of extra strong serviceable, two-ply fabrics, vat-dyed (guaranteed fast color)—tailored EXTRA FULL.

DESIGN AND FIT—HANSEN'S Cassocks are expertly tailored. The form-fit Roman back drapes nicely and the fitted sleeves hang gracefully and naturally.

INSPECTION—Every cassock is carefully inspected before the HANSE label is sewn in, carrying with our positive money-back guarante

THREE Distinctive Styles: No. B12 Zipper Front—B10 Button Front—B11 Buttonless Belt-on.



No. B12 ZIP-ON Roman Back has improved quick action locking zipper front.



No. B10 BUTTON FRONT Roman Back, patented ivory-hard removable buttons that will not pull off.



No. B11 BUTTONLESS BELT-ON ha hook-and-eye collar and belt front.

P-9-62

Write for our Complete Catalogue



A



B



C



D



E

PRICES FOR ALTAR BOY CASSOCKS

5% Discount on 12 to 23 Cassocks — 10% on 24 or more

Choice of black, red, white, purple or green Cassocks

Age Cassock	Cassock Down Back Measurement	Poplin Button-on No. B10, Ea.	Poplin Belt-on No. B11, Ea.	Poplin Zipper No. B12, Ea.	Correct Length of Surplice
8 Yrs.	40 in.	$7.75	$7.75	$8.75	18 in.
9 Yrs.	42 in.	8.25	8.25	9.25	20 in.
10 Yrs.	44 in.	8.75	8.75	9.75	20 in.
11 Yrs.	46 in.	9.00	9.00	10.00	20 in.
12 Yrs.	48 in.	9.50	9.50	10.50	22 in.
13 Yrs.	50 in.	10.50	10.50	11.50	22 in.
14 Yrs.	52 in.	10.75	10.75	11.75	22 in.
15 Yrs.	54 in.	11.25	11.25	12.25	24 in.
16 Yrs.	56 in.	11.75	11.75	12.75	24 in.
17 Yrs.	58 in.	12.25	12.25	13.25	24 in.
18 Yrs.	60 in.	13.00	13.00	14.00	26 in.
19 Yrs.	62 in.	13.75	13.75	14.75	26 in.

For Cassocks larger than standard sizes shown above please write for price

Please specify STYLE ▪ COLOR ▪ SIZE when ordering

ALTAR BOY ACCESSORIES

A **No. B152 Sashes**—Poplin, yellow fringe, each.....$1.5
No. B142 Capes—Poplin, yellow fringe, each.....$1.6
No. B66 Ties—Buster Brown (Windsor) Black, white, red, gold. Per doz.....$4.5
No. B63 Acolyte Collars—Nowiltex. Size 11 to 15—in ½ sizes only, Each 60¢, per dozen.....$7.0
Skull Caps—Poplin, self lined. Specify color. Each.....$ .8

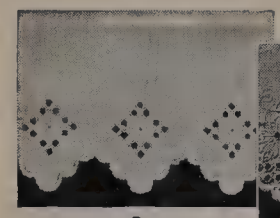
B **No. B60. Altar Boy Surplice.** Light weight cotton material. Sanforized Made extra full. Length 18 to 24 inch. Each.....$3.2
No. B61. *(not illustrated)* Same as No. B60 but with lace. Made extra full. Length 18 to 24 inch. Each.....$4.2

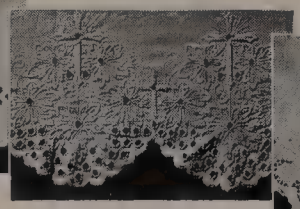
C **No. B71. Altar Boy Surplice.** Fine wearing Marquisette with lace. Mad extra full. Length 18 to 24 inch. Each.....$4.5
No. B70. *(not illustrated)* Same as No. B71 but without lace. Length 18 to 24 inch. Each.....$3.5

D **No. B100. Altar Boy Surplice.** Embroidered lace floral design. Extra full. Sizes 18 inch to 24 inch.....$9.8

E **No. B62. Rubrical Altar Boy Surplice.** Sanforized. Rubrical banding in all church colors, made extra full. Specify color banding desired when ordering. Length 18 to 24 inch. Each.....$5.7

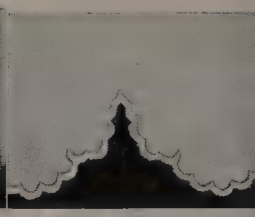
Size 26 in. 50¢ additional, except No. B100 $1.00 additional.


A


B


C

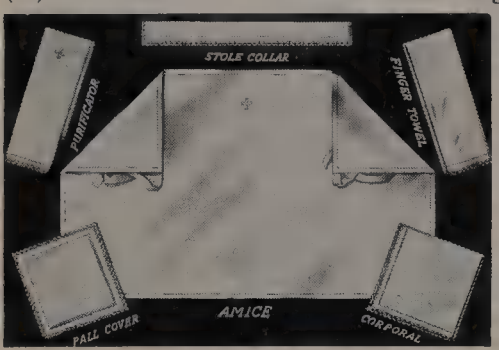

D


E

Linen Altar Cloths

When ordering linen *Altar Cloths*, specify *finished length*, including *side drops*, and *finished width includ front drop. Made to order only and are not returnable.* Two inch hem on sides and one inch hem on ba Maximum width 32 inches including front drop.

(A) **No. F7 Altar Cloth.** Medium weight linen, silk embroidered eyelet cross design, per yard.....$4
(B) **No. F15 Altar Cloth.** Medium weight linen, silk embroidered cross design, per yard 4
(C) **No. F9 Altar Cloth.** Medium weight linen, silk embroidered cross design, per yard 6
(D) **No. F8 Altar Cloth.** Medium weight linen, silk embroidered IHS design, per yard 4
(E) **No. F20 Altar Cloth.** Medium weight linen, silk embroidered Scallops, per yard 3



ALTAR LINENS

	F1 Plain Hem		F2 Hemstiched	
	Each	Per Dz.	Each	Per Dz.
Amice	$2.00	$23.00	$2.10	$24.00
Corporal	.80	8.60	.90	9.60
Purificator	.90	9.00	1.00	10.00
Pall	.75	7.50	85	8.50
Finger Towel	.60	6.50	.70	7.50
Stole Collar	.40	4.00	.50	5.00



IRISH LINEN BY THE YARD

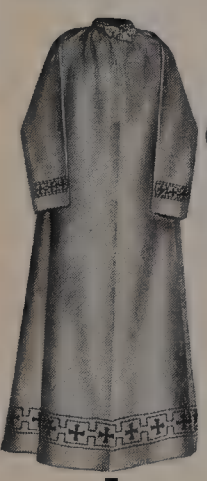
36 inches wide

No. F0* Light weight, yd.....$1.32
No. F8** Medium weight, yd... 1.56
No. F4** Heavy weight, yd.... 1.72
No. F2* Handkerchief wt,, yd. 1.73
* For light weight Albs Surplices
** For Altar Cloths, Altar Linens, Albs and Surplices.



CINCTURES

No. F0½—White, cotton, croc ed tassel. Each $1
No. F2½—White, linen, croche tassel. Each $2
No. F3—Rayon silk, all church ors, crocheted tassel. Each...$2


F


G

(F) No. F502 Alb. Light weight linen, cross design embroidered banding. Guaranteed fast colors — Red, Green, Black, Purple and Yellow. Please state color desired. $20.25

(G) No. F601 Alb. Light weight linen top. Fine quality lace, embroidered with IHS design $21.75
No. F601 Surplice to match Alb. $24.50


H I

(H) No. F780 Alb. Imported Swiss lace, IHS design. 3½" insertion lace and 4½" bottom lace, as illus. **$20.50**
No. F781 Alb. 3½" insertion lace only **$18.75**
No. F782 Alb. 4½" bottom lace only **$18.00**
(I) No. F200 Alb. Imported Swiss lace skirt, Chalice design. Lace in 20" length and 34" length.
Alb. with 20" lace **$29.75**
Alb. with 34" lace **$43.75**

Catalogue sent on request, containing a full line of Church goods and religious articles.


J


K

(J) No. F875 Surplice. Embroider non-wrinkling sheer nylon. Ideal traveling purposes .....**$15.**
No. F825 Surplice. Plain non-wrin ling sheer nylon .....**$9.**
(K) No. F505 Alb. with 4" inserti lace and 4¾" bottom lace..**$19.**
No. F504 Alb. with 4" insertion lace only .....**$16.**
No. F503 Alb. with 4¾" bottom lace only .....**$16.**

Needlecraft Vestments

By the House of Hansen. A combination of skilled handwork with materials of unusual beauty explain why Hansen's Needlecraft Vestments are recognized as the Standard of Excellence, and vie in artistic achievement and price with importations. ***Inquiries regarding your vestment requirements are invited.***



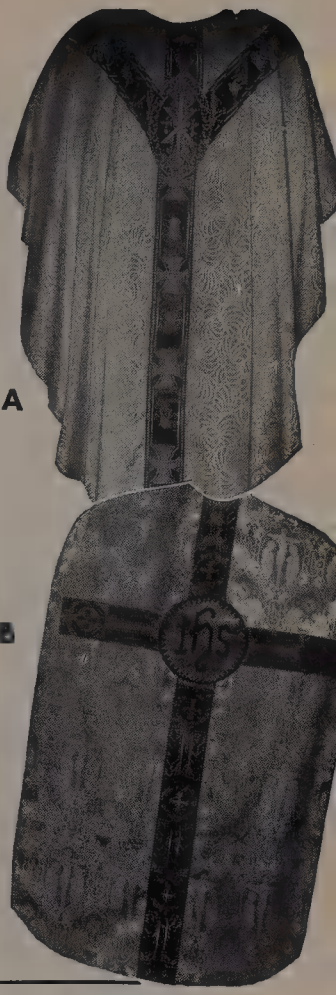
C

(A) No. Y6655. Brocaded Damask Angel Wing design material. Furnished in all Church colors. Woven cross design banding. Embroidered IHS of AXPO emblem to match.

	Unlined	Lined
Roman Chasuble	$46.75	$52.75
Roman Cope	60.50	69.75
Roman Dalmatics	89.75	101.75
Benediction Veil	22.00	28.25
Preaching Stole	LINED ONLY	10.25
Gothic Chasuble	60.50	68.25
Gothic Cope	65.50	72.75
Gothic Dalmatics	104.00	116.75

(B) No. Y6305. Brocaded Celanese, Crucifixion design material, woven Cross design Banding. Furnished in all Church colors IHS or AXPO Emblem to match.

	Unlined	Lined
Roman Chasuble	$47.50	$53.00
Roman Cope	65.00	76.75
Roman Dalmatics	99.75	114.50
Benediction Veil	25.50	31.00
Preaching Stole	LINED ONLY	11.00
Gothic Chasuble	64.00	73.50
Gothic Cope	69.00	78.75
Gothic Dalmatics	116.00	129.75



A

B

(C) No. Y6340. Large Cross design Damask material, in all Church colors. Woven Chalice design banding. IHS or AXPO emblem.

	Unlined	Lined		Unlined	Lined
Roman Chasuble	$49.75	$54.50	Gothic Chasuble	$64.75	$75.25
Roman Cope	65.25	76.25	Gothic Cope	68.50	78.75
Roman Dalmatics	111.00	124.00	Gothic Dalmatics	123.00	134.75
Benediction Veil	27.00	32.25	Preaching Stole	LINED ONLY	12.25

READY MADE PRIEST CASSOCKS IN STOCK

Roman or Semi-Jesuit Style Cassocks—for the Clergy and Seminarian.

CHOICE OF TWO MATERIALS

PANAMA-VISCO-ACETATE MATERIAL

Crease resistant, lightweight, durable, has the appearance of fine woolens. Guaranteed fast dye. Unlined.
Roman or Semi-Jesuit Style Cassock.....**$25.00**
Sash for Semi-Jesuit Cassock is additional.

65% DACRON—35% WOOL MATERIAL

Lightweight, wrinkle resistant, stain repellent.
Body half lined—Sleeves completely lined—Full pocket
Bottom trimmed with brushbraid Fast dye.
Roman or Semi-Jesuit Style Cassock.....**$39.**

No. 4B/16 Snap-on Sash. Each **$4.50** or No. 4B/17 Tie-on Sash. **$3.25**



Semi-Jesuit Style

16 SIZES LISTED IN SEMI-JESUIT OR ROMAN STYLE

When ordering please specify *style* and *number* desired.

No.	Back Meas.	Chest Meas.	Collar Size	Sleeve Length
B5638	56 in.	38 in.	15 in.	32 in.
B5640	56 in.	40 in.	15½ in.	32 in.
B5642	56 in.	42 in.	16 in.	32 in.
B5644	56 in.	44 in.	16½ in.	32 in.
B5838	58 in.	38 in.	15 in.	32½ in.
B5840	58 in.	40 in.	15½ in.	32½ in.
B5842	58 in.	42 in.	16 in.	32½ in.
B5844	58 in.	44 in.	16½ in.	32½ in.
B5846	58 in.	46 in.	17½ in.	32½ in.
B6038	60 in.	38 in.	15 in.	33½ in.
B6040	60 in.	40 in.	15½ in.	33½ in.
B6042	60 in.	42 in.	16 in.	33½ in.
B6044	60 in.	44 in.	16½ in.	33½ in.
B6046	60 in.	46 in.	17 in.	33½ in.
B6240	62 in.	40 in.	16 in.	34 in.
B6242	62 in.	42 in.	16½ in.	34 in.

STYLING: Roman Button Front with hand sewn black buttons and coat button holes.

COLLAR HEIGHT: For both Semi-Jesuit or Roman Style, 1¼" with a 1" opening.

CUFFS: Standard size on sleeves.

HEM: Two inches at bottom.



Roman Style

The House of HANSEN
23 NO. FRANKLIN ST., CHICAGO 6, ILL.
D. B. HANSEN & SONS
Telephone FRanklin 2-8750

Communications from Our Readers

Re: "Conscience and a Southern Priest"

Editor:

There is *no easy* solution to the problem of the "Southern Priest." (HPR, May 1964, p. 664) First of all, don't build any more segregated churches or schools. Let every parish be a true parish, that is, a territorial one and therefore an integrated parish, as it should be. Don't make any appeals to white people or Negroes to contribute to the support of segregated parishes.

The people in the South are not too convinced that all the priests are for integration. Once in a while, people will tell you their pastor has not read a letter from the bishop about the race problem, or he read it so fast they could not understand. The solution of the race problem can only come from a strong and united leadership in the Church—bishops and priests who understand the teachings of the Church concerning social justice, and who are determined to solve it by all means. One priest alone cannot do it.

The writer of the article "Conscience and a Southern Priest" was recently assaulted and whipped by several Catholic white men. I know him. He is a dedicated man. One priest said: "He talked too much." Well, nearly 2,000 years ago they crucified Jesus Christ. Did Jesus Christ talk too much? But too many of us are silent.

Another Southern Priest

The Authority of Sons

Editor:

Fr. Greeley did not coin the term "fraternal authority," nor did he do it justice in his explanation. (HPR, April 1964, p. 561) The distinction between paternal and fraternal authority is this: In the concept of the famly (from which the terms have been analogously taken) the father has authority in his own name. In his absence, his eldest son assumes his place, and has a delegated authority, which is limited however, by the implied wishes of the real father.

In the Church, we have this latter situation. All men, be they pope, bishop or priest, have delegated authority. They are not "fathers" in the authoritative sense; they are eldest brothers who are acting as fathers, in the absence (at least by our experience) of the real Father. We have only one "paternal authority." He is the Father in heaven. All others are fraternal substitutes. That is why Christ said: "...you are all brethren alike. Nor are you to call any man on earth your father; you have but one Father and he is in heaven." (Matt. 23:9) Hence the term fraternal authority, or vicarious authority, or delegate authority is much more appropriate than the unqualified term "authority."

George Senlow
Hingham, Massachusetts



Exterior facade mosaic of St. Mary's Church, New York, N. Y.
Rev. Paul Dano, pastor Brother Cajetan J. B. Baumann, O.F.M., architect; Felix Senger, artist



Annunciation window, of slab glass at St. Raphael's Church
Louisville, Kentucky, The Reverend Leo J. Sheeran, pastor
Thomas J. Nolan & Sons, architects; Helen Carew Hickman, artist

CONRAD SCHMITT STUDIOS INC.

BERNARD O. GRUENKE

1333 SOUTH 43RD. STREET · MILWAUKEE, WISCONSIN 53214

FOUNDED IN 1889

GLASS • MOSAICS • DECORATING • MARBLE • FITMENTS

THE HOMILETIC AND PASTORAL REVIEW (Monthly), LXV, No. 2 (November, 1964). Copyright 1964 by Joseph F. Wagner, Inc., 53 Park Place, New York. Second-Class mail privileges authorized at New York, N. Y., with additional entry at Easton, Pa. Subscriptions to the U.S. $7.00 per annum. $7.25 Canada.

Big Church... an even bigger ministry

with Scotch® Brand Recording Tape

About 3,200 members, with Sunday attendance around 2,000. But the ministry of Riverside Church in New York City extends to countless thousands more by way of magnetic recording tape . . . and the church's own non-commercial FM radio station, WRVR, other stations as well.



At Riverside, most activities are recorded on tape—the various services, meetings, adult education classes, lectures by visiting speakers, the weekly "Ministry of Music" recitals, featuring organists Virgil Fox and Frederick Swann, both members of the church.

The regular 11 a.m. Sunday service, for example, while broadcast live is also taped. It is then rebroadcast over WRVR the same evening and duplicated for broadcast by other stations, with a copy kept as a permanent record in the church archives. The Spanish service is also taped each Sunday morning for broadcast the same evening.

OTHER RELIGIOUS PROGRAMING over Riverside Radio WRVR includes a daily prayer by Dr. Harry Emerson Fosdick, now minister emeritus at Riverside Church, and Bible readings by Dr. Robert J. McCracken, present preaching minister.

But Riverside Radio's programing also extends to culture, education, news and entertainment. There are programs devoted to art and literature. Great issues of the day—foreign policy and civil rights, for example—are presented. There's the weekly "Children's World" pro-



Jack D. Summerfield, general manager of the Riverside Church's own FM radio station, WRVR. The station also handles the tape recording of the many church activities at Riverside.

gram. And weekdays, WRVR airs classical music from 9 to 5, and offers one of New York's leading jazz programs for an hour and a half in the evenings.

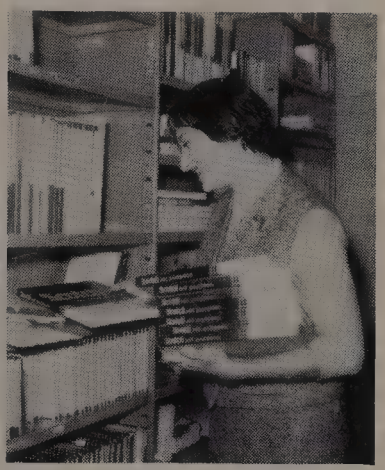
MOST PROGRAMS aired over WRVR are on magnetic tape for two reasons. Tape permits the station to perfect and package the program before air time—and prevent slip-ups. An additional advantage is that tapes can be readily duplicated for use by other radio stations. Programs developed at WRVR have been used by dozens of stations in the United States as well as by the Voice of America and such foreign broadcasters as Radio Sweden and Radio Israel.

An additional use of tape at Riverside has been the re-recording of sermons by Dr. Fosdick, originally recorded on discs before the advent of tape recording. These sermons are now being transferred to tape because of better protective qualities, tape's ability to replay over and over without loss of sound quality.

THE TAPE USED at Riverside is "SCOTCH" BRAND Recording Tape, the tape preferred by most professional broadcasters. And big church or small, you'll find "SCOTCH" Recording Tape doing a variety of assignments. Assisting at choir rehearsals. Helping pastors in sermon preparation. Recording services so they can be taken to shut-ins. Helping in counseling work. Working in Sunday schools. And making possible the exchange of services and news with missionaries.

"SCOTCH" Recording Tape is offered in a variety of types, including professionally-proved standard tapes as well as specialized tapes for extra-hard service in audio-visual use. Your dealer will be glad to help you select the right tapes for your church's requirements.

For a free booklet, "The Tape Recorder in the Church," which describes many ways that tape can help with church work, just write 3M Magnetic Products Division, Dept. MED-114, St. Paul, Minn. 55119.



Miss Lee Israel, shown in the tape storage room, is a writer-producer on the staff of Riverside Radio WRVR.



Robert Stankevitz, audio engineer at WRVR, puts on a tape in the station's fully equipped control room.



"SCOTCH" AND THE PLAID DESIGN ARE REGISTERED TRADEMARKS OF 3M COMPANY. ©1964, 3M COMPANY.

Magnetic Products Division 3M COMPANY

Communion through a Tube: Means or End?

EDITOR:

Bread signifies food, nourishment. To become food, to nourish, it must reach the digestive organ. The normal portal to this organ is the mouth.

The present practice in the Latin Rite is to receive the Body of Christ under the species of a thin wafer to be swallowed and in this way to reach the digestive organ. Direct swallowing is not a *manducatio* in the strict sense of the word, has not the "quality of eating," but nevertheless is no obstacle to the reception of Holy Communion; on the contrary, it is the usual procedure (in the Latin Rite) of receiving the Body of Christ. So *manducatio* (cf. HPR, July 1964, page 890) seems to apply only to food that passes to the digestive organ by way of mouth. Of course, normally that's the way we "eat," the normal technical procedure of taking nourishment. When our Lord said, "Unless you eat the flesh of the Son of Man . . ." (John 6:54) His stress was certainly not on grinding or similar technicalities, but on nourishment. We know today that nourishment can be administered by other channels than by mouth and they will be used if feeding by way of mouth cannot be achieved. Unless a man eats, is nourished, he will starve. "Unless you eat (= are nourished by) the flesh (= the Body) of the Son of Man . . . you shall not have life in you." Nourishment is the *punctum saliens;* technicalities are of a secondary nature.

Should we stumble over technicalities in a matter of such importance that our Lord introduced it with "Unless" as He did as well when speaking to Nicodemus regarding the sacrament of regeneration? *Sacramenta propter homines.*

A look at the administration of the sacrament of baptism in an extraordinary case will throw some light on our conundrum. Canon 746, §3 reads as follows: *"Si aliud membrum emiserit, in illo, si periculum immineat, baptizetur sub conditione."* Furthermore with regard to the anointing of the sick Lehmkuhl, in his *Theologia Moralis* (Vol. II, page 403) states: *"Ii, qui organo sensus inungendo carent vel truncati sunt, in parte viciniore unguntur."*

The decision of the Congregation of the Holy Office *re* Communion through a tube is of a disciplinary nature and must be adhered to unless it be revoked.

J. RHEIDT, O.M.I.
Killaly, Sask., Canada

Needle-Point Introit

EDITOR:

I am now asking everyone, clergy and laity, to help make the vernacular Mass up-to-date.

Get an entrance, the introit, in U.S.A., in ten words or less. Some striking thought to hit you between the eyes and wake you up. Wake you up for Mass; for the day; the week; for life. This will promote God-like and Catholic living, v.g.: "Sin has many tools, and a lie is a ready handle to fit them all." Or: "Many a dwarf developed into a giant by getting down on his knees." Or: "Most people know their neighbors better than they know themselves—is it perhaps a better acquaintance?"

These are not perfect examples but they will give you the idea. All radio, TV, and newspapers give a thought, a Scripture for the day.

If everybody got busy we could get a collection of snappy and pointed thoughts which could perhaps be printed in the Ordo for a few years until the idea crystallizes. Anyone who con-

tributes to the effort would thereby make the Mass more meaningful to himself also.

Finally, if the people recite a Creed, it certainly should be "The Apostles Creed."

CYRIL BAYER, O.S.B.
Manhattan, Kansas

Eastern Rite Celibacy

EDITOR:

Your *Questions Answered* treatment of "Celibacy" (HPR, Sept. 1964, p. 1052) was particularly interesting to me, a priest of the Melkite rite. As you know, with us celibacy is a strictly personal affair, left to the individual, and never imposed.

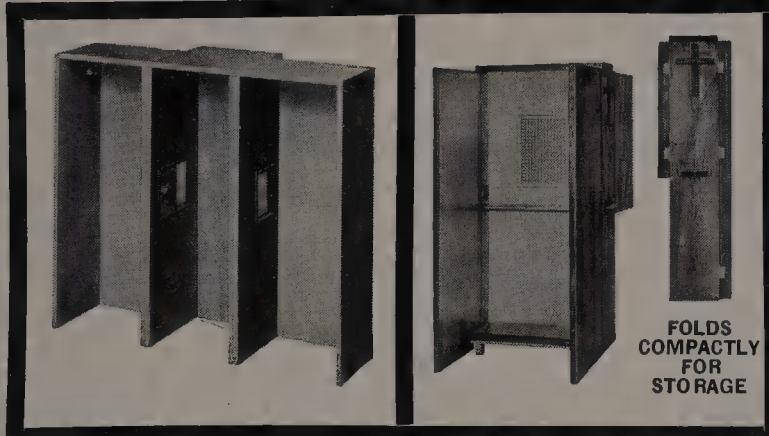
In your response there are a few questions implied. When I was in Lebanon I knew of no abstinence from the use of marital intercourse before Mass. Such a prohibition—which seems to be more rubrical than canonical—has fallen more and more into disuse. Just as a married layman may receive Holy Communion after the use of his marital rights, so may an Eastern Rite priest celebrate after it. Abstention from intercourse before celebrating the liturgy is today the custom among the Orthodox as they do not celebrate daily. However, our married priests do celebrate daily—in fact this is true to the same degree as in the Latin Rite.

As far as celibacy and its effect on vocations is concerned, what deters vocations among the Orthodox is not celibacy but salary. They expect at least $100 per week plus a home. Thus, a consideration of finances seems to enter into the matter.

ALLEN MALOOF
Brooklyn, New York

DONALD ACOUSTICAL CONFESSIONALS . . .

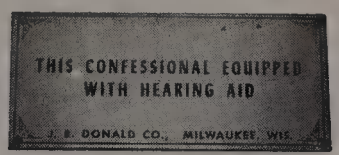
Your Choice of *Permanent* or *Mobile* Acousti-Confessionals



Privacy of speech as well as comfort, beauty and dignity are obtained with the Donald Permanent Acousti - Confessional. Modern acoustic construction absorbs sound, eliminates voice reflection. Wall panels incorporate a thick blanket of sound absorbing material protected by perforated plywood facing.

This is an attractive, highly practical confessional which benefits both Priest and penitent.
Easily moved and readily stored, the Donald Mobile Acousti-Confessional is ideal for convents, hospitals and other institutions. It can also be used as an auxiliary confessional in larger churches and cathedrals.
Built with exactly the same modern acoustic features as the Donald Permanent Acousti-Confessional, the mobile confessional is often used in smaller churches as a permanent unit.

Write for literature:



DONALD CONFESSIONAL COMMUNICATION SYSTEM AIDS PRIEST AND PENITENT

It eliminates voice strain and reduces fatigue for the Priest and, at the same time, assures hard-of-hearing penitents that they will not be overheard beyond the confines of the Confessional.

Designed by a parish Priest to aid the hard-of-hearing, the Donald Confessional Communication System is easy to install in your present Confessional or in your new one. This is a helpful service you should have for your penitents.

J. R. DONALD CO.
Department H
620 N. 108th Place • Milwaukee Wis. • 53226

Community Masses in Switzerland

EDITOR:

Father Sloyan's opening question in his article, "The Liturgy and the Average Priest" (HPR, Sept. 1964, p. 1005), is a tantalizer. He suggests that the decrees of the Constitution on the Liturgy, approved overwhelmingly by the bishops in Council, may fare no better than those of St. Pius X on sacred music.

What happens here in the United States only time will tell. But we can get some idea of what can be done by us if we check what has been done by Catholics in other countries.

While touring Switzerland this past summer, I visited the church of St. Leodegar in Luzerne. There I observed the people participating in the vernacular with a precision worthy of that land of watchmakers.

After Mass a Swiss priest, Father Portmann, talked to me about their Community Masses. "We began the dialogue Masses," he said, "about the end of World War II. In the beginning they were in Latin, but that didn't last long. We then put a priest in the pulpit, and he directed the people in the vernacular."

I mentioned to Father Portmann that I was very much impressed by their Community Masses. But I expressed doubts whether we in our parish at home could put a priest in the pulpit at every Mass.

He replied by describing a parish in nearby Basle: "The pastor is the only priest in that parish. He carefully selects altar boys to lead the prayers. He also trains girls to sing out from their places in church, and he works through the parish organizations."

I then asked Father Portmann if all the parishes in that area of Switzerland have Community Masses. He answered that the people participate in the Masses in almost every parish. "In a few parishes they have quiet Masses," he said. "Certain pastors just don't care for this, and you know how important the pastor is. A parish can have lay people who are well informed, but they can do little without the cooperation of their pastor."

Finally, I asked if the Swiss people are more attached to this practice of participation than they were twenty years ago. "Oh, yes," he replied. "Today it would be very difficult for any pastor in a parish such as this to stop the Community Masses. The people would be very unhappy."

EDWARD G. BOLAND
Glenolden, Pennsylvania

To Father Y

EDITOR:

Your letter in the July issue of HPR, page 818, referring to clerical celibacy, was admittedly thought-provoking—as a theoretical argument. A point which particularly caught my eye was the query: " . . . does not the present legislation making clerical celibacy a *conditio sine qua non* of the priesthood, place *celibacy above the priesthood?*" (Second italics mine.)

However, at this time I would raise a few practical objections, mostly old hat, mostly cliché-ified, though all deserve periodic reconsideration.

How would a priest support a family on his salary? In these days when a working man is hard put to provide for his dependents on $100 more or less per week, how could a priest do it on $200 or so per month? Of course the wife could work. Or the priest could moonlight.

Sacred Heart Catholic Church, Ottawa, Kansas, chooses the Conn Organ



Unsurpassed for authentic organ tone! The Conn Rhapsody Organ in the Sacred Heart Catholic Church, Ottawa, Kansas, is the result of Conn's uncompromising demand for peak tonal quality. Every pitch of the Conn Organ has its own tone generator. This accounts for the full, rich beauty of chords played on a Conn. And it is the reason you can build ensembles of breath-taking beauty...enjoy full tonal purity even with high amplification. A generous selection of voice tabs gives the Conn wide tonal flexibility and unmatched versatility. Conn offers eight models in a variety of designs and finishes from which to choose, including the Electro-Pipe...an extremely versatile instrument which combines the natural ensemble attributes of the pipe organ with the versatility of the electronic organ. Visit your Conn dealer soon. He'll demonstrate the noticeable difference in a Conn Organ and recommend the Conn best suited to your church's needs. Or...write to Conn Organ Corporation, Elkhart, Indiana.



CONN ORGAN

MADE BY C. G. CONN, LTD., WORLD'S LARGEST MANUFACTURER OF BAND INSTRUMENTS...SINCE 1875

"everyone is insane . . .

It's just a question of degree."

Said a well-known theologian. Let's not argue the point. Let's just keep our "degrees" right . . .at least when in the midst of the ceremonies of the Church, by insisting on *genuine,* inexpensive



- Lights instantly
- Costs less than a postage stamp
- Holds 3 spoonfuls of costly incense

Char-Lite Mfg. Co.

1715 Delmar, St. Louis, Mo. 63103

Gentlemen:

Please send me a FREE copy of the interesting folder: "The Incredible Story of 'Self-Line' Charcoal" and its invention by a Catholic priest. Also send list of dealers in my city.

Name_____

Title_____

Address_____

#1

How would a married priest cope with the problems of family planning and responsible parenthood? Imagine the scandal of a married, childless priest to those in the parish struggling with from four to ten children. The cause might be physiological rather than egotistical, but will this stand up against the "practice what you preach" idea so thoroughly ingrained in the average layman's credo?

In some few cases, imagine yourself as a priest-husband in the situation of choosing between the life of your wife and that of your about-to-be-born-baby.

Priests are human in other ways than as possessors of the sex instinct. I wonder who would tabulate the statistics on sacerdotal divorces, separations or serious flare-ups resulting from an ill-considered choice of partner?

What influence would a wife have in the running of a parish? And here comes THE cliché—along with its grain of truth: "I'm sorry. My husband can't come out at this hour of the night in this weather, sick call or not. He has a cold and has just gone to bed. Try Father So n' So in the next parish. He's not married."

And the children—I'm not sure about this, but mightn't there be some psychological stigma attached to being the son or daughter of a priest? This would, no doubt, disappear after the tradition become fully established. Say after a few hundred years.

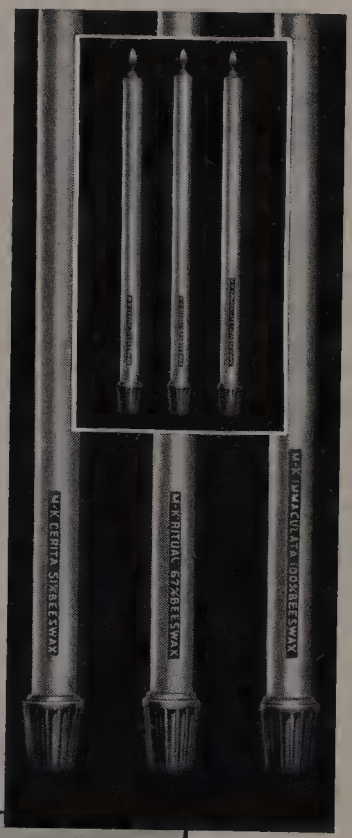
Other objections of a practical nature could be raised, but the ones enumerated will do for a start. As sympathetic as I am in theory with Father Y, in practice, at least for me, Orders and Matrimony objectively remain sacramental horses of different colors.

FATHER Z

The Ultimate in Candle Quality!

GUARANTEED RUBRICAL

Emkay® BEESWAX CANDLES

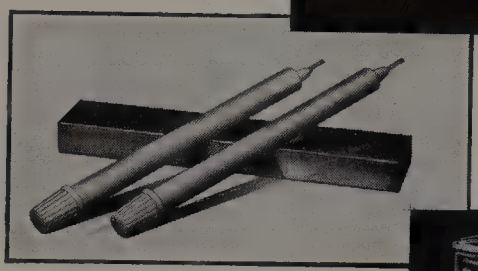


Specifying Emkay provides the important assurance that the Church candles and accessories you buy are the finest you can buy — and are guaranteed correct in every respect.

Emkay Beeswax Candles — available in 100%, 67% and 51% Beeswax grade — are uniform in beauty, color and smoke-free burning . . .

Emkay 7-day and 14-day glass-enclosed Olivaxine Sanctuary Candles, too, combine beauty and serviceability to perfection—while conforming exactly to the Church specifications.

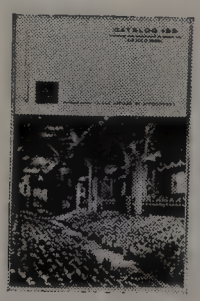
Mail coupon now for complete details.





Purveyors to the Vatican by Appointment

Emkay® THE FINEST NAME IN CANDLES



Candles, a Symbol of Christ

MUENCH-KREUZER
Candle Co., Inc.
Syracuse, N.Y. 13201
TEL. GR1-6147

NEW YORK — 225 5th Ave., Room 639
CHICAGO — 4001 N. Ravenswood Ave.
BOSTON — 73 Park Drive
NEW ORLEANS — 6140 Gen. Diaz St.
WESTERN DIVISION — LOS ANGELES, 58
2031 E. 51st St. 2306 E. 48th St.

MUENCH-KREUZER CANDLE CO., INC.
Dept. P-114 Syracuse, N. Y. 13201
Please send catalog with details on Emkay's complete line of Church candles and accessories.
☐ Have representative call.

Name .....
Address .....
City and State .....



The crucifix is an essential appointment for celebration of the Eucharistic Sacrifice. It is an object of veneration. Rubrics appoint the times when the celebrant is to look at the image of the Crucified One. The cross should be visible to both priest and people.

The lighted candles honor the location of the altar. Whether there are two, four or six, they complement and distinguish the solemnity of the celebration.

For a thousand years the processional type cross was the ideal liturgical cross. The inviolability of the altar was emphasized by placing the cross and candlesticks beside or behind the altar. By the sixteenth century this visible articulation of honor had given way to the common practice of placing and leaving the crucifix and candlesticks on top of the altar mensa or gradines.

The Appendix to the Constitution on the Sacred Liturgy reinstates the fitness of the commendable tradition: "The cross and candelabra, which are required according to the type of Mass, should be placed either upon the altar, or even, according to the most ancient usage of the Church, near or around the altar."

The tabernacle is here enshrined on a throne of reservation.

RAMBUSCH DESIGNERS • CRAFTSMEN • LIGHTING ENGINEERS
40 WEST 13th STREET NEW YORK, N.Y. 10011 TEL 212-620-[illegible]

THE HOMILETIC AND PASTORAL REVIEW

VOL. LXV, NO. 2 NOVEMBER, 1964

Publishers • JOSEPH F. WAGNER, INC. • 53 PARK PLACE • NEW YORK 7, N. Y.

LONDON: B. HERDER • MELBOURNE: W. P. LINEHAN

Editor • AIDAN M. CARR, O.F.M.Conv., S.T.D., J.C.D., LL.D.

Editorial address: St. Anthony-on-Hudson, Rensselaer, N.Y.

CONTENTS

Page

Editorial

Stones from a Mosaic 184

Foreign Missions: The Beginning or the End? 117
By *Nicholas Maestrini, PIME*
Office of the Provincial Superior
121 East Boston Boulevard
Detroit, Michigan 48202

A Seminarian Looks at the Council .. 127
By *Kenneth R. Maly*
Pontificial College Josephinum
Worthington, Ohio

The Priest's Salary 134
By *C. Walter Weiss*
St. Rose Church
1423 Holland
Great Bend, Kansas 67530

The Informal Church 136
By *James Ball, S.J.*
St. Michael's Church
651 Washington Street
Buffalo, New York

Page

Newman Apostolate Re-viewed 138
By *Richard Butler, O.P., Ph.D.*
Church of St. Pius
1909 S. Ashland Ave.
Chicago 8, Illinois

Roma Locuta 144
By *Robert J. Banks, S.T.L., J.C.D.*
St. John's Seminary
Lake Street
Brighton 35, Massachusetts

Questions Answered
By *Aidan M. Carr, O.F.M.Conv.*
Cooperation by Catholic Salesman in Distributing Pill 166
Exacting More of a Penitent Than Is Demanded 169
Does the Former Ordinary's Permission Still Hold Good? 170
Priest Giving Gifts from His Salary 170
How Many Masses Must He Say? 171
Violation of Law of Abstinence 171

SUBSCRIPTION RATES

PAYABLE IN ADVANCE	IN THE U. S. A.	ONE YEAR–$7.00—TWO YEARS–$13.00
	IN CANADA	ONE YEAR–$7.25—TWO YEARS–$13.50
	FOREIGN	ONE YEAR–$7.85—TWO YEARS–$14.70

Solicitors of subscriptions for The Homiletic and Pastoral Review are not authorized to receive payments. Payments for subscriptions should be made only to its office direct or through the responsible booksellers who handle subscriptions.

ALTAR BOY FURNISHINGS



Choose Quality at Economy Prices by *Toomey*

MATERIALS

Cassocks are made of fine poplin with silk-like finish. Surplice material is Fruit-of-the-Loom muslin.

CUT AND MAKE

All garments are cut on full and tested patterns — sewn with close stitch of best thread — all seams are finished — hems are generous in depth.

COLORS

Cassocks are available in all popular colors — black, red, white, cream, green and purple.

FASTENERS

Heavy-duty buttonhead snaps are a feature of these cassocks. They are quicker, and longer lasting than other closures. Buttons, if desired.



FASTENER DETAIL



COLLAR DETAIL

R. J. TOOMEY COMPANY

BUY THEM FROM YOUR TOOMEY DEALER *(Religious Supply Houses)*
THROUGHOUT THE UNITED STATES and CANADA

Page

Books and Reviewers

The Church and God's People. *Nicholas Schneider* 174
Retreat Conferences for Religious *and* Examens for Retreat Time. *Joseph M. Oechio, S.D.B.*.....177
The Theology of Marriage. *Albert B. Hakim* 178
Observer in Rome. *John A. O'Brien*.....180
A Philosophy of Education. *Edmund J. Murray, C.S.C., Ph.D.*.....181

Page

Communications from Our Readers

Re: "Conscience and a Southern Priest".102
The Authority of Sons.....102
Communion through a Tube: Means or End? 106
Needle-Point Introit.....106
Eastern Rite Celibacy.....107
Community Masses in Switzerland.....108
To Father Y.....108

HOMILIES AND OUTLINES ON THE LITURGY OF THE SUNDAYS AND FEASTS

By *Very Rev. Msgr. John J. Cassels, S.T.L., M.A.*

Immaculate Conception Seminary, Darlington, Ramsey P.O., New Jersey

Prepare!
Second Sunday of Advent
Outline 149
Homily 150

Sinners All!
Third Sunday of Advent
Outline 152
Homily 153

"Lord, That I May See!"
Fourth Sunday of Advent
Outline 155
Homily 156

The Birthday of Someone Special
Christmas
Outline 158
Homily 160

Joy and Sorrow
Sunday within the Octave of Christmas
Outline 162
Homily 163

coming in . . .

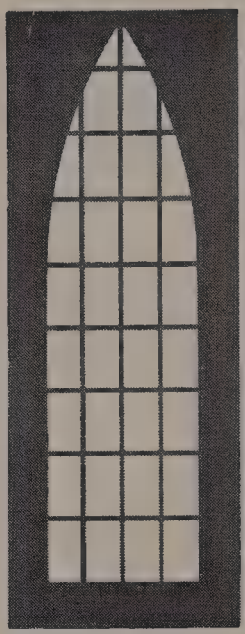
- Pastors in urban parishes are being confronted more and more with urban renewal programs. Their approach to these programs and the impact on the parish is the subject of a 3-part series by Father Henry Browne, Ph.D., President of the Stryckers Bay Neighborhood Council in New York City starting in the November-December issue.
- Acoustics can be good or bad depending on design, equipment, and use of a particular space. A three-part series by the noted acoustical engineering firm of Bolt, Beranek and Newman will discuss all aspects of this problem.
- The Queen of All Saints Foundation Trust, a unique innovation in long term parish support inaugurated by Msgr. Francis Dolan of Queen of All Saints Basilica in Chicago will be explained and described in a Fall issue.
- The affect of the Constitution of the Sacred Liturgy on the design of sanctuaries will be treated in the November-December issue with a special 8-page article illustrating designs and actual remodeled sanctuaries for the guidance and instruction of pastors faced with the reorientation of their church.
- Additional articles forthcoming will treat such topics as real estate management, art and architecture, urban renewal and the Church, and many others.



read

CATHOLIC BUILDING AND MAINTENANCE

a Joseph F. Wagner Inc., publication

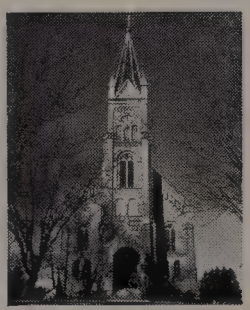


Bring Person-to-Person Clarity to Sermons with Altec Church Sound Systems

The sound problem in any church is to reach every worshiper—particularly the middle-aged and elderly who may be hard of hearing—with clarity and intimacy. Since each church has its own specific sound problems, only *specialized* sound systems can adequately meet its needs. That's why the Catholic Churches shown here, and many others, have installed custom Altec Church Sound Systems, designed of matched Altec sound components, to obtain the finest in sound services.

SPECIALIZED SOUND DEVICES FOR EVERY CHURCH APPLICATION. Altec manufactures 14 models of microphones, including slim, lightweight Lavaliers which can be hung from a neck cord, concealed under the robe, handheld for visitor interviews, or used in a fixed position on the pulpit and altar. The complete Altec line of microphones features miniature condenser microphones and slim-line models of true broadcast quality. Most models have the exclusive Sintered Bronze Filter which provides absolute protection against loss of quality caused by microscopic, airborne metallic particles and other foreign matter.

Altec Power Amplifiers offer precision, accuracy and true broadcast quality. They have less than 2% distortion compared to the 5% or more found in ordinary amplifiers.



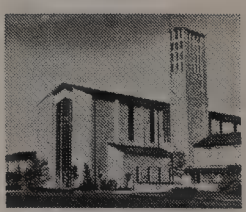
ST. CLAUDIUS CHURCH
St. Cloud, Wisconsin

"VOICE OF THE THEATRE"® SPEAKER SYSTEMS—AN ALTEC EXCLUSIVE. Only Altec has the famous "VOICE OF THE THEATRE"® Speaker Systems, recognized and used as the standard of quality in more than 50% of motion picture theatres and auditoriums in the U. S., for their unique capability of projecting sound to each and every seat with utmost clarity. Another patented device, "REVOCON"®, permits control of sound volume by an observer from a rear pew to compensate for changes in numbers of worshipers or from any location (pulpit, sanctuary, narthex, nave, choir loft, etc.) without the slightest effect on sound quality. And Altec Church Sound Systems meet all FCC requirements so that church services may be transmitted to a radio station for direct broadcast.

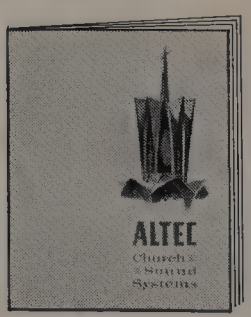


OUR LADY
QUEEN OF APOSTLES
Hamtramck, Michigan

SPECIALIZED ALTEC SCHOOL SOUND SYSTEMS. Altec School Sound Systems are also custom-designed to the particular sound requirements of your school and offer the unique advantages available only from Altec. Remember: Altec is the only company in the U. S. which designs and manufactures *all* system components in its own plant to give you single-source reliability, one-firm responsibility. Consult your factory-trained Altec Sound Contractor (Yellow Pages). The new 'Altec Church Sound Systems" Brochure contains helpful information for solving sound problems common to churches (such as methods for being heard by the hard-of-hearing, etc.). For your copy, write Dept. HP11.



ST. NORBERT ABBEY
Green Bay, Wisconsin



ALTEC LANSING CORPORATION

LTV A Subsidiary of Ling-Temco-Vought, Inc.

ANAHEIM, CALIFORNIA

©1964 ALTEC LANSING CORPORATION

Foreign Missions: The Beginning or the End?

New Outlook—New Methods

By NICHOLAS MAESTRINI, PIME



Having treated the "Evaluation of the Past" in the October HPR, *Father Maestrini, provincial of the PIME fathers in the United States, now looks to the future of the missions.*

THE GOAL of the missions has been clearly defined as the establishment of the visible Church among all non-Christian nations. In order to achieve this, and in accordance with the spirit of the Gospel and the doctrines of St. Paul, the Church must become "native" to every country; that is, Indian in India; Japanese in Japan, African in Africa, etc., just as it was in the early centuries of Christianity. To do this—and to restore to the Church, as Pope John said "the pure and simple lines of the early Church of Christ"—we must abandon the old tenet of "unity in uniformity" and find new ways to achieve "unity in diversity." This is primarily the task of theologians, because regrettably enough, as mentioned earlier, we still do not have a "mission theology." Crowds follow ideas . . . and ideas must be clear and precise. However, our ideas on the assimilation of Christianity into the mainstream of life in different cultures are still confused and muddled, since we have never studied these cultures in depth. Even today, old and venerable religions such as Buddhism, Shintoism, etc., are hardly mentioned in our theology textbooks; they are summarily dismissed as "false religions" even though their followers number in the billions. Inasmuch as it is these billions of souls that we must bring to Christ, there is indeed a desperate need for a mission theology to plan future missionary activities.

We are accustomed to consider all men outside the fold of Christ as Godless, pagans, idolaters, slaves of the devil. And so it is refreshing to read Karl Rahner who says that the message of the Gospel does not, in the end, make a Christian out of a human being completely abandoned by God and by Christ. For, every man who is the object of the missionary efforts of the Church is or may already be a man on his way to salvation, and he may

finally reach it without having received the message of the Church. And since there is no salvation outside of Christ, this man must be considered not only an anonymous atheist, but an anonymous Christian. His eventual conversion and his conscious acceptance of Christianity mean only an entrance into the visible community of the Church. The development of such an outlook could radically change our whole attitude towards non-Christians if theologians would seriously undertake the task of exploring new ways of facing the problems of converting the non-Christian world.

ADAPTATION OF CHRISTIANITY

The question is this: can the "seed" of Christianism, namely, the essential message of the Gospel, be separated from the "Western trappings" and be adapted to leaven other cultures, or must these cultures become Westernized and adopt *in toto* the developments of the Christian-Western thought?

Dr. Elders, S.V.D., professor at the Catholic University of Nanzan in Nagoya (Japan), maintains that Christianism cannot escape its very law of existence, namely, historicity. He writes: "We affirm that Christianism could not possibly exist in its fully developed state outside the framework of a culture which does not have the same essential traits of the so-called Western-Christian civilization."

Fr. Robert Antoine, S.J., vigorously disagrees with this, asserting that the very nature of the transcendent and supernatural character of Christian revelation makes it acceptable and adaptable to all nations, whether they be Greek, Roman, Indian, Japanese, or African. He further contends that asserting, as Elder does, that the Gospel has found its ultimate expression in the Hellenistic system of thought means shrinking the universal salvific effect of the word of God to piteously narrow limits. An article by M. Manzelli, P.I.M.E., which appeared in the June, 1963 issue of *Studium* concludes: "The problem of adaptation was born with the Church, or rather, with the Incarnation. The Word of God becoming man has assumed human nature; this human nature which makes all men equal even in different cultural environments. Therefore, the *'esse Christianum'* must be able to exist in every human being penetrating and orienting every form of culture which proceeds from the human spirit."

Many books could be written on this subject alone and this is not the place to treat it in depth. It is obvious, however, that in view of our past failures to convert the masses outside our Western culture we need this adaptation, as this is our only hope in making a dent in the Afro-Asiatic world as the early Christians did in the Greco-Roman world. Until now, we have completely failed to adapt Christianity to new cultures. Yet, when such pioneers as Ricci, Shall, Verbiest, De Nobili and their followers tried to make such an attempt, their efforts were squelched and their work condemned and destroyed. As we said before, our missionary efforts in the last few centuries have failed to take this basic problem of adaptation into consideration. We have tried in vain to sell the people of Asia and Africa on a form of Christianity typical of the West . . . with all its trimmings of Roman law, language, liturgy, piety and discipline. We have told them: this is the will of God, this is Christianity; either you accept all this, or else . . . you will go to hell!

Could we have acted differently? The Church, even though divine in its origin, is bound, as Dr. Elder says, by

the law of historicity. After almost nineteen centuries of growth in the West we could not possibly have prepared a brand new "package" for the Oriental or other cultures. We needed to know these cultures; we needed experience and experimental contacts, first.

And so the missionary should be excused—at least in part—for the mistakes of the past. But it would be inexcusable to continue on this same course in the future.

THE INTELLECTUAL APOSTOLATE

A dire need exists for a more intellectual presentation of Christianity to the intelligentsia of non-Christian cultures. In this respect, too, we have failed mightily in the past. In China, for example, a nation of great scholars (and where academic ability, not money, has always constituted the true aristocracy), the only book on Christianity available in ordinary bookshops (there were no Catholic bookshops prior to World War II) was the translation of the life of Christ by the apostate priest, Renan! In 1938, after years of patient research, I compiled and published the first general catalog of all the Catholic literature available in Chinese. At that time, I could list less than 2,000 titles—of which 90% were cheap pamphlets, mostly devotional in character, and short apologetics, translated from the Italian or French. The remaining 10% were books of meditation or pious readings for seminarians, priests and nuns. Our Catholic literature in Chinese in those days—and there is little difference today—did not list practically any translation of major literary works of Christianity . . . not one single study on comparative religions . . . not one single book on Buddhism, which, in those days, had more than 100 million followers. We did not even have the entire Bible in Chinese! It must be added, moreover, that this dribble of literature was not available to non-Catholics because it could only be obtained by writing to the Jesuit orphanage of Zikawei (Shanghai), the Lazarist Press in Peking or the S.V.D. Fathers of Yen Chow-Fu . . . and the mass of 400 million Chinese did not even know of the existence of these institutions!

There were two Catholic Universities in China, it is true; both had only recently been established . . . both were poorly equipped. Of necessity, their main concern was academic courses rather than the preparation of Christian literature for the non-Catholic masses.

This pitiful non-literary situation was true not only of China, but also of Japan, India and the Arab world.

The basic mistake was that we thought we could convert the pagan masses by working with the illiterate and the very poor (whose numbers were legion) through our little country schools, dispensaries and the free beds in our rudimentary, ill-equipped Westernized hospitals. We did succeed in converting a few individuals, but we never reached the masses, because the masses follow intellectual leaders, and we not only lacked intellectual leaders, but even the tools to prepare them.

In short, we failed to present Christianity to the intelligentsia of non-Christian culture because of a lack in the intellectual apostolate; and this is a deficiency which we must now endeavor to correct.

NEW TREND

There are consoling indications that a new trend of thought is being pursued both in the mission fields and by responsible Catholic leaders. The *Herder Correspondence* in the May, 1964 issue, summarizing an article by Fr. Spae, writes about the apostolate

in Japan: "We must study social anthropology, literature, art, natural and institutional religion. Hitherto, such investigation has not been done to a sufficient degree and it is not even now being carried on systematically, largely because it goes beyond the scope and possibilities of the individual missionary order. It will be possible only if there will be international, 'Catholic' collaboration . . . The study of Japanese culture and the attempt to guide it are therefore, for Christians, matters of life and death. A scientific comparison of the basic traditions of Christianity and of Japanese culture could, if inspired by Faith, yield fruit in a reform of the structure and forms of expression of the Church. This might bring the missionary a step nearer to that meeting of men and of ideas on a personal level from which he is still remote."

The article continues, describing Fr. Spae's idea of an institute of research, working in conjunction with an American Catholic university, bringing together famous Orientalists of the West and East to prepare a presentation of religion based on the fundamental tenets of Japanese religious beliefs and mores to work out a living synthesis of religion and culture and thus "prepare Japan on the pre-catechetical level for the acceptance of Christ."

Several Catholic institutions of Oriental studies have been started in Formosa, the United States and Germany. The Center for Applied Research in the Apostolate (CARA), presently being organized in the United States by the hierarchy and the Conferences of Major Superiors of Men and Women, in conjunction with the mission-sending societies and other religious and lay organizations directly involved in the Apostolate, might eventually give its contribution to the missionary intellectual aspostolate.

In the development of these new trends, the United States, with its immense influence in the world, has an important role to play. If American Catholic universities in particular were to follow the example of other non-Catholic American universities, they could make strenuous efforts to intensify their contact with the Far East, could promote an active exchange of top scholars and students and assume a real missionary role at the intellectual level. There could then be hope indeed for the Church in the Far East.

RESPECT FOR NON-CHRISTIAN CULTURES

As recently as 1947, the major superior of a large congregation of missionaries in China, with hundreds of men under him, candidly told me: "I have forbidden all my priests to read the books of Confucius and the other Chinese classics, because these books are, after all, the works of the devil."

This pious, but unenlightened soul certainly did not represent the thinking of all foreign missionaries in China, but a great many of them thought this way. Many of us missionaries went to China and the Far East with the idea that everything outside our Christian culture was pagan, godless trash. What a foolish mistake! We not only thought that way, but sometimes we even taught this to the native clergy in our mission seminaries.

Today, thanks to such outstanding Catholic Orientalists as Bishop Lokwang, Dr. John C. H. Wu, Dr. Paul K. T. Sih and others, we now see the beginning of serious study to "baptize" Oriental classics . . . to explore their writings and find in them those vestiges of truth which the Holy Ghost had disseminated in every culture to prepare the world for the coming of Christ.

Virgil, in his famous fourth *Ecloga*,

expressed the yearning of the non-Christian world for a Savior to come; such yearnings are also to be found scattered in the Oriental literature. Just as the philosophical doctrines of the sages of the West—Plato, Socrates, Aristotle, Cicero, etc.—became the foundations upon which the Christian philosophical thought developed, so the philosophies of Lao Tzu, Confucius, Chuang Tzu, etc., can become the basis for the development of a genuine Christian Oriental philosophy.

Dr. John C. H. Wu, in an article which appeared in the February, 1963 issue of the *International Philosophical Quarterly,* published by Fordham University, makes a very authoritative appraisal of the writing of the Chinese philosopher Chuang Tzu, documenting how his doctrine is "strikingly similar to the teachings of the Gospel and the ways of Christian mysticism."

It would be presumptuous for us to think that the Holy Spirit prepared only the Hellenic-Roman culture for the coming of Christ. He disseminated the seeds of truth in every culture, every religion, every philosophical system . . . thus preparing the entire world for the coming of the Kingdom of Christ. It is now our task to discover these "seeds," to bring them to full bloom in their own native environments, without imposing on each our own Western ways.

It was our special privilege, reserved by Divine Providence, to bring the Greco-Roman culture to maturity under Christianity. We must now help other cultures to the same fruition.

THE ECUMENICAL MOVEMENT

All missionaries who have had the privilege of working on the "front lines" of the Church among non-Christian nations have often heard repeated: "How can you Catholics claim to possess the truth, when you and the Protestants worship the same Christ and fight with one another? First settle your own differences and then come and tell us which is the truth!"

This is indeed an accusation not easily explainable to people who are unfamiliar with our philosophical and theological sophistries. The division of Christianity into so many denominations is one of the major stumbling blocks to the expansion of the Church in the non-Christian world. If the ecumenical movement could be even moderately successful in re-uniting Christ's followers, its effects would immediately be felt in the mission world. This would be a gigantic contribution to the missionary apostolate.

EFFICIENT LEADERSHIP

The obvious lack of efficient, organized leadership which we pointed out as one of the reasons which have limited our success should be remedied by the establishment of an authoritative, expert body with the task of planning, directing and overseeing the expansion of the Church. How such a body could be fitted into the present hierarchial structure of the Church is not for me to say; but its necessity is obvious. With all due respect to the great work done by the Congregation of Propaganda Fide, it is clear that this body was never intended for this task; its very structure prevents it from assuming a role of leadership of this kind.

An updated Propaganda Fide, under a new name, with a more international staff, is necessary as a general administrative unit for missionary work. However, the body of leaders we need ought to be an organization of experts, directly dependent upon the Holy Father and with adequate authority. It should consist of different depart-

ments according to the different nations and cultures of the world, but closely integrated and with sufficient authority to plan and direct projects among the older (Western) and the younger (Missionary) Churches. A Utopia? Perhaps. But if God wants us to expand the Church, not only through prayers and sacrifice but also through the human means at our disposal—that is, an intelligent, coordinated and effective action—this role of leadership can be the *sine qua non* to our success.

The recent developments in this direction seem very encouraging. The newly announced Vatican Secretariat for relations with the non-Christian nations might well prove the answer to our prayers. At this moment of writing, no details have yet been given of how it will be organized, what authority it will have and what its scope of activity will be. However, it may well be that this new secretariat will assume a role of leadership to direct and coordinate mission activities in non-Christian nations. Encouraging, too, is the Vatican announcement of the formation of a commission of Bishops and experts to oversee and direct the work of the Church in Latin America. The *Herder Correspondence,* in its May 1964, issue, quotes articles by Fr. Candeau and Fr. Spae advocating for Japan an overall plan of action to make Christianity penetrate the Japanese mentality. Signs of a new dawn in effective missionary leadership? We fervently hope so.

PERSONNEL AND TRAINING

The missions are in dire need of more personnel. The fact that only 5% of the total priesthood is serving in the missions is evident proof of the lack of interest of the Western Church in the young missionary Churches. The case is somewhat comparable to an army which would engage 95% of its soldiers in the rear lines and only 5% in the front lines. A good way to lose a war!

In spite of the erection of about 150 dioceses under native Bishops, there are still 450 dioceses or ecclesiastical jurisdictions under Propaganda Fide alone (this does not take into consideration the needs of most of Latin America) which are practically the sole responsibility of the mission-sending societies—in other words, of foreign missionaries. While this number will decrease in the coming years as more and more native dioceses are erected, the need for foreign missionaries is as acute as ever. Even dioceses under native Bishops continually need the assistance of foreign missionaries.

The lack of vocations to the foreign missions certainly cannot be blamed on God Who, we believe, bestows vocations according to the needs of His flock. It is our lack of cooperation with Him that is reflected in the general apathy of clergy and Catholic laymen towards the missions. The fear of many good Bishops of "losing" their seminarians to the missions, the restrictions imposed on vocation recruiting and the prevalent thinking of the missions as an appendage of the Church do not create a favorable climate for fostering mission vocations.

If the Vatican Council is able to accomplish a radical change in the attitude of the clergy and laity towards the missions, it will accomplish the greatest conceivable service to the Church and the world.

However, personnel alone is not a complete solution. Our missionaries must be properly, adequately trained. Will the Council reform the antiquated curriculum of our theological courses which dates back to the Council of Trent and allow more flexibility to pre-

pare priests for specific needs? It is neither logical nor efficient to have every seminarian in the world study the same theological courses, use practically the same textbooks, spend endless hours in memorizing philosophical subtleties and ancient disputes, regardless of whether he will work as a priest among the cultured and sophisticated classes of Americans or Europeans or in the primitive cultures of central Africa.

It is our fervent hope that at least the curriculum in seminaries training foreign missionaries will be geared to training young men for the missions; that the curriculum be overhauled and more adequately directed to equip our young missionary priests for their specific tasks in non-Western cultures. It is our hope, too, that Oriental religions and philosophies be accorded more serious and scientific treatment in every Western seminary, instead of being summarily dismissed as "works of the devil."

How extensively should a foreign missionary be prepared to work in the socio-economic field, education, medicine . . . in the various fields of mass-communication media? These studies may not belong "per se" to the specific work of the missionary as a herald of the Gospel; but they are a helpful means which can be used occasionally and with moderation and some of our missionaries should be prepared to take advantage of them.

I would advocate a more specific, intellectual, philosophical and theological preparation of a foreign missionary to train him for his task of making a living synthesis of Christianity and foreign cultures.

PLURALISM OF RITES

The limited introduction of the vernacular in the liturgy, as now allowed by the Council, is a step in the right direction—it is certainly of particular benefit to the missionary apostolate. But is it enough? In spite of the small concession given in the use of native languages, we continue to impose on all nations, regardless of their cultural background and customs, the same ritualistic formulas, the same manner of worship, the same Canon Law which have grown and developed in Rome and which naturally reflect the thinking, the tastes, the character and culture of the old Mediterranean world.

The pluralism of rites, which was the rule in the early centuries of Christianity, was of immense help to the rapid growth of the Church. But for the last ten or twelve centuries, we have remained crystallized in the Roman rite to a point where we almost identify it as an immutable and essential part of Christian unity.

It is rumored that the Vatican Secretariat for Christian Unity is considering the establishment of a new Evangelical rite in view of a possible reunion with the Lutheran masses of Germany. If this information is correct and it should come to pass, it would certainly be a very significant step forward towards the establishment of new rites in the mission fields. This may be the only way open to making the Church "African" in Africa and "Asiatic" in Asia, just as it is "Western" in the West.

Would this create a danger to the unity of Faith and favor new heresies and schisms? Not likely. Consider that we are living in a modern age, when fast travel and communication bring a new sense of unity to mankind which was never before thought possible. In fact, such a return to the primitive methods of the Church would be in perfect keeping with the goals of the Council as outlined by Pope John.

ORGANIZATION AND FINANCES

There is no doubt that the present setup of missionary organizations needs a complete overhaul. What we have now is the fruit of the haphazard methods of the past and of a growth in missionary work without strong leadership. It is more the fruit of private piety and zeal than a scientific and effective method of coping with the problems of the missions. There is probably no other sector of Church activity more chaotic than the missionary apostolate. The confusion and overlapping of the initiatives of mission-sending societies and mission aid societies, with the consequent inevitable waste of personnel and finances, is indeed proof of the divinity of the Church! No business organization would have been able to survive under such conditions. But the fact that the Church is divine does not dispense us from bringing order to it or using more efficient methods of approach.

We desperately need to recognize the missions as an integral part of Christian life, organized and supported with personnel and funds as an activity of the whole Church. Mission work should not be dependent solely upon private piety and initiative for its success. Only when the missions become an integral part of the Church, removed from its present category as a supererogatory work of piety, will we be able to say that we have taken God's commandment seriously: "Go ye and teach all nations."

As to the question of finance, there is little doubt, as stated previously, that the limited success of our missionary efforts is related, at least in part, to the lack of financial support on the part of the Western Church. True, money is not the major factor in mission activities; but it certainly is an important one! As far as money is concerned, the missions have been relegated to a "Cinderella" status, receiving the crumbs, or left-overs of the Church.

NO OFFICIAL SUPPORT

It seems almost inconceivable that today societies dedicated exclusively to the foreign missions do not receive any official financial support from the Church. They are compelled to beg and devise fund-raising programs for every penny they need for their all-important work of recruiting and training students as foreign missionaries. It is even more inconceivable that missionaries in the field must depend on the meagre allowance . . . averaging about $12,000 per year for an entire diocese or ecclesiastical jurisdiction . . . which the Society for the Propagation of the Faith in Rome is able to send them. This lack of financial support compels missionary priests and Bishops to become "beggars." They have no other alternative; either they bag, or their work ceases. A ridiculous situation! For, just as every Bishop, every pastor in our Catholic countries would resent having to beg for his subsistence, so every missionary priest and Bishop should receive help without having to literally beg for it.

This present condition exists mainly because of the fifth precept of the Church has been narrowly interpreted to mean that a Catholic's only obligation is to support his parish and his diocese and that any other giving is simply a matter of charity. Consequently, all misson needs must be met either by begging on the part of the missionaries or by sentimental giving on the part of the faithful.

Another distressing result of this interpretation of the fifth precept is that the official magazines of the Society for the Propagation of the Faith and maga-

zines of mission-sending societies are compelled to lay heavy stress on the needs of orphans, leprosy sufferers, refugees and starving humanity as a means of collecting funds for mission work. In this way, they convey the impression that the Church, in its missionary endeavors, is a huge, philanthropic society, chiefly concerned with the establishment of orphanages, leprosaria, farmer cooperatives, schools, hospitals, etc. Seldom, indeed, can one find in writing or hear in sermons that mission support is a fundamental duty of Christian life; that it is not merely a question of charity, but an obligation as important as the support of one's own parish. And so this principle is not practiced anywhere.

We hope, for the good of the Church, that mission support will come to be considered as a regular contribution of the faithful. If such support becomes a part of the Canon Law of the Church and an obligatory contribution from each parish, then the missions will be removed from the category of beggars and their effectiveness will undoubtedly be increased a hundredfold.

TITHE PARISHES?

Perhaps all we need to meet adequate support of the missions is a levy from every parish and diocese of 10% of their income. In turn, the faithful can be urged to increase their support by a like percentage. This amount could be pooled, then distributed equitably for missionary work. It should not be too difficult to persuade the faithful to make this additional sacrifice if it is properly explained to them that it is an integral part of their duty of supporting the Church and that there will no longer be mission appeals from missionaries or mission-sending societies. Then, the official Society for the Propagation of the Faith would become superfluous! Just think how many priests, missionaries and sisters could be exempted from fund-raising activities and released for direct apostolic work. This system, I am convinced, is one of the most important ways to make the missions an integral part of the life of the church.

The present trend of "twinning" (the system whereby a diocese or parish in our Catholic countries adopts a diocese or parish in a mission country) also does not seem equitable, having some fundamental drawbacks. It is not equitable, since obviously not all dioceses and parishes enjoy the same financial status. Consequently, the financial situation is reflected in the "twin" diocese or parish in the missions, causing unnecessary discrepancies and perhaps, even serious damage.

For example, a missionary diocese, adopted by a rich American diocese, may have much less need of assistance than another diocese supported by a poor one. Or, perhaps, a missionary diocese in a better-off mission country may be adopted by a rich diocese while another, in a very poor country, is adopted by another poor one. Moreover, who could assume the authority of directing and controlling this "twinning" to make it equitable?

This method, if used haphazardly by a pastor or a bishop, could cause great harm. It is said, for instance, that a certain diocese now spends about $150,000 a year on two or three parishes which it has adopted and is staffing with its own priests in a mission country. As a result, the diocese has severely restricted participation in the missionary cooperation plan, thus depriving other missionaries of much-needed support. If one remembers that that amount—$150,000—represents the equivalent of the subsidy distributed by Rome to *eleven* mission dioceses, one

cannot fail to see the unfairness of the "twinning" system.

But in my opinion, the most fundamental drawback of this system is that it still restricts the concept of mission support, perpetuating the idea of the missions as an orphanage. I believe that the system of regular contribution to the missions, as part of the ordinary duty of Church support, is far more beneficial to the Catholic spirit; in the end, it will be far more effective in integrating the missions into the life of the Church.

CONCLUSION

If the purpose of the Council is indeed, as Pope John intended, the updating of Church activities, there is little doubt it must concentrate heavily on that sector of the Church which needs it most—the missions. The problem of the missions is the most important and urgent one facing the Church today. Consider that the Christian population grows at a rate from four to five million a year and that the non-Christian population of the world grows at a rate approaching thirty million per year! We must then recognize that our percentage of Christians is rapidly shrinking and plan an effective course of action.

It is against reason to believe that God wants such an imbalance. We are convinced otherwise—that God wants His message of salvation brought to the entire world. The missions, then, must be given its proper rank—that position of importance it rightly deserves according to Christ's own command to reach all nations.

It is sentimental piety—a screen to hide our inertia—to say that prayers and sacrifices, alone, will convert the world. They will not, unless we collaborate with God by placing our talents at His disposal. A reflection on the past gives a clear indication of God's own policy regarding His Church. He wants and demands the intelligent, efficient collaboration of each of us.

The Diaconate in Focus

. . . There is the possibility that there would be both full-time and part-time deacons. The former would devote all of their time to assisting pastors. It is not known at this time how they and their families would be supported financially, whether they would live separately or in parish rectories, etc. Part-time deacons most likely would continue at their normal work, but give spare time in the evenings and week ends to parish work.

. . . Permanent deacons would most likely be given thorough training in philosophy, theology and the liturgy, if they were not already proficient in these. They might be given further training in specialties such as social work, teaching. This would be given in special courses or in conjunction with existing seminaries.

They would continue to wear ordinary "civilian" dress (except on the altar), live and work in the world, but would be dedicated to a vocation of service to the Church, either partly or wholly.—Francis Blackman in The Register, *Vol. XL, No. 41, p. 1.*

A Seminarian Looks at the Council

Impact on a Future Priest

By KENNETH R. MALY

Pope John XXIII said: "A new day is dawning on the Church, bathing her in radiant splendor." Pope Paul VI said: "The Council is to be a new spring, a reawakening of the mighty spiritual and moral energies which at present lie dormant."

Two years ago a seminarian studying anywhere in America could have considered parts of the Mass in English only as the vaguest dream. When *America* printed an article about the vernacular in the spring of 1962, several well-known priests hinted that the appearance of an article on such a topic in such a prominent magazine seemed unusual when compared with the way a similar topic was accustomed to be treated. The vernacular even as a *possibility* was yet remote. But today it is a reality.

The biblical movement, theological developments, and ecumenism have taken these same quick strides toward freedom and progress. How can a young, inexperienced student for the priesthood explain these phenomena—so unlike the methods and movements of the Church that he studies about in his textbooks?

The seminarian knows that this progress and change will affect his life as a priest—especially in ten or thirty years when he becomes a pastor. And he wants deeply to understand this "new day," this "reawakening of the mighty spiritual and moral energies." He sees his entire future in the Church based upon the answer to this problem—an answer he is certain he must find! Thus he looks behind the signs of the times, the changes, and tries to discern their causes.

As an American, the seminarian might posit his own country's democratic, free spirit of initiative as the driving force behind the revolutions. He thinks, perhaps, that the free spirit he knows in his own society has been adopted by the Church. Future priests might be tempted to apply to the whole world what they have seen exemplified in their



Mr. Maly is pursuing studies for the priesthood at the Pontifical College Josephinum in Worthington, Ohio, which he entered in 1957 at the age of fourteen. He will eventually be ordained to serve in the archdiocese of Omaha, Nebraska.

own country—the vigor and vitality of young leadership like that of our late president, John F. Kennedy.

THE AMERICAN SPIRIT?

President Kennedy once said: "The American builds best when called upon to build greatly. Arouse his will to believe in himself, give him a great goal to believe in, and he will create the means to reach it." Is it the American "will to build greatly" that has pervaded the Church to bring on renewal?

The seminarian asks himself this question—and the answer comes back to mystify him. He sees the American drive is not the source of the new atmosphere in the Church, but he cannot fail to see the American spirit come through.

On January 25, 1959, Pope John XXIII first announced the Second Vatican Council. From the beginning some of his closest associates said it was impossible. With despair they foresaw the effects of trying to hold a Council "for Christian renewal." When his first announcement went almost unnoticed, Pope John repeated it more emphatically. When some of the hierarchy told the Holy Father that they couldn't possibly get things ready for a Council in 1963, Pope John said, "All right, we'll have it in 1962."

The cause of so great a change so quickly must lie in the use by Pope John of new machinery and new procedures of administration to bypass the more traditional ones. But this alone cannot explain the fact that only forty-four out of twenty-five hundred bishops voted against the Constitution on the Liturgy just a few years later. It must be true that for years (and in some places for decades) the Catholic Church—bishops, priests, religious, and laymen—have seen the need for a new approach to modern society.

As a matter of fact any movement prominent today because of the Council—the biblical, liturgical, ecumenical movements—can be traced back to a beginning twenty-five and fifty years ago (and some to a beginning four hundred years ago).

Today the Church sees its role in a new light. It sees the modern man engrossed in the modern world and knows he must be saved. In a sense all the elements of change and reform, along with the technological and scientific advances, converge in this point of history as favorable to the Church's work. Could it be said that Providence and the Holy Spirit has chosen, and even prepared, today's atmosphere for the upheaval and spiritual regeneration at which Vatican II aims?

With these considerations in mind, I believe it can be said that this Council has been called under very healthy circumstances; called for positive rather than negative purposes; called from a position of strength rather than of weakness; called to effect positive ends rather than to correct abuses or put enemies to rout.

A German bishop said in the fall of 1962: "The bishops of the world are facing with determination the task of proclaiming the Gospel of Christ in such a manner that modern man will find it creditable and attractive." Can it be that this proclaiming of the Gospel can be accomplished only through and after a Council? Hardly. The Council, one must say, has by its very existence and by its workings brought on renewal in a manner possible in no other way. One could even say (almost) that the Council is indispensable. But to understand *it*, one must understand some of the big movements that

have gone before and led up to the "new Pentecost," the new day that is dawning on the Church.

CRITICISM IN THE CHURCH

In recent months the number of critical articles has multiplied. It seems only with the Council and its deliberation on religious freedom that criticism of almost every facet of Catholic life could be printed without censure and read without cries of "Silence!"

In 1945 a German named Joseph Goerres wrote a *Letter to the Church.* In it the Church was criticized for many of its actions that seemed so out-of-tune with modern technology and sociological knowledge. This letter was allowed to circulate, and a new age began for the Church, in which open criticism of ecclesiastical actions was allowed to live and spread.

This opened a new approach for churchmen unsatisfied with the state of ecclesiastical affairs. Thus did criticism increase to a point where in 1963 Father Hans Küng could write on "The Church and Freedom" in *Commonweal* and condemn the actions of certain officials in the Church who had stifled freedom in the Church by their decisions.

Within twenty years the Catholic Church has reached a point where its many aspects are constantly "Under fire": nuns, seminaries, seminary training, parochial schools, mixed marriages, and territorial parishes. Many names —lay and clerical—are becoming prominent as basic issues such as these continue to be debated. The priest of tomorrow will do well to remember that he will be working in a society that lives in this new atmosphere that seems at times terrifying, at times so wonderful.

A second big area which has influenced many deliberations in the Council itself and will influence many pastoral decisions in 1980 and 1985 is the new, emerging concept of "the Church." What is the Church? Can *any* attempt at definition really show its character and nature?

THE CHURCH—WHAT IS IT?

The late Father Gustave Weigel, S.J., once wrote: "The main drive in our ecclesiologists is their search for the *living* Church. They do not like logically constructed abstractions that neglect the churning, effervescent existence of the Church." Few seminary textbooks use language such as this, yet future priests must have some way to realize the need for more than superficiality in defining the organism that is the Church.

Theologians describe the Church as "Strength in Weakness," God's strong hand existing in human weakness. They speak of the Church as an "Encounter with God," a deeply personal experience that man has with his Creator. They use the term "Mystical Body," saying that just as the branches are part of the vine (*just as* they are such, not in some analogous fashion), so are the members of the Church joined to Christ.

And here the experts in the Church urge the return of theology to that found in the early Church—the positive approach that singles out Christ's triumph in Resurrection and man's union with Him in the Mystical Body—a doctrine that was explained and lived by St. Paul.

Father Weigel, in an article that appeared in *The True Voice,* the diocesan paper of Omaha, Nebraska, wrote last fall that under the stimulating image of the Mystical Body of Christ important things are being said about the Church

for the needs of man today. He develops his point at length:

> No one in the Church is passive. In the living body no cell except a dead one is exempt from the job of working for the whole.
>
> Administration lays down guidelines but the work is done by all. Hence in the life and activity of the Church, the laity—whose work is not immediately administrative—had to be considered most of all since they make up most of the Church membership.
>
> The Council taught a clear doctrine on this point. In Peter's epistles the body of believers is described as a royal priesthood. In pursuance of this thought the Council reminds the faithful that they are sharers in the Body of Christ Himself. He is our sole High Priest and Intermediator.
>
> The royal priesthood forms the universal priesthood of all of those who are one in Him. It is not the sacramental priesthood which stamps its own distinctive, functional character, but that sacramental priesthood itself supposes the universal priesthood in order to make the latter real and tangible to us.

Father Weigel then wrote that the Council did not answer all questions, but that it did "solve problems for men of our day, living in a world which challenges Christian endeavor."

Most important of all are words spoken by Pope Paul VI in his opening address to the Council Fathers at the second session of Vatican II:

> "The Church is a mystery; she is a reality imbued with the divine presence and, for that reason, she is ever susceptible of new and deeper investigation. . . .
>
> The time has now come, We believe, when the truths regarding the Church of Christ should be examined, coordinated, and expressed. . . ."

These "truths" will certainly form the foundation and motivation for the seminarian's apostolate in coming years as he meets the generations of the "worshiping people of God."

EXISTENTIALISM

A trend in Christian thought, though "alive" for some time, is just beginning to have an influence on the workings of the Catholic Church. At times throughout the past century, existentialism has taken an extreme form that was truly incompatible with the dogmatic position of the Church.

But this philosophical attitude had a future; and today it is found in a form that will aid the priest's work with men.

Existentialism has been defined as "the belief that the truth most worth having is not grasped by objective knowledge or carefully defined ideas, but by a man's own passionately involved existence." Perhaps a better way to view it is to say, with Will Herberg, that the "human situation is the starting point." He says that an existential theologian theologizes "in the midst of life, and with relevance to all the issues of life."

The individual man receives an importance formerly unknown. Thus priests are taught to deal with each of the persons in their parishes as men whose lives are individually unique and whose problems have no existing counterpart. This fact was definitely and repeatedly brought out by Pope Pius XII in his statements on psychology and psychiatry. More recently Pope

John in *Pacem in Terris* appealed for respect for the individual.

One bishop said that the Council consolidates "a new understanding of the existential dimensions of Christian life." A seminarian must *live* that statement!

INCARNATIONAL THEOLOGY

Not least in the developments that are seen in today's Church is the new approach to the world and salvation through it. Donald Thorman in *The Emerging Layman* described one priest who for nineteen years had never thought of the world other than as an instrument. For him the things of this world were only to be tolerated—as if in an ideal situation the world would not exist, as if God's original plan did not include the world. This priest did not realize that the world is not evil.

But what is incarnational theology? Its approach is opposite to that of eschatological theology. In it the conflict between the temporal and the spiritual is delved into, and theologians seek for answers to the conflict. Father Peter Riga in *Catholic Thought in Crisis* gives a well-developed treatise on the subject. He says that, on the one hand, the eschatological approach "emphasize[s] the triviality of earthly concerns in comparison to heavenly things." The incarnational interpretation, on the other hand, "emphasizes the fact that God became man, and that somehow all matter has become sanctified by that fact." The Incarnation takes on a new meaning.

Somehow one can say, then, that the world is good in itself and that the man who strives *solely* to better the world is doing a positive good. Cardinal Suhard in *Priests among Men* said that work, social aid, better society are good humanistic values, even when considered *without any idea of conversion.* Father Alfred Delp wrote while in prison that the world needs "truly religious men ready to cooperate in all efforts for the betterment of mankind and human order."

Pierre Teilhard de Chardin, trying to reconcile the fact that so many men have no choice but to work on worldly projects and to spend their lives engaged in pursuits less spiritual, gave matter that same importance. Father Robert Roth, S.J., assessed Père Teilhard in "The Importance of Matter," an article that appeared in *America* (December 21, 1963). He wrote that Père Teilhard's message

> . . . has given hope and encouragement to all who had begun to feel overwhelmed by the imperious demands that worldly concerns make upon their time and energies. Men have suddenly become aware that interest in this world can have meaning for their enrichment as humans. Matter, then becomes important—one might even say, sacred. "By virtue of the Creation and, still more, of the Incarnation, *nothing* here below is *profane* for those who know how to see."

In summary I would like to quote a more recent book by Father Riga, *Peace on Earth.* In it he speaks of Pope John's attitude:

> The Pope . . . urged Catholics to become the evangelical yeast in the modern world. The Pope had no fear of the modern world or its achievements, he harbored no nostalgia for a defunct ecclesiastical medievalism. On the contrary, he expressed the grandeur of modern man and pointed out how he can grow even greater and more firm. His

words are an encouragement to further the ideals of modern man, and these words lean on the common dignity of man.

Thus, as a priest one day, the seminarian will meet people and see in their work the "grandeur of modern man." He will see that the human body and love are something good, that a stable economy resulting from a tax cut is good, that President Johnson's war on poverty, President Kennedy's Civil Rights Bill—considered *solely* as humane acts—are something tremendously good. The seminarian will see Sputnik, Telstar, Gemini, the Alliance for Progress and the Peace Corps all as marvelous instruments for good. And he will see the pursuit of the intellectual, though delving almost wholly into theoretical questions with no immediate value for society, as a task advancing knowledge and improving the world.

ECUMENISM

Relatively new in America, the ecumenical movement has received a big boost from Vatican II. Yet as recently as two years ago many Catholics were sure that their main job was defending their Faith. This *is* their job, but today they know that understanding and respect, one religion for another, has been almost universally accepted.

When Father Weigel died several months ago, one of America's strongest beacons for ecumenism died with him. But its ecumenical spirit will not die. In increasing numbers are Catholics appearing with men of other denominations on TV, in the press, before adult audiences, and on college campuses.

The Church's emphasis has shifted, mainly because of Pope John's own attitude and example, from one of mild hostility or rigid defense to one of love, respect, and understanding. Religions are now psychologically prepared, not to be bitter, not to be dominating, but to be open-minded and big-hearted—to be Christian.

A SEMINARIAN CONTEMPLATES THE FUTURE

With that as a background, what can today's seminarian expect of his parish of tomorrow? Can he hope for more than "cerebral faith" in his own people? Can he expect his own parish to enter into the world—to discontinue holding the world at arm's length?

Can he expect the abyss between the people and the priest to be bridged—to the advantage of both parties? Can he hope for the revitalization of the Church in the individual, microcosmic parish of his future? Can he hope for the vanishing of the Catholic ghetto?

Can he know that his own laymen will get a "chance?" Can he even hope for an adequate lay spirituality for his people?

My answer to all of these questions is "Yes." I think that by closing in the gulf between the parish of today and the Christian communities of the first centuries, the Church can regain some of the enthusiasm it knew in those days. I think the seminarian looking forward to his own priesthood can hope for a better integrated Catholic laity, for meaningful participation of the people in the liturgy—and a subsequent spirituality fitting for the people and stemming from the liturgy. I think the seminarian can hope that there will be better understanding with separated brothers in his parish. And I think he can hope that after the Council and after the rethinking of the theology of the world the value of secular pursuits will be raised in his parish.

All of this can be hoped for, perhaps fifteen, twenty, or thirty years from

now—and will then be traced to some degree to the work done at Vatican Council II.

Of only two things can the seminarian, going to classes this week and next week, be *sure*. First, he knows for certain that the liturgy will have more meaning for his parish—and that the spirit of Christian living will grow from it. Secondly, he knows he can be optimistic; for he realizes that the ultimate factor in bringing about the renewal is not this or that "camp" of bishops, not this or that Catholic writer or theologian, not this or that method of education, *but the Spirit of God!*

With this positive attitude and optimistic viewpoint, tomorrow's priest knows he has a duty. He knows he must understand the Church in ferment and the world in turmoil—and bring them both to Christ.

On Religious Liberty

ROME, Sept. 23—(DW)—His Eminence, Richard Cardinal Cushing, 69, Archbishop of Boston, speaking "in the name of almost all the bishops of the United States," said today in the Council Hall that "the declaration on religious liberty in general is acceptable," but does need some amendment here and there.

"But it is earnestly hoped," he said, "that the amendments be such that the Declaration be stronger in the meaning it already expresses, and not weaker." He said "the substance of the doctrine as we have it here is true and solid, and it is aptly appropriate for our times. Therefore, the declaration must remain intact as to its essential meaning."

Cardinal Cushing said it was of the greatest importance that the Church in this declaration "show herself to the entire modern world as the champion of liberty, of human liberty and of civil liberty, specifically in the matter of religion." He said the question was a practical one of great importance, "both for the life of the Church and for the social and civil life." It was likewise a doctrinal question, he said, "for the doctrine of the Church on religious liberty in modern civil society has not yet been declared clearly and unambiguously."

. . . The whole matter of religious liberty "can be reduced to two propositions," Cardinal Cushing said. "First: throughout her history the Catholic Church has ever insisted upon her own freedom in civil society and before public powers," he said. "The second proposition is this: that same freedom in civil society, which the Church has ever insisted upon for herself and her members, she now in this our age also champions for other churches and their members, indeed for every human person."

Cardinal Cushing then quoted Pope John XXIII as supporting the second proposition in his Encyclical Letter "Pacem in Terris" *where he said, "Every well ordered society is grounded in truth, in justice, in love, in liberty." Equal and universal religious liberty is demanded by fundamental truth, the Cardinal said, because all men are equally endowed with the same human rights "among which Pope John specified the right to religious liberty."*

..Religious liberty is demanded also by justice, he said, "for justice requires that all citizens equally enjoy the same civil rights . . . and among these rights the first is the right to religious liberty."

It is further demanded by love "because there is nothing that more violently destroys unity and civil friendship than coercion or discrimination on religious grounds. . . "

And religious liberty, he concluded, is demanded by the very principle of civil liberty which, as the highest political end, "is also the means necessary to attain the higher ends of the human person." One of these particular ends, he said, was religious freedom, "or the immunity from all coercion in religious affairs," which he called "a necessary means by which man, in a manner which is human and willed by God, can seek God, can find Him, can serve Him."

The Priest's Salary

Size and Sources

By C. WALTER WEISS

At a recent clerical gathering the subject of priests' salaries—inevitably—hove into the spotlight. After a few wails from the few "how-do-you-expect-a-man-to-live-on-that-kind-of-money" group, the discussion settled down to a sensible appraisal of clergy salaries here in the United States.

Most of those present admitted that a priest's income is sufficient; maybe even too much. Everyone also acknowledged that an effort to change the system of paying the clerical salary should apply only to the United States. Who among us, after all, can speak for the economy in other places?

What seemed to be in the air was, therefore, a dissatisfaction with the *method* of paying priests today, rather than with the *amount* that is paid. After the topic had been kicked around for a while, the sentiment leveled off on this plan:

The diocesan method of computing a priest's salary would be based on the salary scale for, say, a high school teacher (a dignified but still common occupation). As an example, if the range of pay for high school teachers in the area was from $5000 to $8000, that would be the established range of a priest's salary.

A newly ordained priest would receive a salary of $5000 a year, regardless of his assignment. Automatically he would receive an increase of $100 a year, and this would continue until the $8000 peak would be reached. From then on the salary would remain the same.



Assistant pastor at Saint Rose Church in Great Bend, Kansas, Father Weiss is also chaplain at a state mental institution. He has completed advanced studies at the School of Social Work at The Catholic University of America.

BOARD AND LODGING

The diocese would also determine a fee for the cost of board and lodging for its priests, and this amount would be paid back by check to the parish or institution providing the accommodations. If the sum agreed upon was $2400 a year, a priest would write a monthly check for $200 to the parish or institution.

Under this plan all Mass stipends and stole fees would become a part of parish income. In other words, apart

from gifts or income derived from other sources a priest's salary would be a single flat sum, with no tips, stipends and fees, or other hidden income added. From this he would pay the sum assigned for housing.

This plan would negate a number of what we might call abuses under the present system of paying the priests. It would do away with the need for "cafeteria High Masses" just to get the $5 stipend. It would do away with the need for on-the-side clerical promotion schemes like "Father's Day collections" so that Father can take a vacation; or like fancy anniversary celebrations, so he can go to Europe. It best of all would help avoid the deceit now practiced by quoting as a salary only $60 a month, while saying nothing about fees and stipends, nor even about the value of room and board, maid service, laundry, and maybe even a janitor to clean the car. It would perhaps even scuttle the question of our good people, "How can Father live on so little?"

One great big positive advantage to this plan is that it would very evidently protect a priest from being a liar. When someone would ask him what he makes, he could say $5000 a year. Furthermore, all the parishioners would also know what the parish would be paying its priests.

MORE DIGNIFIED

From a spiritual angle, the merit of this plan derives from the fact that it is dignified, and a decided aid to the practice of the spirit of poverty. It may be true that every priest should be a beggar. But he ought not to have to beg for himself. His begging should always be for the Church and for religious and charitable causes. There is no particular virtue gained by begging for oneself, particularly when a priest is doing his work and therefore deserving of pay.

In adding dignity and honesty to the priest's approach to money, the plan should be a real step toward practicing poverty. If the priest would tithe (as a minimum), his charitable and other gifts would total at least $500 a year, and not, as is now so often the case, maybe only $250. He would be forced to budget his monthly payment for board to the parish. His whole approach to finances would, or should, be a sound rather than a haphazard one.

The proposed system would remove from the priest the present scandal of walking around with his hand out (or at least what people think looks like it) every time he performs a service. It allows him to schedule his Masses without concern for how many High Masses are to be offered, but rather on the basis of the good of the parish and the interest of liturgical participation.

These, then, are the thoughts which came out of the clerical gathering. To me they seem worth while and deserving of further, deeper, and more prolonged consideration. And, even, eventually, of final adoption.

Ghoul Yule

Those Middle-aged parents who forked over a dime to be frightened half silly by "Dracula" at Saturday kiddie matinees a generation ago will find their hair standing on end again when they join the Christmas crush at the toy counter.

Merchants are preparing for the Yule of the Ghoul.

Never one to ignore a trend, the toy makers are all set to give children their creepiest Christmas ever. Warehouses are bulging with mechanical "Frankenstein" monsters, do-it-yourself goblin kits, and a cuddly range of choices in ghoul dolls.

We can't help feeling—at least we hope—this is one year the kids have more sense than their elders.

—Editorial, *The Criterion,* Oct. 2, 1964, p. 4.

The Informal Church

By JAMES BALL, S.J.

THIS IS AN ACCOUNT of the facilities used as a substitute church when the parish church building was destroyed by fire. The building rented was a former night club.

Here are some of the aspects of the emergency church that are impressive.

First of all, visibility is ideal. A large stage projects out about one-third the length of the casino. The seats rise in tiers around it on three sides so that, wherever you are, you can easily see the priest and the altar. The casino holds 500 people ("The largest supper club between New York City and Chicago" was the advertisment), yet no one is remote from the altar. This makes it "church-in-the-round." Many commented that they had never seen the priest so closely during the Mass, and especially from a side angle where they could see everything better.

Secondly, audibility is excellent. The preacher is where the Master of Ceremonies used to be, so close to the people that he can shake hands with them. He is not raised high. He can be seen from head to foot. The amplifying system is perfect. The whole place is hung with curtains to eliminate echoes. Plenty of speakers are provided. One microphone, right over the altar, makes much of the Mass audible.

There are no pews; only chairs. The people do not kneel except during the Consecration. This may seem a little irreverent; but really there is no intrinsic reason for kneeling. The Apostles didn't kneel at the Last Supper (so far as we know). And actually many of the European churches have no pews.

The confessional problem was solved thus. Some kneelers were found, kneelers that have built-in grilles. They were placed in strategic places around the walls. A folding screen was placed near them, but without much effect. Consequently we had confession in the open. Some objected to this, but in general the reaction was very favorable. Let's face it. The really sound-proof confessional is a thing of the future, and, unfortunately, many of the modern confessionals *seem* sound-proof. The faithful, separated from the priest by a black veil or a plastic screen, tend to talk loudly, with bad results for privacy. In our open confessionals there was no pretense of sound-proofing—people were visible five or six feet away—and, as a result, people whispered very naturally.

In addition to this, the elderly had no trouble getting into the confessional; the confessionals had the same temperature as the rest of the area, and none of the priests perished from having germs poured on them.

There is no Communion rail. The people walk up to the priest who stands on the lower step of stairs leading up to the stage. There are three such approaches to the stage, one on each side. This seems to expedite the giving of

---

Former chaplain at Welfare Island in New York City and assistant at St. Ann's and St. Michael's in Buffalo, Father Ball is currently preparing, at Canisius College, for counseling work.

Holy Communion; it helps the elderly who find trouble in kneeling; and it eliminates the pious soul who becomes so wrapped up in Our Lord that he forgets to vacate for the newcomers.

There is another advantage that is hard to put into words, but that seems to mean a lot to the faithful. Perhaps this is the main advantage and contains the biggest lesson. Let's call it "accessibility." The priests and the people are brought closer together. They use the same entrances and exits. Rubbing shoulders, they talk to each other. After Mass there are usually people waiting for the priest to ask him a question or just to get acquainted. Perhaps, in general, priests do not realize how hard it is for the average Catholic to enter the rectory.

Incidentally, the informal confessionals add to this availability. When the line of penitents ends, the priests usually stand up to stretch and walk around a little. This again seems to be an invitation to the faithful to come up and ask a question or make an observation. The priests become a sort of informal on-the-spot information center.

Why is the modern choir placed in the "choir-loft"? In our converted church there is no loft; consequently the organist and the choir are in plain view. This again is very good. The people like to see who's who, and, of course, in this way the choir joins the congregation. The talkers are eliminated, and that old saying "Join the choir and lose your soul" loses meaning.

COOL SIMPLICITY

The Town Casino is air-conditioned. This is a big advantage, especially in the summer. The little old ladies wear sweaters and complain a bit, but the others can pray and listen to a sermon in perfect comfort.

What about statues? Statues of the Sacred Heart and Our Lady were placed on either side of the altar. There were requests for more, and finally St. Anthony and the Infant of Prague were placed in the back. Tiny cross stations were hung around the walls, but that was all. The absence of many church decorations gives a unity to the "church" that is very pleasing and satisfying. In some churches there is so much beauty that one is distracted by it. In our Town Casino church it is the altar that attracts the eye.

Mention of the altar reminds us of the Mass. The Mass lost nothing by being offered in such unusual and even foreign surroundings. Like a truly great man in casual clothes, the Mass is impressive without its ornaments and place of honor. In fact, in such simple circumstances, the Mass seems to assume a new dignity. The people appear more than usually devout.

These are some of the lessons that were learned from our stay in the Town Casino. Maybe the word "lessons" is bad; "significant experiences" might be better. But, judging from the reactions of the faithful who have attended this emergency church, they are looking for something new and different.

They seem to want a church that is not high and towering, but low; not spacious, but compact. The altar would be in the center of the church and sunk down, with seats rising on all sides; the confessionals would be open; the choir visible to all; the best in air-conditioning and amplification.

The sacristy would be glass-enclosed and readily accesible to the congregation. The church itself would be surrounded with plenty of parking space so that, coming and going from the church, the priests would mingle naturally with the people.

Newman Apostolate Re-viewed

By RICHARD BUTLER, O.P., Ph.D.



National Chaplain of the Newman Apostolate, Father Butler taught in Catholic colleges before his nine-year term as chaplain to students at the University of New Mexico. He is author of two books on the life and thought of George Santayana and one on religious vocation. His new book, God on the Secular Campus, *was published this year by Doubleday.*

DISCOURAGEMENT in the pursuit of perfection, personal and social, is the terrible temptation of the contemporary Christian in a secular society. The sheer power of popular propaganda tends to overwhelm the person of religious conviction and commitment.

John Henry Newman, in a sermon called "Faith and Sight," given at St. Mary's on the Oxford campus a century ago, described the descent from faith in the secular academic milieu from this first step down for the discouraged Christian. He said:

> . . . the world overcomes us, not merely by appealing to our reason, or by exciting our passions, but by imposing on our imagination. So much do the systems of men swerve from the facts as set forth in Scripture, that their very presence becomes a standing fact against Scripture, even when our reason condemns them, by their persevering assertions, and they gradually overcome those who set out by contradicting. In all cases, what is often and unhesitatingly asserted, at length finds credit with the mass of mankind.

We live in a post-Christian secular society. The secularistic spirit breathes forcibly in every community and on every facet of social life, but perhaps nowhere more effectively and impressively than in the academic community of the non-religious college and university in America. The Catholic scholar on the secular campus knows that fact very well; and he is equally conscious of the pre-eminence of that community in forming the ideological systems and standards of value that found the popular attitudes of the whole nation.

The burden of that realization weighs heavily on the conscientious Christian who lives and works in that community. He *knows* that the days of the Catholic ghetto are over; that merely "parochial" concerns are minutiae (albeit necessary) in an age of crisis like our own. He *knows,* with Christopher Dawson, that "it is not enough for Catholics to maintain a high standard of religious practice within the Catholic community; it is also necessary for them to build a bridge of understanding out into secular culture and to act as interpreters of the Christian Faith to the world outside the Church." And he very well

knows, as Dawson also points out, that "this is the business of every Catholic and especially of every educated Catholic."

The concerned Catholic scholar must be about that business, but what disturbs him profoundly is that the only available bridge into secular culture in his campus community is "the Newman Club."

What he may see in "the Newman Club," and very understandably, is a woefully small percentage, ten per cent of Catholic students on secular campuses, gathered together in their own ghetto. Even allowing for a miscount (add 50,000), that means, according to a writer in *Commonweal* a few months ago, that "400,000 Catholic students have no contact with the Church." Those figures are startling, shocking, discouraging. If you content yourself with the assurance that Christianity was spread by a dozen Apostles and Communism by an original cell of sixteen, and then look more closely at what the ten per cent are doing, then a measure of despair is inevitable. For even an observant and recognized reporter like *Time* magazine recently said that most of them are "better known for tea dances than theology."

The time, frankly, has come for a second look: an honest, just appraisal, with all the facts in, properly presented and evaluated. Maybe out of such a careful review we can restore some measure of Christian hope and reliance on the presence and work of the Holy Spirit in the Church and in its official apostolic action.

TAKE ANOTHER LOOK

Most people who speak or write about the Newman operation on our secular campuses either live in a past as ancient as a decade ago or suffer the myopia of a restricted vantage point. A broad look, nation-wide, with the proper perspective of historical background, provides a happier picture with the promise of vigorous progress that is already evident. Those who have witnessed the recent years of its development in relation to its origin and slow, plodding start are, with cause, elated and optimistic over the future of this fastest-growing apostolic work of the Church in America today.

They are *not* whistling in the dark and comforting each other with mutual pats of assurance. The evidence is available and simply requires an honest examination before a balanced judgment can be made. Perhaps it is the fault of the inner circle of devoted workers who know the facts and have failed to publish or broadcast them. But when the pace of progress is fast, then the work at hand is all-consuming and leaves no time for such reflective and scholarly work. When the natives are destitute and the cargo of supplies is at dock, there is no time for comments and reports. (There *is* a plan right now, financed by a foundation grant, for a qualified scholar to dig into the archives and survey the contemporary scene and at last publish the first authoritative book on a 70-year old work of the Church in one of its most crucial areas of concern in the U.S.)

Let me just summarize the background quickly and then dwell on this past decade of astonishing progress, the reason for the hope that is in us.

Although Catholic student organizations on secular campuses existed prior to 1893, the first group of this kind to adopt the title "Newman Club" was founded at the University of Pennsylvania in that year. John Henry Cardinal Newman was an appropriate patron for many reasons: principally for his exemplary status as a scholar-saint in a secular academic milieu, for his classic

thesis on God as the center of all education in his *Idea of a University,* and because of his own frustrated desire to establish a Catholic student foundation at Oxford. Anyway, those five founding medical students at Penn initiated the patronage which has been so intimately associated with the Church's work in the secular academic community.

Interesting to note was their immediate concern for spiritual direction, lay assistance and educational emphasis. They sought guidance from a local priest, Father D. S. Garvey of St. James Church in Philadelphia. Friends outside of the university community formed an auxiliary to help them, including the writer, Agnes Repplier, as well as a sister of Mother Seton. The proper approval of both the Church and the University was sought at the very beginning. Four months after their first meeting these students gave a reception for Archbishop Patrick Ryan, who was introduced to those present by the University's Provost, Dr. William Pepper. Six months after their foundation they sponsored a major lecture at the University by Monsignor John J. Keane (then Rector of The Catholic University of America and later Bishop of Dubuque). He spoke on "the Outcome of Philosophic Thought," a defense of the Church's position in philosophy. (Lacking sufficient funds in their treasury, the students took up a collection among themselves to offer an adequate stipend—a situation which *has not* changed.)

In 1906 the first full-time chaplain was appointed to serve the Catholic students at the University of Wisconsin. The following year a Paulist Father was assigned full time at the University of California in Berkeley. In 1910 St. Paul's Chapel was built near the Madison campus, and within a few months St. Thomas Chapel at Berkeley was constructed. And so the student parish was born.

NOT BUILT ON SAND

From the very beginning, courses in Christian doctrine, moral principles (in general and as applied to specific professions), and the perennial philosophy were taught. By 1915, in Bible-minded Texas, such courses were accredited, at first at the University of Texas. In 1919 the University of Illinois recognized adjacent religious foundations as "schools of religion" and accepted for limited credit some of the courses taught in these centers. Later, the University of Iowa boldly established a department of religion, offering courses in the major religious traditions and taught by clerics associated with the University. Thus the educational direction was firmly taken, in keeping with Pope St. Pius X's injunction (in *Acerbo Nimis*):

> Where there are public academies, colleges and universities, let schools of religion be established for the purpose of teaching the truths of our faith, and the precepts of Christian morality, to the youths who attend such public institutions wherein no mention whatsoever is made of religion.

Organizationally, the first federation of these Catholic student groups began in New York on October 28, 1915, when students and faculty members of five colleges in Manhattan (Hunter, C.C.-N.Y., Columbia, Barnard, Teacher's College) met to found the first "Federation of College Catholic Clubs." In 1916 six more Catholic student clubs in this area joined these groups for a first annual conference. By 1930 there were 171 clubs associated with a "National Federation of Newman Clubs." In 1935 the Church formally recognized the Federation by incorporating it within the National Catholic Welfare

Conference in Washington under its Youth Department. By 1951 the official title had been changed to "National Newman Club Federation."

This quick historical review says nothing of the occasional opposition to the movement nor of the struggle and sacrifice involved in its development. For a more complete story, you would have to go back to the twenties, to the controversy over Father John O'Brien's establishment of a "Newman Foundation" at the University of Illinois. The story of the late Monsignor John Keough's perseverance in spreading and strengthening this apostolic work (he was the first National Chaplain and worked with it in some capacity for nearly forty years, until his death in 1960) would require a book-length treatment.

THE DEVELOPING YEARS

Until this century Catholics were insignificant in numbers in our state universities and colleges. The secular school of higher learning was irreligious and therefore—in the minds of many—anti-religious. Perhaps the Catholic would not go as far as an editor of the last century who described a freshman class at a state college as "200 raw recruits for Satan." But one Catholic writer in the twenties clearly implied that a Newman chaplain was engaged in a "conspiracy of evil." A writer in *America* in 1925 cited the "alarming" figure of 52 per cent of Catholic college students in secular schools. Today the figure is closer to 70 per cent, and by 1985 it will be 85 per cent. The trend is inevitable for many reasons, mostly economic, and few today dispute the "whether-it-should-be-so" and now discuss the "what-to-do-about-it."

Consider now what *has* been done in the past decade or more of rapid progress. The chaplains have been organized into their own association—over 800 of them, 230 working on campus full time. So have the Catholic alumni of these schools, the honorees of the work, the faculty and staff members on secular campuses. All these groups, plus a fund-raising foundation, now compose what is called the National Newman Apostolate, defined as "the work of the Church in the secular academic community."

In the past decade the number of full-time chaplains has more than doubled; the number of centers or foundations has tripled. Right now Newman buildings are under construction or renovation in nearly every part of the country. Centers with formal academic programs and their chaplains are now recognized as Catholic educational institutions and as Catholic educators, incorporated into the College and University Department of the National Catholic Educational Association. The day that the "Newman Club" was considered merely a place or provision for Catholic ping-pong is over. In fact, the students' National Executive Committee voted this year to eliminate the word "club" from its national title. This constitutional change still requires a two-thirds vote of approval from delegates to the Federation's national convention.

Now there is a well-staffed national office in the NCWC, with a priest acting as Coordinating Secretary, and five full-time laymen serving as a nerve-center for 875 Newman groups on as many college and university campuses. This year, for the first time, a full-time National Chaplain oversees the work of the entire apostolate and contacts bishops, university administrators, chaplains, students, faculty and alumni all across the country.

In 1959 the bishops of the United States approved a plan to establish a National Newman Foundation to solicit

and distribute funds for the promotion of the work. Prominent Catholic laymen, from all walks of life, serve on its board of directors, and a salaried executive director works daily to implement a fund-raising program which will extend over a century. The immediate goal, recently announced by the President of the Board, is a campaign to raise five million dollars for approved projects. The Foundation for the past two years has fully subsidized a training school for new chaplains, a three-week summer session to which any bishop or religious superior may send priests who are to be assigned to this specialized apostolic work. Two one-week summer institutes offer depth study on pertinent intellectual issues to regular chaplains.

BEYOND THE TEA DANCE

Most stirring of all are the new emphases made by the students themselves. They are very much concerned with liturgical participation, intellectual exploration and apostolic mission. More than one student group built their own chapel and nearly all of them form dynamic communities at worship. Formal and accredited courses in religion and philosophy at the larger Newman centers have doubled over the past decade. "Newmanmission," the students' own summer apostolate program, had more volunteers ready to serve this past year than they had projects to work on! Members of the associated adult groups (faculty and staff, alumni and members of the John Henry Newman Honor Society) are planning the first national journal for Catholic scholars in secular academic communities for publication some time this year.

All of this is far from "tea dances" and the absurd charge that eighty per cent of our Catholic students on these campuses "have no contact with the Church." The error of such observers is to focus on *some* features and *some* statistics and to ignore the over-all effect of the Newman Apostolate which is concerned with the whole secular academic community. (The majority of Catholic students in these schools, by the way, are commuters whose proper contact with the Church, at least sacramentally, is in their home parish.)

Who can measure the effectiveness of this apostolic work—and how? Surely not by counting heads of club-joiners; for many students today resist organizations of any kind. And not by watching a business meeting or a dance conducted by a Newman group; for these often attract more of the political pros and the social aspirants, sometimes rejects, who look for something, almost anything, to belong to and in which they can achieve some status.

This comment in no way disparages the great good done by student leaders in Newman work. Without them we would be a mere chaplaincy, like that in a hospital or a prison, hovering over the inmates to dispense the sacraments and offer a few consoling words. Perhaps in no other comparable work of the Church does the layman play a more significant and effective role. And we may well hope that an elite corps of these students, subject as they are to the challenge of a secular society in its most influential and virulent form, will play one of the more prominent roles in the future renewal of Christian life in America. Who more than they can be best prepared to carry out the mission of the Church as described by Pope Paul VI: "The mission of the Church is to relate the secular and the sacred, so that the second will not be contaminated but communicated, and the first will not be adulterated but sanctified."

HONEST JUDGMENT AND CHRISTIAN HOPE

Finally, I must confess that I think our principal failure in the religious formation of our youth is not on the college level at all. Students today are secular-oriented in both thought and behavior before they ever come to a college campus. They are more or less prepared for their confrontation with the academic approach to secular humanism by their own background: their home, school, general environment, and moral experience.

The quality rather than the quantity of religious instruction is a key influence. In some of our Catholic schools, elementary and secondary, religious education is still very superficial: a rigid presentation of abstract principles and neatly tied packets of doctrine imposed externally rather than a truly liberal education in ideas and values made pertinent, in dynamic terms, to the existential conditions of personal and social conflicts. *Religion only as a creed or a social circumstance cannot long endure in a secular society. Christianity is a way of life, and formation in its participation is as necessary as information about its motives and goals.*

The Catholic student on the secular campus is a product and a part of the total culture of American society. He is no better and no worse than any of his confreres engaged in other activities, or in the same activities in other places, within the contemporary community. The academic and moral secularism of the campus will only confirm his goodness by challenge or accelerate his corruption by capitulation.

That does not relieve or in any way lessen the responsibility of the Church to provide pastoral care and the necessary means for the religious education and moral formation of her children on these campuses. They are there, twice as many as are in the Catholic colleges, and the proportion is bound to increase in the direction of the inexpensive public schools of higher learning.

"By what curious logic," asked Archbishop Paul J. Hallinan of Atlanta at the 1963 National Catholic Educational Association Convention, "have we omitted them for so many decades as the legitimate concern of Catholic education?"

He further advised the assembled delegates: "I suggest that we broaden the whole definition of Catholic higher education, that we seriously consider it in terms of every Catholic student, whether it be in our Catholic institutions with which we are singularly blessed or in those secular institutions, public or private, in which we have not yet admitted our full responsibility."

Catholic students on secular campuses *do* have special problems and needs peculiar to their circumstances; and we shall come up with the necessary solutions and the required satisfactions. We are working in that direction at a promising pace of progress.

Just give us time and patience, prayers and unlimited cooperation. For I also confess a bright, shiny hope, a convinced confidence in the progressive apostolic action of the Church under the impetus of the Holy Spirit.

Roma Locuta

By ROBERT J. BANKS, S.T.L., J.C.D.

THE CHURCH TODAY

The first encyclical of Pope Paul's pontificate, *Ecclesiam Suam,* was issued on August 6, 1964.[1] Intended as a personal conversation to express the Pope's thoughts on the Church today, and in no way meant to be an official proposition of new doctrine, the encyclical speaks of the nature of the Church, its renewal, and its dialogue with the modern world.

The first duty of the faithful today, said the Pope, is to meditate upon the Church, going back to the Gospel and sacred tradition. For such a meditation to be profitable, a person must have a deep faith in Christ and a vigilant awareness of His message. Otherwise the tremendous transformations which the world is undergoing may mislead the Christian. If a proper meditation is made, based on the traditional and modern studies of the Church, then there should result a deep appreciation of the intimate, vital union between the Church and Christ.

In turn, this consciousness of the Church will lead to a realization of the need for reform. But "the reform cannot concern either the essential conception of the Church or its basic structure . . . We cannot attribute infidelity to this beloved and holy Church of God." Reform means a stronger determination to preserve the characteristic features which Christ has impressed on His Church. This does not mean that changes should not be made in externals or that we should stubbornly oppose new forms more suitable for modern times. But the secret of renewal is not to be found in external changes: "the Church will rediscover her renewed youthfulness not so much by changing her exterior laws as by interiorly assimilating her true spirit of obedience to Christ."

Toward the modern world the Church must take an attitude of dialogue. The Church must meet the world and speak to it before it can convert it. This doesn't mean that the dialogue should be a kind of calculating opportunism; the dialogue is an outpouring of Christian love for all men. Together with all mankind, especially other believers in the one God, we can work for the common ideals of religious liberty, brotherhood, and the social good. But this openness to mankind will not prevent the Church from condemning those systems which deny God and persecute the Church. "It could be said that it is not so much that we condemn these systems and regimes as that they express their radical opposition to us in thought and deed."

As for the dialogue with our separated brethren, continued the Pope, we should stress what we have in common rather than that which divides. The Pope then mentioned his profound regret that he should be considered an obstacle to re-union. At the same time, however, "without the Pope the Catholic Church would no longer be

[1] *L'Osservatore Romano,* August 10, 1964, p. 1.

Catholic." The unity of the Church is based on the successor of Peter. The Pope then closed with words of encouragement for a dialogue within the Church, one carried on in a spirit of charity and obedience.

RELEVANCE

The Holy Father's first encyclical is neither "liberal" nor "conservative," or better, it is both and therefore neither. (The adjectives are in quotes to indicate their nebulous and untranslatable meanings.) It has not received a universally enthusiastic reception from either end of the spectrum of critical opinion, while at the same time such widely differing spokesmen as William Buckley, Jr., and John Cogley have given it their praise. To borrow a figure of speech, the encyclical is squarely in the mainstream of Catholic life, facing problems in all their cantankerous complexity and trying to solve them according to no other presuppositions than those of the Gospel. Paul's letter lays a foundation for a position and a way of thought that will be above the recent and naive attempts to classify everything as liberal or conservative, and everyone as a "good guy" or a "bad guy."

Despite the repeated warnings of bishops and commentators, the temptation to divide into black and white is a strong and dangerous one. It is particularly dangerous to label those in authority as "liberal" or "conservative" thus casting a shadow over almost every decision they make, regardless of its merits or the many-sided demands of the situation. Such classification is also illusory as we Americans should well understand from the experience of our political life. The pure liberal and the pure conservative may often be found in print but rarely in authority. All authority is ultimately influenced by public opinion and public opinion is seldom monolithic.

Such simplistic classification is also inimical to a spirit of dialogue within the Church. It leads more to taking sides than discussing issues and the result is argument rather than dialogue. We have tried to drop labels in setting up communication with Protestants, stressing common titles such as Christians and brethren. It would be a shame to devise labels for our fellow Catholics rather than to stress the common inheritance of truth and charity which we bring to the solution of the problems which face the Church.

MODERN SCRIPTURE STUDIES

The renewal in Biblical studies received an approving pat on the back from the Pontifical Biblical Commission in its "Instruction on the Historical Truth of the Gospels."[2] Despite the scare headlines in some newspapers, the whole tone and thrust of the document is one of solid approbation of current Catholic biblical studies.

The Commission, after an introductory word of praise for modern biblical experts, addresses itself to the question "of the truth of the deeds and words which are contained in the Gospels," listing points of guidance for exegetes, professors, preachers, and the press.

The exegete, says the Instruction, may utilize the reasonable elements contained in the "Form-Criticism" method to obtain a fuller understanding of the Gospel, but avoiding any presuppositions or principles which would reject *a priori* the supernatural or historical value of the Scriptures.

The Commission then implicitly gives its blessing to one of the fundamental techniques of the Form-Critical method

[2] *L'Osservatore Romano,* May 14, 1964, p. 1.

by accepting "the three stages of tradition by which the teaching and life of Jesus have come down to us" and describing them at length.

The first stage of tradition deals with the actual life of Christ, the things He said and did. Jesus purposely ordered the events of His life so that men would believe in Him, and this was seen and understood by His followers.

In the second stage, the Apostles first and foremost proclaimed the death and resurrection of Christ, also faithfully recounting His life and words. Their faith in the Risen Christ did not distort what they knew of Him, but after the events of Easter they did have a fuller understanding which naturally affected the way in which they recounted the life and teaching of Christ.

The sacred authors, in the third stage of tradition, took this early body of instruction and set it down in the Gospels, each author selecting and arranging as suited his purpose. In no way did this editing affect the truth of the narrative, since the theological sense is always preserved. It must always be kept in mind that the teaching and life of Christ were not simply recounted for historical purposes but were preached as a foundation for faith and morals. Unless the exegete takes into account all these factors, he will fail in his duty of determining the actual words and intentions of the sacred authors.

As for seminary professors, they should concentrate on the theological meaning of the Scriptures and avoid a sterile criticism which would stop only at the literary senses of the Gospels. But it is the preacher who needs the greatest prudence. Since his primary purpose is to teach true doctrine, he should shun the merely new-fangled, or what is insufficiently proved. When there is solid justification for a new view, then he may use it, taking into account always the nature of the audience he is addressing.

RELEVANCE

There is unfortunately a real suspicion among many priests about the "new Scripture." Part of it can be chalked up to the delight of the younger clergy in being able to stump their elders with learned talk about *midrash* and *Sitz im Leben* and to the unwillingness to learn of the same elders who are uncomfortable in the strange position of not knowing the answers. Still most priests, young and old, are willing to learn and to change, but they are unwilling to see the sacred events of the Gospel—the basis of their faith and the food of their meditations—become unsubstantial figures of speech. The re-assurances of the scholars that such is not the case have often fallen unheard on ears expectantly attuned to a condemnation from Rome.

This Instruction should end any waiting for a censure from Rome and should also help put to rest many of the worrisome suspicions harbored by the clergy. The methods, studies, and results of modern Catholic research are clearly accepted, commended and even used by the Commission.

Aside from the Instruction, the results of the new biblical approach are its best advertisement and guarantee. Those who have studied the new approach, read the current books, and listen to the modern scholars are usually enthusiastic about the deeper understanding of the Word of God which they have received. They have not lost the Magi and the Angel Gabriel; they have gained a richer appreciation of what these accounts mean. If any-

thing, the Word of God contained in the Scriptures has become more central in the theology and devotion of those familiar with the new studies. Very often these are the ones who push Bible Vigils, subscribe to *The Bible Today,* and attend the summer seminars on Scripture, besides reading the Bible. Any kind of approach that produced that kind of interest in the Bible can't be all bad.

CREMATION

A recent Instruction from the Holy See sets down a slightly modified discipline concerning cremation.[3] The Instruction recalls the constant tradition of the Church in favor of burying the bodies of the faithful departed. The Church has, in accord with such tradition, opposed the introduction of cremation, especially when the practice has been sponsored out of hatred for the Church or as a denial of the resurrection of the dead and the immortality of the soul.

Despite this attitude, the Church has never held that cremation was in itself evil; in fact, the Church has always allowed cremation when the existence of some serious reason has been verified. Now, in answer to the many requests being received for a mitigation of Church law in this matter because of hygienic, economic, and other reasons, the Holy See has established the following discipline.

1. The pious custom of burial is to be maintained and Ordinaries are to discourage their people from the practice of cremation except when they are compelled by necessity.

2. The law forbidding the reception of the sacraments and ecclesiastical burial for those who order cremation need not be universally enforced, but only when cremation has been chosen for unchristian reasons.

3. Lest the respect of Catholics for Church tradition suffer and in order that it may clearly be understood that the Church does not favor cremation, none of the rites and ceremonies of ecclesiastical burial is to be celebrated in the place where the cremation is performed.

There are good and sufficient reasons for the bishops of many countries to look with a less jaundiced eye on the practice of cremation. The missionaries in some countries of the Far East work among a population that has used cremation for centuries and who have an abhorrence of burial. In Europe occasional articles have appeared about a threatening shortage of land for burial, though such danger does not seem very imminent.

There is not as yet an equivalent stir among Catholics in America in favor of cremation. The recent backlash against plush funerals seems to have led more to a demand for pine boxes than stone vases. Nor does there seem as yet to be a shortage of land, though the use of concrete liners in our cemeteries will preclude the re-using of cemetery land as was done for centuries in Europe. So perhaps there will come a day when we shall need more dying room.

For the present, it seems that our bishops will not have to abandon the pious and constant tradition of Christian burial, and instead they will be able to limit the use of the mitigated discipline to exceptional cases. This would be in keeping with the mind of the Holy See which did not intend by this Instruction to start a new practice but only to provide relief for those cases where there was serious need for an easier law.

[3] Private communication.

A Reprint . . .

of the articles and sermon outlines on the Constitution on the Sacred Liturgy which appeared in the September and October issues of HPR is published under the title of:

the priest and the renewed liturgy

Included in this pamphlet are:

The Liturgy and the Average Priest—Gerard S. Sloyan

Charter for Renewal—Robert Hovda

The Most Sacred Mystery of the Eucharist—William O'Shea, S.S.

Sacraments and Sacramentals—John E. Corrigan

The Divine Office: Sacrifice of Praise—Maur Burbach, O.S.B.

The Liturgical Year—Emeric Lawrence, O.S.B.

Sacred Music, Art and Furnishings—Clement McNaspy, S.J.

Eight Sermon Outlines Introducing the New Liturgy —James Shaughnessy

the Homiletic and Pastoral Review

Price: $1 single copy

A Joseph F. Wagner Inc. publication
53 Park Place, New York 7, New York

Homilies and Outlines

on the Liturgy of the Sundays and Feasts

By VERY REV. MSGR. JOHN J. CASSELS, S.T.L., M.A.



Msgr. Cassels, past President of the Catholic Homiletic Society and member of the Society's Board of Directors, is Professor of Sacred Eloquence at Immaculate Conception Seminary, Darlington, New Jersey.

SECOND SUNDAY OF ADVENT

Prepare!

Text: "Behold, I send my messenger before thy face, who shall make ready thy way before thee." (Gospel)

Central Idea: As Almighty God sent the prophets and finally John, the Baptist, to guide the chosen people in their preparation for the coming of Christ, so the Church instructs and guides the Christian Family, the new People of God, especially in her liturgy, in preparing for the coming of Christ at Christmas and in keeping His presence at all times in their lives.

Introduction: We read in the Old Testament in the Prophecy of Malachias, chapter III, the very words that conclude the Gospel reading of the Mass of today. Speaking of the advent of the Messias, Jesus Christ, the Redeemer of the world, the prophet foretells that a special angel or messenger would precede Him. This messenger, often referred to as the Precursor, would not only announce the arrival of the Saviour but would have already directed the people as to how they should prepare for His coming.

In order that we may be of more service to busy priests, this issue of HPR provides Homily Outlines as well as Homilies based directly on them. This arrangement has been made to give our readers some idea of how the Outlines which will appear in future issues may be used to best advantage.

BODY:

I. *St. Matthew and St. Mark* relate the coming of the Baptist in fulfillment of the prophecy of Isaias XL:3. (Matt. III: 1 ff; Mk. I: 1 ff.)

II. *Through her liturgy* the Church leads the People of God, as God led the Chosen People.

- A. In Advent we, like the Chosen People, await Christ.
- B. In Advent we are instructed and guided in our preparation by the Church.
- C. The Church makes use of Scripture, as in today's Mass. (Epistle)

III. *Advent calls for* a more intense Christian life through prayer and penance.

- A. Through prayer:
  1. personal (Collect)
  2. frequent attendance at devotions (Offertory)
  3. offering of the Holy Sacrifice of the Mass daily, if possible, and reception of Holy Communion to offset the effects of the world (Post-Communion)
- B. Through penance:
  1. purple vestments are a visible reminder
  2. Church requests some penance and mortification
  3. supreme would be the reception of the Sacrament of Penance.

CONCLUSION:

In the Old Testament God guided and instructed the Chosen People through religious teachers and prophets. Christ testifies in today's Gospel as to the special prophetic mission of John, the Baptist: "This is He." We, however, the children of the New Testament, the new Chosen People of God, have been given the Church to lead, to guide and to instruct us. May we follow Her always but especially during this preparatory season of Advent. Fittingly, then, we can sing the opening sentiments found in the Introit of today's Mass.

Prepare!

Second Sunday of Advent

"Behold, I send my messenger before thy face,
who shall make ready thy way before thee."
(Matt. XI: 10) (Gospel)

We read in the Old Testament, in the Prophecy of Malachias, chapter III, the very words that conclude the Gospel reading of today's Mass. Speaking of the advent of the Messias, Jesus Christ, the Redeemer of the world, the Prophet foretells that a special angel or messenger would precede Him. This messenger, often referred to as the Precursor, would not only announce the arrival of the Saviour but would have already directed the people as to how they should prepare for His coming.

In the third chapter of the Holy Gospel according to St. Matthew we are told of the coming of John, the Baptist: "Now in those days there came John, the Baptist, preaching in the desert of Judea, and saying 'Repent, for the Kingdom of Heaven is at hand.' For this

is He, who was spoken of through Isaias, the Prophet, when he said: 'the voice of one crying in the desert, make ready the way of the Lord, make straight His paths.'" St. Mark, the Evangelist, begins his account of the Holy Gospel: "As it is written in Isaias, the Prophet, 'Behold, I send My messenger before thee, who shall prepare thy way, the voice of one crying in the desert; make ready the way of the Lord, make straight his paths' there came John in the desert, baptizing and preaching a baptism of repentance for the forgiveness of sins."

Last Sunday we began again the Church's Liturgical Year. Through her liturgy the Church, Sunday after Sunday, leads us, the People of God, as God led the Chosen People through the Prophets. In the Holy Season of Advent we are called upon to relive the history of a people who were waiting for the Redeemer. In this liturgical season we are being instructed and urged by the Church, as were the Jews instructed and urged by the Prophets and finally by John, the Baptist. Well does St. Paul point out in the Epistle of the Mass: "Whatever things have been written, have been written for our instruction, that through the patience and consolation afforded by the Scriptures we may have hope."

A SPECIAL TIME

During Advent the Church asks her members for a more intense Christian life. This time of preparation for the coming of Christ at Christmas should be a special time of prayer and penance, as was recommended by John, the Baptist, at Christ's first coming. The Catholic may intensify his prayer life in three principal areas: his personal prayer, frequent attendance at parish devotions, and frequent, if not daily, offering of the Holy Sacrifice of the Mass and the reception of Christ's Body and Blood. By faithful personal prayer throughout the day the follower of Christ, surrounded by the materialism of the world, will recall the sentiments expressed in the Collect of today's Mass: "Stir up our hearts, O Lord, to prepare the ways of Thine only-begotten Son, that we may attain to serve Thee with purified minds through His advent."

Frequent attendance at parish devotions gives the follower of Christ an opportunity to pray with other members of the Christian family. As the family of the Lord, the People of God, they pray and prepare together. In the Offertory verse of the Mass we ask that: "Thou wilt turn, O God, and bring us to life, and Thy people shall rejoice in Thee;" in the Secret prayer we cry: "Be appeased, we beseech Thee, O Lord, by the prayers and offerings of our humility."

It is, however, especially in the offering of the Holy Sacrifice of the Mass—daily, if possible—that we may best make our preparation. The Mass, the highest form of worship that can be given to God, brings the Christian closest to Christ and to his brothers in Christ. The reception of Holy Communion helps to make us "one body in Christ and members one of another." (Rom. XII: 5) Going about our daily tasks at home, at work, in social contacts we are constantly confronted with the limited vision of the world and its possessions. The Post-Communion expresses the sentiments of the true Christian, living in the world: "Filled with the food of this spiritual nourishment, we suppliantly entreat Thee, O Lord, that by participation in this mystery, Thou wouldst teach us to despise earthly things, and to love those of heaven."

MAKING READY

In Advent we are urged to do penance for our sins—to purify ourselves. The purple vestments worn at Mass during this season are a visible reminder. While the Church does not impose rules of fasting and abstinence, except on a few days, she does exhort us to assume some practice of penance and mortification. Supreme, of course, among our acts of penance should be the frequent reception of the Sacrament of Penance. The hand of the priest, raised in absolution, can be a messenger before our face, making ready the Way of the Lord.

In the Old Testament we have seen how God guided and instructed the Chosen People through His religious teachers and prophets. Christ testifies in today's Gospel as to the special prophetic mission of John, the Baptist: "This is He." We, however, the children of the New Testament, the new Chosen People of God, have been given the Church to lead, to guide and to instruct us. May we follow Her always, but especially during this preparatory Season of Advent. Fittingly, then, may we sing the opening sentiments found in the Introit of today's Mass: "People of Sion, Behold, the Lord shall come to save the nations; and the Lord shall make the glory of His voice to be heard, in the joy of your heart."

Sinners All!

THIRD SUNDAY OF ADVENT

Text: "Make straight the way of the Lord." (Jn. I: 23; Isa. XL: 3) (Gospel)

Central Idea: Like the world of John, the Baptist, joyfully expecting the coming of the Saviour, the Christians of today, joyfully awaiting Christmas, need to be reminded that they are sinners and can do something about it, if they will.

Introduction: Among the many problems facing the true Christian in the modern world is that he may forget that he is a sinner. Surrounded daily by constant reports of evil, crime, violence, divorce and loose living he may gradually be caught up in the confusion and lose his own sense of sin. Another problem that modern man may find himself facing is the sudden realization of his own sinfulness and the consequent remorse, hopelessness and despair that may envelop him.

BODY:

I. *Today's Mass* can help modern man avoid two extremes.
   A. The Introit and Epistle urge man to rejoice that he has the Lord.
   B. We are urged also to show moderation at all times.
   C. The Gospel warns those who have lost their sense of sin.

II. *All too many need* to rekindle in themselves a sense of sin.
   A. Some may be over-preoccupied with their good deeds.
   B. Recall the parable of the Pharisee and the Publican (Lk. XVIII: 9ff.)
   C. Some may "get used" to some of their sins.
   D. The Collect begs for light to the mind.

III. *Becoming aware of sin,* keeping his sense of sin should be nothing startling to the Christian.
   A. The Gospel reminds him of the effects of Baptism.
   B. The Offertory speaks of forgiveness.

IV. *All sin, great and small,* must be atoned for and the effort made to avoid it in the future.
   A. We direct a special plea to the young because of the dangers that confront them: freedom, money, privacy, automobiles.

V. *Finally, the Mass* turns its thoughts to the fearful and discouraged.
   A. The Introit and Epistle dispel anxiety and recommend prayer for help.
   B. Christ came first of all to save and redeem:
      1. He was accused of consorting with sinners. (Matt. IX: 11; XI: 19)
      2. He forgave the adultress. (Jn. XIV: 27)
      3. He asked forgiveness on the Cross. (Lk. XXIII: 34)

CONCLUSION:

The Mass of the Third Sunday of Advent has a message for all, whether it be those who have lost their sense of sin, those who are failing to make atonement and avoid sin, or those who may be discouraged. With all the help at our disposal we may fervently pray the prayer of the Post-Communion.

Sinners All!

Third Sunday of Advent

"Make straight the Way of the Lord." (Jn. 1: 23; Isa. XL: 3) (Gospel)

Among the many problems, facing the true Christian in the modern world, is that he may forget that he is a sinner. Surrounded daily by constant reports of evil, crime, violence, divorce and loose living, he may gradually be caught up in the confusion and lose his own sense of sin. Another problem that modern man may find himself facing is the sudden realization of his own sinfulness and the consequent remorse, hopelessness and despair that may envelop him.

The Mass for today, the Third Sunday of Advent, can help modern man avoid the two extremes. We are presented with a balanced picture of sinful man's approach to atonement for sin

and the help and encouragement that is at his disposal. St. Paul in the Introit and Epistle summons us to rejoice in the Lord, who is our hope and our help, and at the same time bids us: "Let your moderation be known to all men. The Lord is near. Have no anxiety." In the Gospel the lukewarm, the indifferent, they, who may have or are losing their sense of sin, are warned: "Make straight the Way of the Lord."

Today, all too many people need to rekindle in themselves a sense of sin. This is not to say that in many ways they are not good people. It can happen that over-preoccupation with their good deeds may cause them to forget their evil ones. We are reminded of the parable of the Pharisee and the Publican, told by Our Lord, Himself. (cf. Lk. XVIII: 9 ff.) These two men went to the Temple to pray. Both were probably good men. In approaching God, however, one reminded his Creator of the good life he led; the other begged pardon for his sins. Our Saviour tells us that the second man went to his home justified before God.

Forgetting that we are sinners we may easily " get used" to some of our sins. The looseness of daily living with which we are surrounded, the immodesty in dress, the constant profanity and vulgarity that we may hear—or worse, use—the small injustices, calumnies and uncharitablenesses we may engage in, may not even be noticed. The Collect of Mass asks the Lord to "incline Thine ear to our prayers and brighten the darkness of our minds." Well might this be our prayer each day as we engage in a most highly recommended practice: the examination of conscience.

VIGILANCE

Becoming aware of sin, keeping a sense of sin, should be nothing startling to the Christian. The Gospel recalls to us the fact that we have been born in sin. St. John, the Baptist, speaks of the Great One, who is coming and whose Baptism will be more than one of water. This Baptism we have all received. It removed original sin, filled us with the Holy Spirit and made us children of God. In the words of the Offertory: "Thou hast forgiven the iniquity of Thy People." Blessed, indeed, are they whose Baptismal innocence has never been lost by serious sin!

While it is true that only serious sin robs the soul of sanctifying grace, all sin is offensive to God, must be atoned for and the effort made to avoid it in the future. The Christian's task is not over when he has confessed and received pardon for his sin. Through prayer and self-denial he must make amends for his evil doing, no matter how slight it may have been. Over and above atonement the sinner must make positive efforts to avoid sin in the future and especially to avoid the occasions that directly lead to it. We might direct a special plea to the young of today. Our affluent society has provided youth with so much freedom, so much money, so much privacy, especially in automobiles, that the occasions of sin have multiplied and intensified. They must be careful not to lose their sense of sin, not to be influenced by those who have, who fail to do penance and avoid sinful occasions.

Lastly, the Mass turns its thoughts to those who may be fearful, discouraged, even at the edge of despair. In the Introit and Epistle we are told: "Have no anxiety but in every prayer and supplication with thanksgiving let your petitions be made known to God." Christ came first of all to save and redeem. He was accused of consorting

with publicans and sinners (Matt. IX: 11; XI: 19). In His discourse at the Last Supper He pleaded: "Let not your heart be troubled or be afraid." (Jn. XIV: 27) We know he forgave the woman taken in adultery (Jn. VIII: 3ff.); how He even begged forgiveness for His enemies, as He hung on the Cross (LK. XXIII: 34).

The Mass of the Third Sunday of Advent has a message for all. Let it startle and awaken those who have lost or are losing their sense of sin. Let it remind the sinner of his baptismal innocence, of the malice of sin, of the need for penance and the avoidance of evil occasions. Let it encourage those, who have forgotten the merciful Saviour, who came and is coming to forgive men and give them a chance of heaven. As John, the Baptist, pointed the way to Christ, so does Our Mother, the Church, teach, lead and support us, her children. We have so much help available to us, sinners all! Pray fervently the prayer of the Post-Communion: "We entreat Thy mercy, O Lord, that these divine aids, having cleansed us from our vices, may prepare us for the coming festivities."

"Lord, That I May See!"

FOURTH SUNDAY OF ADVENT

Text: "And all mankind shall see the salvation of God." (Lk. III: 6) (Gospel)

Central Idea: As all mankind should have been awaiting the coming of the Saviour, so the Church on the Fourth Sunday of Advent instructs her children and all mankind to await, together with Our Blessed Lady, the liturgical coming of Christ at Christmas, His personal coming to each individual and His glorious coming at the end of the world.

Introduction: A great portion of the world is, or should be, aware of the fact that Christ has come. Our salvation has already been accomplished on the part of our Saviour. The fruits of Christ's redemption are available to all of us. Many individuals, however, do not know of His coming, or, knowing it, have not received Him and His message. Others have received Him but have strayed away and need to come back to Him. (cf. Gradual)

BODY:

I. *The Liturgy and Scripture* of the Fourth Sunday of Advent create an atmosphere of expectation.

A. The spirit of the Jews is presented in the Introit.
B. The unique expectancy of Our Blessed Lady is recalled in the Communion Versicle and in the Offertory.
C. It is well to associate ourselves with Mary at this time.

II. *A prominent place* should be given to Our Lady in the coming of Christ to the individual soul.

A. Our Lady is a model of purity, an example of proper preparation.
B. Personal prayer and penance are brought to Mass to be summed up by the priest in the Collect.

III. *As Christ came* to man through Mary, He wills that the grace of redemption be distributed in the same way.

A. The representations of Mary as Our Lady of Grace, especially the one in Rome, should impress us.
B. The sinner must not be discouraged but remember St. Paul's words about judgement in today's Epistle.
C. Whether we feel justified or not we seek purification with Our Lady. (Alleluia verse)

IV. *In today's Mass* St. Paul refers to another coming of Christ, the glorious one at the end of the world. (Epistle)

A. This coming was dramatically presented to us on the First Sunday of Advent. (Lk. XXI)

CONCLUSION:

If all mankind is to see the salvation of God (text), everyone should participate in a triple coming of Christ. The faithful Catholic will be involved in the Liturgy; he will seek the purity and assistance of Mary. He will not be pre-occupied with the human and secular side of Christmas, as to forget the importance of Christ's coming to him personally. Frequent attendance at Mass and Communion causes him to meet Christ and receive the strength to keep a close union with Him. Say the Post-Communion prayer.

"Lord, That I May See!"

Fourth Sunday of Advent

"And all mankind shall see the salvation of God." (Lk. III: 6) (Gospel)

A great portion of the world is, or should be, aware of the fact that Christ has come. Our salvation has already been accomplished on the part of Our Saviour. The fruits of Christ's redemption are available to all of us. The mission of the Church down through the centuries has been to announce Christ's coming and His redemptive sacrifice and to show men how to live in Christ and reap for themselves individually the fruits of His redemption. Christ through His life and death has saved the world! Many individuals, however, do not know of His coming or, knowing it, have not received Him and His message. Others have received Him but have strayed away and need to come back to Him. The Gradual of the Mass tells us: "The

Lord is near to all those who call upon Him, to all who call upon Him in truth."

The Liturgy and Scripture of the Mass of the Fourth Sunday of Advent create an atmosphere of expectation. We are being asked to relive the spirit of the faithful Jews, who so ardently desired the coming of the Saviour. The Introit opens with the impressive words of Isaias, the Prophet: "Drop down dew, ye heavens, from above and let the clouds rain the just; let the earth be opened and bud forth a Saviour."

While the Jews of old were struck with an air of expectancy, there was real expectancy in the mind and heart and whole body of one person, the Virgin Mary. She knew her Scriptures well and could recall the words of Isaias: "Behold, a virgin shall conceive and bear a son, and His name shall be called Emmanuel." The Church recalls this prophecy to all of us in the Communion verse of the Mass.

EXPECTANCY

The deep expectancy of Our Lady began when the angel Gabriel announced to her that she had been chosen by God as the Mother of the Saviour. The Church commemorated this event by presenting to us in the Offertory the very words of the announcement, as recorded by St. Luke: "Hail, Mary, full of grace, the Lord is with thee, blessed art thou among women, and blessed is the fruit of thy womb." (Lk. I. 28) In these last few days of Advent we are being asked to associate ourselves with Our Lady, learn from her how to await Our Saviour. In the liturgical setting of the coming of Christ at Christmas she always has a prominent place.

A prominent place should be given to Our Lady in the personal coming of Christ to each soul. Conceived without original sin and free from all personal sin, she is an example and lesson to all of us in proper preparation. Together with Mary we should bring our personal prayers and penances to Mass with us that they may be offered to God by the priest and summed up in the Collect: "Stir up, we beseech Thee, O Lord, Thy power and come, and help us with great might, that by the help of Thy grace, that which our sins do hinder, may be hastened by the bounty of Thy mercy."

Mary is often thought of as the mediatrix of all graces—that as Christ came to man through Mary, He has willed that the graces of redemption come to men in the same way. All of us can recall the beautiful representation of Our Lady as Lady of Grace. Most impressive of all is the setting of Our Lady under this title in the City of Rome. High above the heads of all, atop a great obelisk is Our Lady, her hands stretched forth with rays of light, symbolizing grace, coming from all her fingers.

How encouraged the sinner should be, the one who has forgotten the coming of Christ, the one who has strayed. Discouragement comes easily and the devil will capitalize upon it. St. Paul reminds us in the Epistle that not even one who feels justified can truly judge himself. "Nay I do not even judge my own self. For I have nothing on my conscience, yet I am not thereby justified; but, He, who judges me, is the Lord." Each of us, then, feeling justified or not, is directed by the Church to do penance and in the company of Our Lady to be purified with the grace of God. The Alleluia verse prays: "Come, O Lord, and delay not; forgive the sins of Thy people."

In today's Mass there is some reference made to another coming of

Christ, His coming at the end of the world. On the First Sunday of Advent the Gospel of the Mass, taken from St. Luke, chapter XXI, dramatically presented this coming of the Lord. St. Paul, in the Epistle today, refers to this great event when he says: "Therefore, pass no judgement before the time, until the Lord comes. . . and then everyone will have his praise from God."

If, then, all mankind is to see the salvation of God, everyone should closely participate in a triple coming of Christ. The faithful Catholic will intensify his involvement in the liturgical spirit and ceremonies of this time of the year. He will make every effort to purify himself, to seek some of the purity and virtue that Our Lady had, as she awaited Christ. He will not be discouraged by the realization of his own sins and unworthiness but will do what he can and leave the judgement to God. He will not be so pre-occupied with the human and secular side of the Christmas season that he forgets the real meaning of the great event we will celebrate. He will look forward to the glorious coming of Christ at the end of the world and hope that he will be among those, who will "have his praise from God." (Epistle)

In a practical application of all the Church's exhortation the Catholic may well remember the importance of Mass and the reception of Holy Communion. The true Christian life is centered about the Holy Sacrifice of the Mass. There he meets Christ every day. (*Mediator Dei*) There he receives the grace and strength to keep a close union with the Saviour at all times. Let the Post-Communion of the Mass be a final reminder of this: "Having received Thy gifts, we beseech Thee, O Lord, that with the frequenting of this mystery, the working out of our salvation may advance."

The Birthday of Someone Special

CHRISTMAS

Texts: "You will find an infant wrapped in swaddling clothes and lying in a manger." (Lk. II: 12) (Gospel—First Mass)
"So they went with haste, and they found Mary and Joseph, and the babe lying in the manger." Lk. II: 16) (Gospel—Second Mass)
"And the Word was made flesh, and dwelt among us." (Jn. I: 14) (Gospel—Third Mass)

Central Ideas: Christmas, the Birthday of Our Saviour, is commemorated with three Masses, depending on the time of day celebrated and

presenting fundamental truths of our faith for the betterment of the world and the individual.

Introduction: No one has to be reminded of the fact that this is Christmas. Everything around us tells us that once more we are celebrating birth of Our Saviour at Bethlehem. Everyone likes and enjoys a birthday celebration. Preparations have to be made, a special card selected; usually there is a gift to be presented. The more important the person, the more closely attached to him we may be, the more specific and detailed will be the preparation. As we select a birthday card we may find ourselves drawn to the one that says: "Happy Birthday to Someone Special."

BODY:

I. *The Church through her liturgy* has prepared a fitting celebration for the anniversary of Christ's birth.

A. There are three Masses, instead of one, Midnight, Dawn and Daytime.
B. It seems the Church seeks as many ways as possible to celebrate.
C. The Masses of the Octave and Epiphany continue the celebration.

II. *The First Mass* concentrates especially on the facts.

A. The fact of the Lord's coming is sung in the Introit and Alleluia verse.
B. A detailed account is given by St. Luke in the Gospel.
C. The joy expressed in the Offertory, is somewhat fulfilled.
D. A true spirit is found in the special Preface of Christmas.
E. We must not allow the Church's clear approach to be obscured by a wordly one.
F. The Christmas Crib is found in Churches, homes, business establishments.

III. *The second Mass* develops the picture.

A. Others appear and become involved in this great event.
B. The simplicity of the Christmas setting has a lesson for all.
C. Wealth, age, learning are unnecessary to participate and enjoy.
D. St. Paul reminds us of God's goodness. (Epistle)
E. Children can and should be taught the meaning of this day.

IV. *The liturgical content* of the Third Mass seems more intellectual, less simply stated.

A. There is much meditation on many basic truths of our faith.
B. St. Paul recalls the history of God's relations with man and reminds us of the Divinity of Christ. (Epistle)
C. St. John in the Gospel meditates on the fact that Christ, the Word, existed from all eternity and only appeared to us in time. (Gospel)
D. The Church teaches us not to dwell so much on the humanity of Christ that we forget His Divinity. (Offertory)

CONCLUSION:

Christmas without Christ is meaningless. We celebrate a birthday but the guest of honor is ignored. Many of the symbols that surround Christmas are Christian in origins: the candle, the bell, the Christmas tree. Many of the trappings that surround Christmas have no Christian significance. Through her liturgy the Church teaches us the true meaning and surrounds us with the lessons of Christmas. The value of Christmas to each of us will depend on our spiritual approach and involvement and the lasting effect it will have upon us. (*cf. Post-Communion—First Mass*).

The Birthday of Someone Special

Christmas

"You will find an infant, wrapped in swaddling clothes and lying in a manger" (Gospel—First Mass)
"So they went with haste, and they found Mary and Joseph, and the babe lying in the manger" (Lk. II: 16). (Gospel—Second Mass)
"And the Word was made flesh, and dwelt among us" (Jn. I: 14). (Gospel—Third Mass)

No one has to be reminded of the fact that this is Christmas. Everything around us tells us that once more we are celebrating the birth of Our Saviour at Bethlehem. Everyone likes and enjoys a birthday celebration. Preparations have to be made, a special card selected; usually there is a gift to be presented. The more important the person, the more closely attached we may be to him, the more specific and detailed will be the preparation. As we select a birthday card we may find ourselves drawn to one that says: "Happy Birthday to Someone Special."

The Church through her liturgy has prepared a fitting celebration for the anniversary of the birth of Christ at Bethlehem nearly two thousand years ago. Catholic feasts are usually celebrated with one Mass but today's has three. The Church assigns the first Mass for Midnight, the second for Dawn and the third for Daytime. The theme of each Mass is the same, the Scripture and prayer selections are different. It would seem that the Church is trying to show us that we should greet and celebrate this day in as many ways as we can. This intent and desire of the Church will be further manifested in the Masses celebrated during the seven days that follow Christmas, and during the liturgical period known as Epiphany.

In the Gospel of the First Mass of Christmas, normally offered at Midnight, we are given the detailed account of the birth of Christ by St. Luke. Here we find a picture we all love, one that we never tire of contemplating, of Mary and Joseph, with the Infant Christ lying in a manger. This representation of the birth of Christ through setting and statue is found in almost every Church, in many homes, in the center of many cities and towns and even in the windows and offices of many places of business. Surely we can say that the Offertory verse is somewhat fulfilled: "Let the heavens rejoice, and let the earth be glad before the face of the Lord, because He comes."

The fact of the Lord's coming is sharply brought out by the Introit and the Alleluia verse: "The Lord has said to Me, Thou art My Son, this day have I begotten Thee." Contrary to the Church's clear approach how often is the birth of Christ and its meaning obscured by men. The bells and the carols, the tinsel and the din, the secularization of the season by those only interested in earthly gain, can dim or completely obliterate the true significance of this great feast. St. Paul warns us in the Epistle of the Midnight Mass to "reject ungodliness and worldly lusts and to live temperately and justly and piously in this world; looking for the blessed

hope and coming of our great God and Saviour, Jesus Christ." The true spirit and attitude of the Christian is found in the special Preface sung at Christmas: "that while we acknowledge Him to be God seen by men, we may be drawn by Him to the love of things unseen."

In the Gospel of the Second Mass, assigned to be offered at Dawn, the liturgy further develops the Christmas picture. Others, besides Mary and Joseph and the Angels, are becoming involved. The poor shepherds we see standing in wonder or kneeling in reverence in our Church caves and cribs were chosen to represent mankind at this great event. Usually we see a child and a shepherd-boy, as the young take their place in worshipping and welcoming Christ.

The simplicity of the setting should teach a lesson to all and this lesson must not be neglected. For a true enjoyment of the meaning and implications of Christmas, wealth, age or learning are unnecessary. Everyone loves a child and finds an infant most approachable. The rich man becomes poor before a child, a grown-up feels very young again, a man of great learning fumbles for simple thoughts and words. Christ, as an infant, has these effects upon men. They are reminded by St. Paul in the Epistle of the second Mass that: "the goodness and kindness of God, Our Saviour has appeared. . . . not by reason of good works that we did ourselves, but according to His mercy." Even a child can grasp the meaning of Christmas, if it is properly presented. Instead of over-emphasis on toys and gifts the spiritual parent leads the child, like the shepherd-boy, to the crib and explains the real meaning of Christmas.

The liturgical content of the Third Mass of Christmas, offered during Christmas day, seems a bit more intellectual, less simply stated. There is much meditation, a certain pensiveness with respect to many truths of our faith, as revealed in the birth of Christ. The Introit sets the mood: "His Name shall be called the Angel of great counsel." In the Epistle St. Paul recalls the history of God's relationship with man, how He has spoken to man and now speaks through His Son. He recalls for our consideration the intimate relationship between the child born and the eternal God-head, the divinity of Christ and that, while we see Him beginning in time, He has always been and always will be. (Epistle)

CHRIST IS GOD

The Gospel of the third Mass we are very familiar with, although we may not always fully understand it. It is taken from the opening words of the Gospel according to St. John and is traditionally read as the last Gospel of almost every Mass. Once again St. John reminds us that Christ, the Word, existed from all eternity, was proclaimed in time by John, the Baptist, and "became flesh and dwelt among us. And we saw His glory, glory as of the only-begotten of the Father." Through her liturgy the Church is teaching us not to so over-emphasize the humanity of Christ that we forget His divinity. "Yours are the heavens and Yours is the earth." (Offertory)

Christmas without Christ is meaningless. We celebrate a birthday but the guest of honor is ignored. Many are the symbols that surround Christmas and some are Christian in origin. The candle is Christ, Light of the World (St. John). The bell is like the sound of the angels (St. Luke). The Christmas tree is a symbol of hope (St. Paul — Titus II: 7). Many of the trappings of Christmas have no Christian significance. Are we not fortunate to have

the Church and her liturgy to teach us the proper lessons and surround us with the true meaning of the day?

The value of Christmas to each of us will depend on our spiritual approach and involvement and whether its effect on us will be lasting. The stable at Bethlehem is a picture we all love. May its true meaning, as expressed in the three Masses, remain with us always. May our attendance at Mass and reception of Holy Communion keep us involved with Christ that the prayer of the Post-Communion of the Midnight Mass be fulfilled: "Grant, we pray you, O Lord, Our God, that we, who are happy in celebrating in this mystery the birth of Our Lord, Jesus Christ, by a worthy life may attain to fellowship with Him."

Joy and Sorrow

SUNDAY WITHIN THE OCTAVE OF CHRISTMAS

Text: "Behold, this child is destined for the fall and for the rise of many in Israel . . . and thy own soul a sword shall pierce." (Lk. II:34–35)

Central Idea: As Joseph and Mary, still rejoicing over the birth of Christ, were reminded that He would be a "Man of Sorrows," so the liturgy of the Sunday within the Octave of Christmas reminds the Christian that he will have sorrow as well as joy in living a Christ-like life.

Introduction: Man by nature recoils from sorrow and suffering. Vast amounts of money and time are expended in a search to lessen or eliminate the crosses that afflict mankind. The intelligence and research of man has accomplished much in eliminating poverty, disease and pain. The realistic person and certainly the true Christian must expect that his life will be a combination of joy and sorrow. Through both he must seek the way of salvation and eventual everlasting happiness with God.

BODY:

I. *Mary and Joseph* were still rejoicing, as they brought Christ to the Temple.
   A. Simeon's words recalled what they already knew about future sorrow. (Gospel)
   B. There would be other joys: visit of Magi, comfort at Nazareth.
   C. There would be sorrows: flight into Egypt, slaughter of the Innocents; Joseph's death, the Crucifixion.

II. *The liturgy of today* reminds the Christian that he must follow Christ in joy and in sorrow.

A. Joy is sounded in the Introit and Epistle (freedom)
B. The power of Christ should make the Christian free from fear. (Alleluia verse)
C. Sorrow and suffering are essential parts of Christ's life and the Christian's.
D. The virtuous Blessed Mother was not spared. (Gospel)
E. There are answers to the question: "What have I done to deserve this?"
1. Our Lady's life.
2. Our Lord's rejection and death.
3. The Apostles' comment on the problem: St. Paul: Romans VIII: 18; Colossians I: 24. St. Peter: I Peter II: 19–20.

III. *The prayers of today's Mass* suggest three virtues to help the Christian:

A. resignation (Collect)
B. fidelity (secret)
C. humility (Post-Communion).

CONCLUSION:

Christians All! Continue to rejoice in the happy season we are commemorating, the birth of Our Saviour. Realize and do not forget, however, that there is a legacy of sorrow and suffering that comes with life and may be more severe at times, because yours is a Christian life. Remember the words of St. Paul: "This saying is true; if we have died with Him, we shall also live with Him; if we endure, we shall also reign with Him." (Tim. II:11–12)

Joy and Sorrow

Sunday within the Octave of Christmas

"Behold, this child is destined for the fall and for the rise of many in Israel. . . . and Thy own soul a sword shall pierce." (Lk. 11: 34–35) (Gospel)

Man by nature recoils from sorrow and suffering. Vast amounts of money and time are expended in a search to lessen or eliminate the crosses that afflict mankind. Poverty brings misery and hopelessness to many, sickness occasions pain and suffering, tragedy or failure causes sorrow and depression. The intelligence and research of man down through the centuries has accomplished much in eliminating poverty and alleviating pain. There is much that remains to be done. It would seem certain, however, that sorrow will always be a part of man's burden for so much of it is his own fault, and some of it stems from the freely willed doings of others. The realistic person and certainly the true follower of Christ must expect that his life will be a combination of joy and sorrow. Through both he must seek the way of salvation and everlasting happiness with God.

Mary and Joseph were still rejoicing over the birth of Christ, as they brought Him to the Temple in accord with Jewish Law. They certainly knew the Scriptures well and had no illusions about the future that faced the Christ-child. Surely they were saddened but not surprised to hear Simeon say: "Behold, this child is destined for the fall

and for the rise of many in Israel. . . . and thy own soul a sword shall pierce." (Gospel). They would still have the joy of the visit of the Magi; they would have the comfort of the long years of family life at Nazareth; but, they would also experience the sad flight into Egypt, the depressing news of the slaughter of the Innocents, the death of Joseph, the rejection of Christ, the shadow and reality of the Cross.

ADOPTED SONS

The liturgy of today reminds the follower of Christ that, if he is a true follower, it will be in suffering and sorrow, as well as in joy. The joys of Christmas are symbolized and recalled in the Introit: "Thy Almighty Word (Christ) leaped down from heaven from Thy royal throne." In the Epistle, St. Paul instructs the new Christians of Galatia and us that we have been freed from the restraints of the Jewish law and are now associated with God as sons and heirs of the kingdom: "God sent his son, born of woman, born under the Law, that he might redeem those who were under the Law, that we might receive the adoption of sons." Fear should therefore be absent from the Christian's life since, to quote the Alleluia verse: "The Lord is clothed with strength, and He has girded Himself with might." Subject to and following such a leader as Christ, we are assured of success.

As sorrow was to fill an important portion of Christ's life and be an essential ingredient of His redemption of man, so the Christian will be at times a man of sorrows and many of his sorrows will be essential to his redemption. As the sword of sorrow was to pierce the heart of the all-virtuous Blessed Mother, so the Christian, virtuous or sinful, must expect the same. How many times we hear, or may perhaps have thought or said ourselves, the words: "What have I done to deserve this?" The real Christian thinks: "What did Our Blessed Lady do to suffer as she did; what did Christ do to deserve the Cross?" The Christian is strengthened in sorrow and suffering by the deep realization of his association with the sufferings of Christ and Our Blessed Mother. St. Paul expressed it so well in the Epistle to the Romans: "I reckon that the sufferings of the present time are not worthy to be compared with the glory to come that will be revealed in us." (Rom. VIII: 18)

In his Epistle to the Colossians we again hear St. Paul: "I rejoice now in the sufferings I bear for your sake; and what is lacking of the sufferings of Christ I fill up in my flesh for His Body, which is the Church." (Col. I: 24). The Apostle, St. Peter, gives the answer also: "This is indeed a grace, if for consciousness of God anyone endures sorrows, suffering unjustly. For what is the glory, if when you sin and are buffeted, you endure it? But if, when you do right and suffer, you take it patiently, this acceptable with God." (I Pet. II: 19–20)

The prayers of today's Mass suggest three virtues that will aid the Christian in working out his salvation. The Collect calls for resignation: "Almighty and everlasting God, direct our actions according to Thy good pleasure; that we may *deserve* to abound in good works, in the name of Thy Blessed Son." The Secret indicates the need of fidelity: "Grant we beseech Thee, Almighty God, that the offering made in the sight of Thy Majesty may obtain for us the grace of *devotion,* and the reward of a blessed eternity." The Post-Communion reminds us of the need of *humility:* "By the working of this mystery, O Lord, may our *sins* be purged, and our *just* desires fulfilled."

*$20,000

OR

**$20,000,000?

***Our Lady of Lourdes, Schroon Lake, N.Y.**
Goal: $20,000 Pledged: $27,139

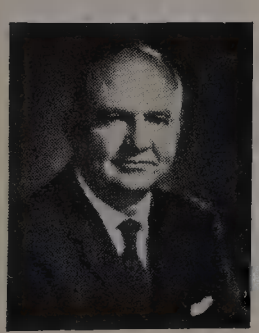
****Diocese of Rockville Centre, N.Y.**
Goal: $20,000,000 Pledged: $24,131,832

Whether you need $20,000 or $20,000,000, it's motivation that counts in a successful Church fund raising campaign. Supplying the motive-power to make every Church campaign a success is the goal of Thomas E. O'Brien Associates, Inc. It's our job to make people *really* want to give.

That's why pastors keep inviting us back again and again. They notice that parish participation and regular giving are higher after the re-educating experience of an O'Brien campaign. It broadens the base of participation by generating a personal response from each parishioner.

That's also why pledge collections are higher after an O'Brien campaign. People are beginning to call it "the O'Brien approach."

But we didn't invent it. We just like to put it to work.



Whether you need $20,000 or $20,000,000—or odd sums in between—the first step is to ask about a preliminary survey of your campaign potential. Call or wire collect without obligation.

thomas e. o'brien associates, inc.
53 NORTH PARK AVENUE, ROCKVILLE CENTRE, L.I., N.Y.
Charter member: CATHOLIC FUND RAISING ASSOCIATION · Phone: 764-9818 (Area 516)

QUESTIONS* ANSWERED

By AIDAN M. CARR, O.F.M.Conv., *Editor*

(N.B. May we have a moment of your time, please? Perhaps this has no application to you, or then again it could have. Please give us your name and address when you write in to this department. Rest assured: all communications are handled in perfect confidence; no one but the Editor is permitted to read your letters. One need never feel, therefore, that his name will "leak out." HPR is by priests and for priests—it is not, in any sense, "just another magazine." It is your *review. The reason why we'd like to insist on your including your name is in order that we may send you a personal reply—all letters are answered in that way. Since we cannot possibly run every question submitted to HPR, there are going to be cases where priests who do not send in their names will not be getting their wished-for answer. Also, no name* ever *appears in connection with the questions—not even any initials are annexed. While humility is a delightful virtue, please don't become so enamored of it as not even to let us know who you are. Thanks.)*

Cooperation by Catholic Salesman in Distributing Pill

Question: A man in my parish is a salesman for a very prominent drug company which is about to embark on a huge campaign to promote the sale of a contraceptive pill. It appears to be the best so far developed, and although it could be used for other purposes, the Federal Food and Drug Commission is allowing its promotion as if it were only a contraceptive. My parishioner, a very good Catholic, does not wish to cooperate in this evil. He is over forty, has a wife and seven children, and because of the grave difficulties involved in obtaining another job, would he be permitted morally to cooperate in the promoting of this drug in his sales calls on doctors and drug stores?

Answer: This question is a real poser. It's the kind we'd be very happy to pass along to someone else. Please note that we are not treating the morality of the pill here. In keeping with the express request of Pope Paul VI, we have called a halt to any discussion on that. Rather we are now concerned with a problem in cooperation. We assume that the use of the pill referred to here is immoral.

The simplest answer to your query and perhaps "the more correct" one is a direct: "No. He may not do this. If the company insists on his going along with them on this deal, then he is obliged to sever his relationship with the organization and seek employment elsewhere. God will provide."

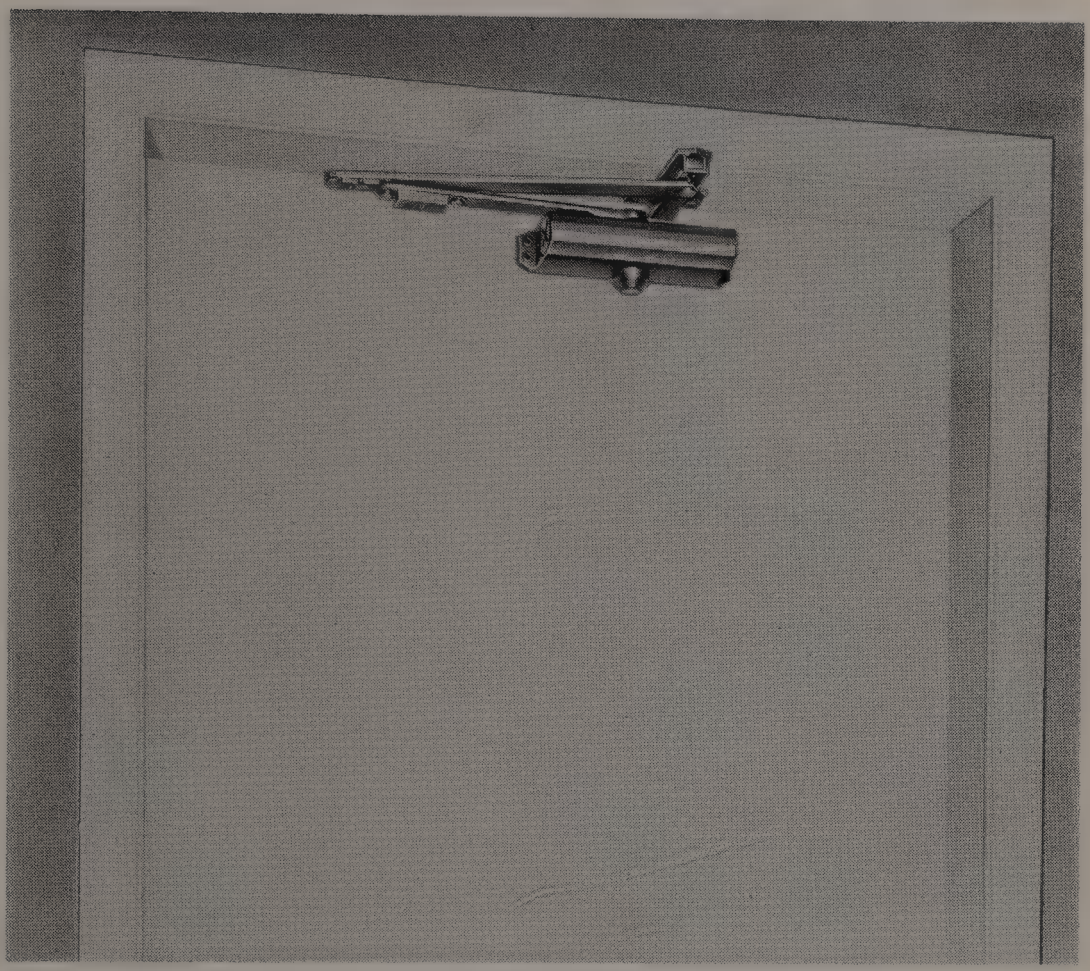
This is not the first time that this question has been sent in. But hitherto we've replied only by personal letter. Now we'd like to bring the discussion out into the open and invite the correspondence of the readership on the matter. At first we leaned to the above-indicated position: simply not allowed. But may we now propose the following line of argumentation as tenable on the basis of its intrinsic authority?

It comes down pretty much to this. Is the cooperation of the salesman in this case *formal* or *material?* As you recall, formal cooperation is that by

---

*** Please address any questions to the Editor, Fr. Aidan M. Carr, O. F. M. Conv., St. Anthony-on-Hudson, Rensselaer, N.Y. 12144.**

CLEAN, UNCLUTTERED DOOR CONTROL INSTALLATIONS



NEW NORTON UNI-TROL UNITIZED DOOR CONTROL

PERFORMS ALL FIVE DOOR-CONTROL FUNCTIONS

(1) CUSHIONS THE OPENING OF THE DOOR (2) STOPS THE DOOR (3) HOLDS THE DOOR OPEN (4) CLOSES THE DOOR (5) REGULATES DOOR CLOSING AND LATCH SPEEDS

MORE ATTRACTIVE DOOR APPEARANCE
You eliminate the cluttered look on your doors. There's only one product to install for complete door control. You can choose from two basic styles and 6 versatile models all compatible with modern architectural design. Norton Uni-Trol unitized door control is another Norton contribution to the esthetic revolution in builders hardware.

COMPLETE COORDINATED CONTROL
For the first time you can specify a complete control for the door, engineered as a single unit. There's no need for you to coordinate several products. The new Norton Uni-Trol unitized door control combines all these functions into a single coordinated hardware product that is engineered for the maximum efficiency of each door control function.

SIMPLIFIED SPECIFICATIONS
You save time in working out hardware specifications and schedules. You only have to select, specify and install one product to obtain complete door control.

ASK YOUR NORTON REPRESENTATIVE TO SHOW YOU A SAMPLE OF NORTON UNITIZED DOOR CONTROL, OR WRITE FOR MANUAL U.

NORTON® UNITIZED DOOR CONTROL
372 Meyer Road, Bensenville, Illinois

which one concurs in both an evil action itself and in the evil intention of another. The cooperation is "explicitly formal" when one has the direct will of sharing in the sin of another. It is "implicitly formal" when the thing done is ordered, by its nature, exclusively, to an evil. And that word "exclusively" is very important to the discussion. An example of this would be in the instance of an M.D. who would fit a woman with a contraceptive device, but disclaim that he had any intention of her practicing contraception. He just cannot, by his act, avoid the guilt of formal cooperation since the exclusive purpose of the device is to prevent conception. All formal cooperation is always morally wrong.

Material cooperation is had when one cooperates only in a bad action of another without sharing, either explicitly or implicitly, in the other person's perverted will. Material cooperation is *per se* wrong, but it will become not wrong (as a sin) when certain conditions are realized.

Clearly, your salesman-parishioner does not possess the intention of entering into the selling of the drug with formal explicit cooperation. But does he have the attitude, or better, does he intend to enter into a situation (selling the drug) which will give rise to implicitly formal cooperation? Since it is true, you affirm, that the pill *does* have other purposes than contraceptive, then it follows that its being sold by your friend is not something ordered by its very nature, exclusively, to an evil. It is true that the saleman's act is, most probably, going to place the drug at the sinful service of another, but this evil is neither intended by him nor is the use of the pill necessarily going to be sinful since it does have other uses. He will concur, no doubt, in evil actions by his handling of the medicine, but neither explicitly nor (we submit) implicitly does he concur in the depraved intention of users of it.

The question is further complicated by the fact that the drug company is going to promote the pill only as a contraceptive. If it does advertise it in this way, this advertising will not alter the fact that the pill has, by definition, uses other than contraceptive. Such advertising lessens the likelihood of its being used, in fact, for moral purposes. But it seems to us that one is permitted to consider the drug *in itself*, and not only in the light of what is said of it in advertisements. In handling orders for it, he can make it clear to the purchasers (even if the advertising does not) that it has medically established uses other than contraceptive.

Since even material cooperation in evil is *per se* illicit, there has to be sufficiently proportionate reason to permit it. Does the support of this man's family depend upon his working for that company? Sometimes a man who is a salesman with a good following can swing over to rival companies and do just as well, if not better, than with the previous organization. He should consider this possibility. What about scandal? Will he, as a Catholic, be creating notable scandal by handling the pill? The degree of that has to be honestly weighed because it is a serious matter, and steps taken to diminish it as far as possible. Scandal could be a determining element in the equation.

While not too much can be made of the argument that runs: "Well, if he does not sell the pill then the company will just get another man to do so and thus the result will be the same"—nevertheless there is merit to it. In other words, material cooperation is more easily justified when refusal to cooperate will make no difference anyhow with regard to the evil.

It's important to bear in mind that the *more perfect* thing would surely be for him to decline to have anything to do with the affair. The company may very well respect his moral convictions, and if they will not, then perhaps it is not the kind of company for him to work for any longer. He can trust in divine providence and make his position clear to the officials. I think he might well be advised to express simply and honestly how he feels. It is a bit hard to imagine that a drug company so prominent as you say this one is, will fire a good salesman who will not cooperate with the promotion of one particular product.

One could, finally, invite him to be heroic, and if he is ordered to push the drug, let him resign. This would be a high and ideal response to the call to Christian perfection. But we cannot *demand* the heroic of anyone.

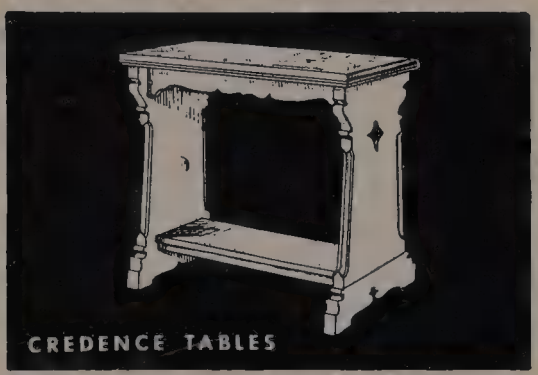
I think that the case, as you describe it, will squeak by into the area of permissibility.

Exacting More of a Penitent Than Is Demanded

Question: I'm not originally from the U.S.A. Back where I come from, we were taught to make our confessions integral by telling the number and kinds of sin committed. If we failed in this, then the priest interrogated us until the confession was complete—*secundum speciem et numerum*—for mortal *and* venial sins. A number had to be mentioned somehow for peace sake. Then came the seminary. The Council of Trent requires the confession of mortal sins *secundum s. et n.*, but it does not mention the confession of venial sins in such detail. Can a person omit the number of venial sins altogether and say, e.g., "I lied?" or must I, as a confessor, be stubborn and say: "How many times?" This questioning "bugs" some people, but the kids do not seem to mind.

CHURCH FURNITURE
WITH DISTINCTION
FROM TIFFIN







QUALITY SINCE 1874
A complete line of church furniture
— bound to appeal — built to endure.

The TIFFIN Manufacturing Co.
77 MELMORE STREET TIFFIN, OHIO

Answer: The integrity required of a sacramental confession pertains to all mortal sins committed after baptism and not yet submitted to the power of the keys according to species and number. This is legislated by the Code (Can. 901) and is explained by all moral theologians treating the sacraments.

While the Church *could* require the confession of venial sins of all the faithful, it does so in fact (and then only by implication) only in the case of religious, clerics, and seminarians (cf. Cans. 125; 595; 1367). But nowhere is there any indication nowadays, at least in any authority we've consulted, that it is ever required that the *number* of venial sins be confessed. Since venial sin itself is not necessary matter for confession—one does not *have* to confess his venial sins—how could the *number* of venial sins be required to be confessed? Since, in a word, there is no obligation to accuse oneself of them at all, there can be no obligation to tell their number.

Therefore, if a person says: "I lied," the confessor would fittingly first decide, by questioning, whether or not a mortal sin is involved. If it appears in fact that the lie(s) is mortal, then the confessor endeavors (without badgering the penitent) to find out the number of times. If, on the other hand, it appears that "white lies" (an odd phrase, but canonized by use) are involved, then no definite number need be exacted of the penitent. The same holds for other minor transgressions: "I was impatient"—"I was voluntarily distracted"—no need to search out how many times.

There are cases, we all know, where a kind of spiritual direction may be afforded a penitent in order to bring him to a sharper realization of the need for a sincere striving after perfection. Then the priest might well ask the number of times that this or that venial sin has been committed. But this is not a matter of *exacting* a numerical accounting.

One must strive never to make the sacrament a burdensome thing or a source of tedium to anyone. You write that your insisting on "the number of times" bugs some people. I can imagine so. We'd suggest to you, Father, to cease and desist from this sort of insistence you learned as a child and never quite unlearned in the seminary or the sacred ministry.

Does the Former Ordinary's Permission Still Hold Good?

Question: Ordinaries, bishops and major superiors of exempt clerical communities may now give permission to their subjects to recite the divine office, privately anyhow, in the vernacular. Is such a permission once given good even when the man who originally granted it is no longer in office?

Answer: Yes. Thus reads Can. 73: "The office of a grantor having terminated, privileges are not extinguished, unless they were given with the clause: *ad beneplacitum nostrum* or some equivalent clause."

An equivalent clause might be: "So long as I am ordinary"—"Unless my successor should provide otherwise," etc. In other words, some sentence that indicates that the favor he conveys to the petitioner is not intended to last beyond *his* term. I'd guess that it's pretty unusual for an ordinary to affix any such restriction on his permissions, although it surely can be done.

Priest Giving Gifts From His Salary

Question: May a priest, pastor or assistant, give presents from his salary or from stole fees to members of his family?

Answer: Surely. Why not? The money is his to use as he wills, in conformity, of course, to any restrictions imposed by the Church. And there is no law that forbids him to make presents to his relatives or friends. To what extent this may be prudent is for the individual to decide in each case. You seemed in your letter to be a little less certain about the use of money for this purpose when it comes from stole fees than when it comes from a salary. But stole fees are as much the property of the one receiving them as is a salary. Thus Can. 463: "The pastor has the right to fees which are given to him. . . ." (Those other questions in your letter, v. g., investments in stocks, we'll handle in next month's column.)

How Many Masses Must He Say?

Question: When a sum of money is given in an envelope which contains one Mass card, even if the sum is above the diocesan regulation, may one presume that a single Mass is intended if more are not requested?

Answer: You may legitimately conclude that the donor wanted one Mass celebrated since by the card he requested only one. This seems to be common sense and squares also with the tenor of the law as formulated in Canons 828; 830. If convenient you might wish to clarify it in your own mind by asking the donor exactly what he expected, but I don't see why you would be obliged to ask him. He has already told you, in effect, that he requested *a* Mass because the envelope contained *a* card. We're presuming, naturally, that the wording on the card did not indicate a plural possibility, v.g., with a line like this "_____" (for number) preceding this: *"Mass(es)."* Most unlikely, but we mention this just to underscore the single celebration idea contained in the request passed along to you.

Violation of Law of Abstinence

Question: a) A priest is asked by a penitent: "Father, is it a mortal sin to eat a slice of bacon or two on a Friday?" b) A priest is asked exactly that same question by a person outside the confessional, in the hearing of two or three others. How should the priest answer? c) A priest is asked the same question on a retreat, during the question-box period. Let's say fifty teenagers await this answer. d) A priest is giving instructions to a prospective convert. Should he bring up the point? e) Finally, a priest is giving an explanation of the purpose and matter of abstinence to a congregation at Sunday Mass. Should he go into such a point?

Answer: Before we try to swing a sword through this Gordian knot, let us please make a point or two. People who start up any query by prefacing it with: "Now, is it a mortal sin or a venial sin . . .?"—frequently thereby show a readiness to play moral brinkmanship. Often too, they are plagued by that "it's *only* a venial sin" mentality that we all deplore and which is due, in part at least, to an excessive legalism in moral theology. And in all such cases, the notion of "contempt" has to be considered, i.e., a "I don't give a darn, anyhow" frame of mind that can bring a *per se* minor violation of a precept over into the area of serious gravity. We'll assume that there is no substratum of real contempt on the part of anyone involved in these situations. Actually, the normally good Catholic just does not have any express contempt for the Church's laws, even when he deliberately violates them.

In replying to any of the folks you mention, I'd certainly want to give (if time and circumstances allowed) first

a little review of *why* Catholics are required to abstain from meat at certain times, notably on Fridays. You know these reasons well: to honor Christ's suffering for us; to help control oneself by discipline; to atone for sin, etc. This approach stresses the positive aspect of the law which says, affirmatively, that we could show Our Lord in a practical way how we feel about His Passion. It's not just a matter of "don't—don't—don't." It's also "do—do—do."

It is also well to remind questioners that next to the worst thing: mortal sin, stands in line: venial sin. It would be a fine opportunity to take a solid swipe at that devilish phrase: ". . . *only* a venial sin . . . ." After all, venial sin only hurts God a little bit and does not cut one off from eternal life!

Now. The law of abstinence admits of parvity of matter. Moralists agree on this. They disagree, however, when it comes to just *how much* breaks the weight barrier between venial and mortal. On the average, they say that something under two ounces is venial, but when one gets up over two ounces, then it is mortal. That always somehow sounded too mathematical to us, but at the same time one has to admit difficulties if some norm is not basically recognized.

At our present stage of development in moral theology and Church law, no reply you give these individuals is going to be perfectly satisfactory. For example, it is all right to speak in terms of two ounces or so, but suppose the contrite penitent who violated the law did not happen to weigh the meat he ate? And if you ask him: "About how much meat, in ounces, did you eat?"—he will not know. Who ever places one slice of bacon on a scale to see the result, then adds a second slice, and so on? Besides, bacon varies in quality and so in weight per slice. A premium slice, because of being leaner, weighs less (or is it more?) than a slice of "bargain" bacon. The more one thinks about the distinction between venial and mortal sin in relation to the quantity of meat, the less one thinks of the distinction.

To try to reply to your questions one-by-one. a) If a penitent asked me: "Father, is it a mortal sin deliberately to eat a slice of bacon or two on Friday?"—I'd say: "Did you do that?" If the reply was negative, then I'd tell him not to be concerned about the matter. If the reply was affirmative, I'd simply say: "The Church forbids us to eat meat on Friday. To do so deliberately and without dispensation or an excusing cause, is sinful. How sinful it is in your case, leave to God. Don't do it again." Nor would I allow myself to be pressed on the point.

b) Asked the same question by a person outside the confessional, in the hearing of others or not, I'd reply: "The Church forbids the eating of meat on Friday. To violate this law without proportionate reason or dispensation is sinful. If and when you eat meat on Friday, let your confessor talk over your guilt with you." Nor would I elaborate beyond that.

c) Asked the same question by a group of retreatants, teen-agers or otherwise, I'd follow essentially the same line as above. "As Catholics we do not eat meat on Fridays (and here would be a good place to go into the positive and more spiritual aspects of abstinence and self-denial). To do so offends God. If you break your abstinence, then talk it over with your confessor." Nor would I allow myself to be badgered into the tithing of anise bit about "how many ounces" separate venial from mortal.

d) If instructing a convert, I'd not waste time on the question. I'd explain *why* we abstain and that violation of abstinence is sinful.

e) In an instruction to a congregation on the purpose and matter of abstinence, I'd spend a lot of time on the purpose; almost none on the matter—and none at all on the amount needed to constitute grave sin in contrast to venial sin. Whatever value that distinction has, it is one to be used *post factum*, if at all, not *ante factum*.

In conclusion. So far as I'm concerned and for whatever it's worth, Father, I think that the whole question of fasting and abstinence needs serious rethinking and maybe radical reform. It has become too legalistic in some respects. Moreover, there is a glaring lack of uniformity in the observance of the law within the same country and even from neighboring diocese to neighboring diocese. We are all, one hopes, in favor of penance; it is a faulty attitude that downgrades the importance of external mortification. But perhaps something can be done to develop a better law in the particular area of discussion.

In a day such as ours, when tuna-fish "hot dogs" can be served in Catholic homes and religious houses on Friday —"hot dogs" that look exactly like the meat kind and taste almost exactly the same—it might well be high time to reflect on the possible need for a fresh evaluation of the law of abstinence.

Coming Soon in HPR

"Fast and Abstinence—A Fresh Start?" by Robert F. McNamara. Father McNamara gives one man's opinion on what revisions in Church law might be practical. Whether or not his views are ultimately acceptable, they will be sure to stimulate your thought.

Burn Rubbish Safely

"Yard Boy"

OUTDOOR INCINERATOR



Quickly, safely reduces to fine ash all burnable rubbish, garbage; leaves, litter, etc.; even in inclement weather. No extra fuel is required.

Lights at top, burns downward. Construction of cast iron and heavy gauge sheet iron completely coated with fire and weather resistant Vitreous Porcelain Enamel.

Endorsed by Institution and Fire Prevention Authorities from coast-to-coast.

PRICES f.o.b. Reading, Pa.
No. 6—6 bu. capacity—wt. 150 lbs. $99.50
No. 3—3 bu. capacity—wt. 100 lbs. $59.50
Write for descriptive circular

J. W. Fiske ARCHITECTURAL METALS, INC.
Dept. 9, 111 Pennsylvania Ave., Paterson, N. J.
ESTABLISHED 1858

Our Missionaries are requesting

MASS INTENTIONS

If you have any surplus Mass Intentions kindly send to—

REV. FATHER RALPH
S.V.D. CATHOLIC UNIVERSITIES
316 N. Michigan Ave.
Chicago 1, Illinois

HP

Book Reviews

To Make Christ Relevant

The Church and God's People. By Bernhard Hanssler. Translated by Gregory Roettger, O.S.B. (Helicon. Baltimore; Dublin), pp. 182. Index $4.50.

A recurring theme runs through current Catholic thought. It is the temptation to think that somehow our Faith is no longer relevant to the world in which we live. Father Hanssler states it thus:

> "The technical world leads men away from the essential points of the Christian faith. . .The world of modern gigantic laboratories, the skills of modern technical culture no longer appear to have anything in common with Christianity's world of thought and forms (p. 133). . .For the modern masses, which can become enthusiastic about any conceivable fad, the Church no longer exercises any attraction or power." (p. 76.)

This situation haunts the parish priest. He feels that his people are living in a world which has gotten far away from Christ. Theologians such as Father Hanssler have clearly pointed out the opposition between modern life and the work of the Church. And yet the parish priest knows that his people must remain in the world and that some way must be found to bridge the gap. Salvation cannot have stopped at the beginning of the twentieth century. It is precisely the task of the Church to make Christ relevant to every age. Otherwise the Church will fail Christ by not imprinting His redemption on contemporary man. Pastors turn to writers such as Father Hanssler for solutions to their dilemma.

Our author believes that the answer lies in the layman: "The layman is the meaning of the Church." (p. 97.) "The layman is the Christian secular person." (p. 106.)

He maintains that the Catholic layman, fully formed in his Faith, is the messenger of Christ to the world of our day, and that he will christianize our great social institutions such as the State, education and culture. Whatever the most effective means ultimately are, the layman must carry them through.

> "In a soft and completely psychological world like ours, the idea of obedience has almost completely disappeared, whether we are speaking of the family, the school, or even the army." (p. 88.)

Even if this were true, could the same be said of work, or government, or other social institutions? Here is the challenge—to show our people how to use and sanctify the cultural environment in which they actually live.

In defining the meaning of the Church, Father Hanssler borrows heavily from John Moehler. Particularly well developed is Moehler's concept that the Church is "the authority of Christ." There is also a penetrating parallel comparing Moses and Christ.

The Church and God's People ends with the remarkably pertinent Chapters



Explaining the New Liturgical Changes to Your Parishioners Is Easy

The new changes of the liturgical renewal have caused confusion in the mind of all parishioners. All they need to calm their troubles is for you to teach them what the new changes mean and how these changes will be smoothly put into practice.

The Parish Worship Program makes it easy for you to teach your people and help them to enjoy more meaningful worship. The Parish Worship Program was written by the top liturgical and pastoral experts in the United States, under the direction of the Liturgical Conference. This complete program is well written, simple to use, inexpensive, and covers every phase of liturgical renewal. Many parishes across the country have already seen the good results of the Parish Worship Program in their parishes. The various materials come in two sections:

SECTION I contains:

What Is the Liturgical Renewal?—32-page pamphlet explaining the liturgical renewal for the parishioner.

Priest's Guide to Parish Worship—200-page book giving a complete commentary on the liturgy constitution and all aspects in effecting the liturgical renewal.

Training Program for Commentators and Lectors—a complete kit presenting a six-week course for each commentator. Prepared in cooperation with the National Council of Catholic Men.

The Bible Service—64-page booklet introducing the structure and importance of the Bible Service, list of readings, and simple outlines of how to conduct a Bible Service with a sample Bible Service for every important parish occasion.

Section I is available at a special Package price of $18.50 ($23.50 value). This Package includes one **Priest's Guide,** one **Training** kit, two copies of the **Bible Service,** and fifty copies of **What Is the Liturgical Renewal?**

SECTION II contains:

Preaching the Liturgical Renewal—a booklet containing homilies and instructional sermons which the priest gives to his parishioners.

Leaflet Lessons in the Liturgy—ten four-page leaflets summarizing the main points of each instruction the priest gives his parishioners.

Programs for Lay Education—a kit for training the existing parish organizations in the liturgical renewal.

A Manual for Church Musicians—a handbook of new liturgical reforms for organists, choir directors and music teachers.

Section II is available at the special Package price of $9.95 ($11.45 value). This Package includes: one **Preaching the Liturgical Renewal,** one **Programs for Lay Education,** one **Manual for Church Musicians,** and ten sets of **Leaflet Lessons in the Liturgy.**

Holy Mass: the Mystery of the Eucharist—a participation card for Holy Mass with the new official English.

Available at your local bookstore, or write for descriptive brochure.

Published by **THE LITURGICAL CONFERENCE** *Washington, D. C. 20018*

Distributed by Helicon, Baltimore 21202 **(Canada: Palm Publishers, Montreal)**

FIRMS WITH EPISCOPAL AUTHORIZATION TO HANDLE SACRED VESSELS AND REPAIR THEM

CHICAGO
D. B. Hansen & Sons, 23 North Franklin Street

COLUMBUS
The H. R. Gantner Co., 82 So. Fourth Street

GUTTENBERG, N. J.
Summit Studios, 112–114—71st St.

NEW YORK CITY
Rambusch Decorating Company, 40 West 13th Street

OMAHA
Koley Plating Co., 2951–53–55 Harney Street

PHOENIX
The Autom Company, 2226 North Seventh Street

LOUISVILLE
F. Tonini & Son, 636 S. Shelby Street

ST. JOSEPH, MO.
Creviston & Son Jewelry Mfg. Co., Inc.

ST. LOUIS, 63103
B. Herder Book Company, 314 No. Jefferson

ST. PAUL
The E. M. Lohmann Company, 413–415 Sibley Street

5 and 6 of the *Letter to Diognetus*, written in the second century. It is a perennially valid statement of the agony of the Church—to build its members into true followers of Christ, knowing that by so doing they will be rejected by the world at large.

Though Father Hanssler does not give many answers, he presents the problem facing the Church and gives several points from which to start toward a solution. Helicon is to be congratulated for adding this book to its already impressive list of publications.

NICHOLAS SCHNEIDER

Retreats for Religious

RETREAT CONFERENCES FOR RELIGIOUS. By Brother B. Edwin, F.S.C. (Bruce, Milwaukee, 1964). $3.75.

EXAMENS FOR RETREAT TIME. By Brother B. Edwin, F.S.C. (Bruce, Milwaukee, 1964), pp. 56. $0.50.

There are various reasons why Religious at times might like to have some kind of *vademecum* for their yearly retreats. The present volumes were written precisely to fulfill this need.

The choice of topics was necessarily based on God's unchanging Word. Their presentation and development, however, are totally contemporary and, in our opinion, truly outstanding.

The first volume is divided into eight conferences: The Problem of Life, How God Makes Saints, Retrospect on the Idea of Vocation, St. Peter's Fall and Repentance, Our Vow of Chastity, St. Paul—a Model for the Modern Apostle, The Temptations of Christ and Those of the Apostles, Cultivating a Spirit of Realism and Optimism. Each chapter represents a little masterpiece of its own and it is quite apparent from the entire work that the author is a man of broad ideas, deep convictions, enlightened experience, fatherly kindness, and an all-

CHRIST THE ONE PRIEST AND WE HIS PRIESTS
by C. Dillenschneider, C.Ss.R.

The author establishes on solid dogmatic bases a priestly spirituality which can aid all priests to live their lives seriously and with an illumined faith. A work written for priests who are both men of today and ministers of eternity.

2 vols. Vol. I, $5.75

HOLINESS OF LIFE
by A. S. Perret, O.P.

A refreshing book of meditations especially apt for recalling to the minds of Christians the fundamental practices for growth in holiness. Those who are sick will receive great inspiration and comfort from the special applications made for their benefit by the author. $3.25

THE CROWN OF LIFE
by C. J. McElligott, C.Ss.R.

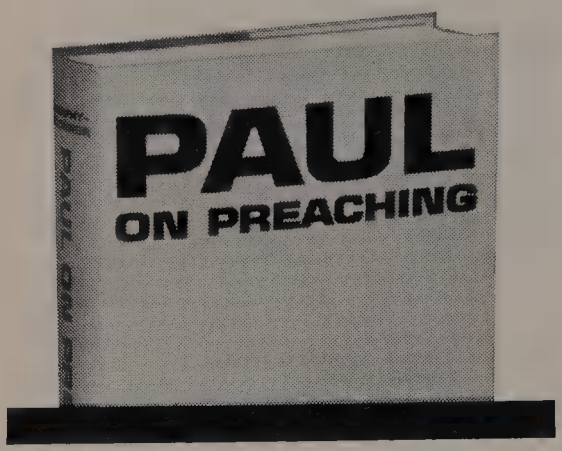
Incorporates both the theological and scriptural aspects of the virtue of perseverance, along with the writings of the saints and Doctors of the Church which show the wisdom of persevering to the end. $4.50

THE NATURE OF THE MYSTICAL BODY
by Rev. Ernest Mura

More than a restatement of time-worn expressions on the Mystical Body, this work by an eminent scholar explores every aspect, historical and doctrinal, of this important doctrine. $5.75

At Your Bookstore or from:
HERDER
OF SAINT LOUIS
314 N. Jefferson / St. Louis, Mo. 63103

What Made St. Paul a great Preacher?



by JEROME MURPHY-O'CONNOR, O.P.

Few would contend that preaching today is generally popular. In this lively book, which carries its Scripture scholarship lightly, Father Murphy-O'Connor studies the text of St. Paul for clues as to what made his preaching—and that of the early Church as a whole—so dynamic, so relevant to the condition of its audience.

The result is a fascinating study with more than a little of the detective flavor to it. Father Murphy-O'Connor's discoveries will greatly interest, and richly reward, every priest who ever has to preach a sermon.

"A very solid and thorough piece of New Testament scholarship."
—The Way (London)

$4.50 at your bookstore

SHEED & WARD
New York, N. Y. 10003

pervading sense of genuine humor. The same winning characteristics can be easily gathered also from the accompanying booklet of examens of conscience on the main practices, virtues and principles of the religious life.

The two works, albeit closely connected, are obviously very different in scope and it would be difficult to judge which ranks higher. One thing, however, is certain: both works will go a long way in helping many Religious—men and women—to foster a deeper realization of their responsibilities to God and neighbor and thus spur them on to ever greater earnestness and determination in their personal sanctification and in their apostolic endeavors.

JOSEPH M. OCCHIO, S.D.B.

In a Context of Development

THE THEOLOGY OF MARRIAGE. By Joseph E. Kerns, S.J. (Sheed and Ward, N.Y.), pp. 302, $6.00.

Anthologies have an attractive place in our reading lives because they give us, with every economy, an immediate appreciation of the author's viewpoint with the added dividend that avenues will be opened up for deeper pursuits. Such, I take it, is the value of *The Theology of Marriage: the Historical Development of Christian Attitudes toward Sex and Sanctity in Marriage.* Like the editions of Fr. Paul Palmer, it is a source book of texts, well translated, with sufficient commentary to make it bear on a central theme. The material of the book, quotations culled from authors across the centuries, is divided into sections: marriage and sin, marriage and original sin, the ideal life, the typical life, holy matrimony, God's role, and the prospects of husband and wife.

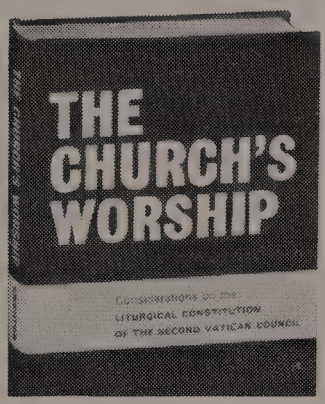
The important part of Kerns' book is the pattern that emerges from the his-

torical consideration of the texts presented. He shows how in the rising consciousness of the Church a genuine Christian attitude on marriage has developed. This does not mean of course that there has not always been a Christian attitude, but that there was unmistakably in the early Church a certain "uneasiness' with regard to marriage because of a feeling of sinfulness associated with the human mode of reproduction. It took centuries to erode, better, to transform the anxiety of the early writers toward sexuality into a profounder understanding of its sanctifying integrity in the context of Christian wholeness.

The author then proceeds to show how, in the total Christian vision, marriage is a gift of God whereby a salvation is to be worked out in pairs—husband and wife are called to a way of life which, because it is demanding in its nature and grace-filled in its sacramentality, is destined to become the road to their sanctification. Thus Fr. Kerns sees his study as an attempt to answer two questions: "Does marriage demand a really basic change in a person's life with God? What connection is there between his spiritual growth and that of his partner in marriage?"

Chapter Five, "The Instinct of the Faithful," is a curious chapter and invites several readings. Its thesis seems to be that, despite the general sentiment on the part of bishops and theologians of an earlier age that sexual pleasure is wrong or at least morally dark, a simpler, healthier, more commonsense attitude prevented the ordinary faithful from following the lead of the "professionals": in the early middle ages, "The whole discussion on the origin of the sex instinct took place among a relatively secluded group of professionals using Latin in an age that could not read." (p. 66.) As for married

2nd large printing!



THE CHURCH'S WORSHIP

Considerations on the Liturgical Constitution of the Second Vatican Council

by J. D. CRICHTON

Immediately acclaimed, this book by the distinguished editor of the English magazine *Liturgy* is being widely read by members of the clergy who are interested in a timely, authoritative, theological explanation of the changes in the liturgy.

"Uniquely valuable . . . luminous . . . it probes beneath the letter, uncovering the reasons historical and pastoral for the indicated reforms. Further, it suggests explicit additional reforms and specifies, with humility but no lack of charity, ways and means of carrying the Constitution's principles to fuller conclusions."—C. J. McNaspy, S.J., *America*.

$5.00 at your bookstore

SHEED & WARD

New York, N. Y. 10003

couples, "They lived by their general Catholic instinct and rarely felt the need of anything else. Without any special thought on the matter, they married and then made use of their marriage rights." (p. 65.) The curious fact, which I point out without trying to evaluate, is that the contribution to an authentic theology of marriage comes, not from the generality of bishops and theologians, but from the unlettered masses.

Some readers may feel that Fr. Kerns could have tightened up his work a bit: there is a certain looseness in the text brought about by abrupt changes, by announcing an idea then suddenly dropping, it, by repeating data unnecessarily. Nevertheless, he has done a creditable job and, by piecing together all those texts from the old shoe box, has constructed an arresting panorama.

By the way, somebody should tell Sheed and Ward never to publish a book like this without some kind of index. ALBERT B. HAKIM

Council Close-up

OBSERVER IN ROME. By Robert McAfee Brown (Doubleday & Company, Inc., Garden City, New York), pp. 271. $4.95.

This is a delightful, chatty, informal report on the second session of the Vatican Council by the official observer for the World Alliance of Reformed and Presbyterian Churches. A professor of religion at Stanford University, Dr. Robert McAfee Brown gives a first hand account of his ten dramatic weeks in Rome attending the Council. While the book reflects the scholarship of a distinguished Protestant theologian, it is replete with anecdotes and touches of wit and humor, which make it a joy to read.

Dr. Brown is an experienced journalist and for more than a year has been writing a monthly feature for *The Commonweal,* which has proven to be one the most interesting items in this ably edited national weekly. Along with Gustave Weigel, Dr. Brown authored the pioneering ecumenical work, *An American Dialogue,* which set forth the basic rules for effective communication between spokesmen of the two major faiths.

The author made it a practice each evening of writing notes on the session attended that day, and this book is largely a collection of those notes. It is fortunate that the author attended not only the formal sessions of the Council but was evidently a frequent visitor at the Bar-Jonah, where he mingled in terms of friendly intimacy with the *periti* and not a few of the bishops. He brings these meetings vividly to life, and some of the most interesting parts of the book are concerned with the informal conversations which he had at the refreshment counter.

The author tells how deeply he was impressed with the calibre of the *carisimi periti,* some of whose works he had previously read. He singles out for special praise, Yves Congar, Jerome Hamer, Godfrey Diekmann, Bernard Häring, Hans Küng, George Tavard, Gustave Weigel, John Courtney Murray, Karl Rahner and Jean Danielou. Dr. Brown not only listened to the discussions at the Bar-Jonah but gladly participated in them. He thus provided significant "feed-back" to the theological experts and the bishops, alerting them to Protestant reaction on various items under discussion.

He did this in cheerful conformity to the request of Cardinal Bea to the non-Catholic observers. "We ask you to grant us complete confidence and consequently to tell us frankly. . .everything you dislike, to share with us your

positive criticisms, your suggestions, your desires." This point too was stressed by Pope Paul VI when he said: "We must welcome the criticisms which surround us with humility, with reflection, with recognition."

Of the three books written on the second session of the Council—the other two by Xavier Rynne and Michael Serafian—*Observer in Rome* is far and away the most interesting and delightful. The author is friendly, thoroughly devoted to the great ideal of Christian unity and at the same time he does not fail to express divergence of viewpoint where he thinks the same is called for.

We recommend this book to all who were unable to attend the second session of the Council but who would like to secure a close-up of the important happenings within the Council and the scarcely less significant incidents and conversations which occurred outside the Council. In short, it is a superb piece of skillful reporting and deserves the widest possible reading audience of both Catholics and non-Catholics.

JOHN A. O'BRIEN

Against "Instinct Training"

A PHILOSOPHY OF EDUCATION. By Herbert Johnston, Ph.D. (McGraw-Hill, New York). $6.50.

As a text for colleges and universities whose function is or should be to develop the entire man in his quest for wisdom and life, temporal and eternal, this volume is one of the most valuable contributions to the Philosophy of Education. Anyone looking for a history of the philosophy of education will not find it in this book, but for those of us in education who are convinced of the relevance of eternity and of the moral order to the educational process, Doctor Johnston's work will prove a gem. Doctrine rather than history comprises

NEW COMFORT for YOU
CONFESSIONAL CHAIRS
A century of fine furniture making brings you this superbly upholstered confessional chair, the confession-Ease



FABRIC COVERED
$99.50

Overall height 35" — back height 19". Hand-rubbed finish • Upholstered foam-rubber arm pads • Kiln-dried hardwood frame • 18½" between arms — seat 20" deep • seat cushion top 18½" from floor • Swivels completely within 30" space • Stationary base, dome slides on legs. Also available in:
Elastic Naugahyde Vinyl.....$105.00
Top Grain Leather.....$145.00
Specify color desired
F.O.B. Chicago, Ill.

Chicago SEATING CO.
801 Burlington Ave. Downers Grove, Ill.

Custom Made Cassocks
Prelates Robes Suits Topcoats



also A Complete Line of
Ready-Made Cassocks, Suits, Topcoats, Rain Coats, Hats, Shoes and a Complete Line of Furnishings

To Serve You Is Our Privilege
DUFFY & QUINN, INC.
13 East 51st Street N.Y., N. Y. 10022 212-MU8-2855
1333 W. Olympic Blvd. Los Angeles, Calif. 90015 213-381-6125

BENWAY KNEELING CUSHIONS
Last Longer Because of
BETTER DESIGN
BETTER MATERIALS
BETTER WORKMANSHIP
BEN J. SMITH Mfg. & Supply Co.
10234 Bach Blvd. St. Louis 32, Mo.



The Famous
ECONOMY UNIVERSAL
CANDLE BURNER
This Burner is unequalled in . . .
APPEARANCE
PERFORMANCE
ECONOMY
CLEANLINESS
Sold by Church Goods Dealers, Candle Manufacturers

MONEY FOR YOUR TREASURY
OVER 2,000,000
SUNFLOWER DISHCLOTHS
Were sold in 1963 by members of many organizations. They enable you to earn money for your treasury and make friends for your organization.
Sample FREE to official
SANGAMON MILLS, INC.
Established 1918 Cohoes, N. Y. 12047

HPR REVIEWERS

Nicholas A. Schneider, *assigned to Holy Cross Parish in St. Louis, contributes reviews to HPR on the liturgy, the lay apostolate, and parish life.*

Joseph M. Occhio, S.D.B., *is professor of philosophy at Don Bosco college. He is active in retreat and mission work and has written for professional and popular magazines.*

Albert B. Hakim, Ph.D., *is Dean of the College of Arts and Sciences at Seton Hall University, South Orange, New Jersey.*

John A. O'Brien, Ph.D., *well-known research professor of theology at Notre Dame University, is represented by some fifteen books, and many articles in the secular and religious press.*

Edmund J. Murray, C.S.C., Ph.D., *is assistant professor of history at the University of Notre Dame and a chaplain (Lt. Col.) in the U.S. Army Reserves.*

the main theses of this superb volume which goes deep into the nature of man and his educational aims and progress. There is an excellent treatment of the intellectual as well as moral virtues without which education means nothing but instinct training. Hence the value of his chapter on the Aims and Agencies of Education with a discussion of the Church, the State and the Home as the main educational agencies, each with their own specific tasks.

All good Christian parents want their children to know the answers not only at the end of each academic year, no matter what school or college stage, but also the answers to the eternal questions, the why and the wherefore of our being on earth and of our being subjected to educational processes. Education for citizenship, both in this world and in the next, granting the Christian conception of man, is something that has been too long neglected in the progressive systems in the past several generations. Doctor Johnston poses some vital questions along these lines—with the right answers. There is a very enlightening chapter also on the distinctions between Liberal and Vocational Education and the need for both in our modern world.

For all teachers there is an especially appealing chapter devoted to the responsibilities and rights of teachers as well as the often overlooked importance of teaching as a calling, a dedication, a vocation. For the Catholic educator there is an excellent chapter dealing with the unique functions of the Church-Related School. Here, while asserting, and we believe rightly so, that the existence of Catholic schools is based upon an intellectual direction rather than a moral direction in the final analysis, the author shows the logic as well as the urgency of the student or schol-

Advertisers' Index

Altec Lansing Corporation..... 116
Autom Company, The..... 176

Catholic Building and Maintenance..... 115
Catholic Library Service.....Cover 2, 97
Catholic Universities, S.V.D..... 173
Char-Lite Mfg. Co..... 110
Chicago Seating Co..... 181
Conn Organ..... 109
Creviston & Son Jewelry Mfg. Co., Inc..... 176

Donald, The J. R., Co..... 107
Duffy & Quinn, Inc..... 181

Fiske, J. W., Iron Works..... 173
Friedrichs, Geo. A..... 182

Gantner, The H. R., Co..... 176
Guided Giving, Inc..... .....Cover 3

Hansen, D. B., & Sons.....98–101, 176
Helicon Press.... 175
Herder, B., Book Company.....176, 177

Koley Plating Co..... 176

Lohmann, The E. M., Company..... 176

Minnesota Mining & Manufacturing.....104–105
Monroe Company... 183
Muench-Kreuzer Candle Co., Inc..... 111

Norton Door Closer Co..... 167

O'Brien, Thomas E., Associates, Inc..... 165

Postal Church Service, Inc..... 183

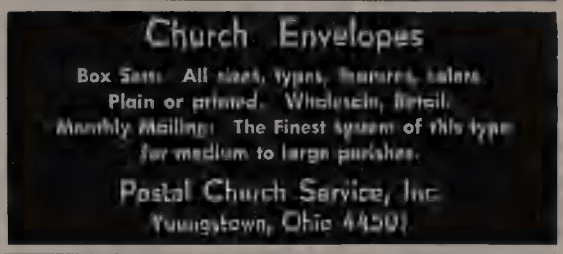
Rambusch Decorating Company.....112, 176

Sangamon Mills, Inc..... 182
Schmitt, Conrad, Studios, Inc..... ... 103
Sheed & Ward.....178, 179
Smith, Ben J., Mfg. & Supply Co..... 181
Summit Studios..... 176

Tiffin Mfg. Co..... 169
Tonini, F., & Son..... 176
Toomey, R. J., Co..... 114

Wagner, Joseph F., Inc..... 148
Will & Baumer Candle Co., Inc.....Cover 4





ar's search for the ultimate cause of reality without which the acquisition of knowledge amounts to mere training in Positivism.

A number of practical and timely questions are asked, and answered also, by Dr. Johnston throughout the volume. Which are the more democratic, public or private schools? Is the aim of education to make a person think correctly or act correctly? Is the honor system the answer to the perennial problem of cheating? What may we consider to be the end product of Catholic education? These are but some examples.

Dr. Johnston has had a long career in academic life, with higher degrees from the University of Toronto, the Pontifical Institute of Studies in Canada, St. Michael's in Toronto.

This is a book that all educators at every level should read thoroughly because in it the author gives an adequate answer to the Deweyism and Pragmatism that have sold so many thousands of students—and teachers also—down the river of skepticism and agnosticism.

EDMUND J. MURRAY, C.S.C., PH.D.

Stones from a Mosaic

Yesterday, in the steps of unnumbered pilgrims over the centuries, we threaded the labyrinthine ways of the Catacombs of St. Calixtus hard by the Via Appia Antica outside the walls of Rome. In the silence of those cool, deep and storied galleries of the Church Underground, we passed hundreds of *loculi* scooped from the walls to hold the bodies of those martyred for the Faith when the Church was young.

In the time machine of the mind we were instantly transported back beyond the days of the vandal Lombards and Goths, back still beyond Constantine the Great. It is easy there in the Catacombs to conjure up the dim light of tiny oil lamps and to see therein the shadowy movements of the *fossores* as they lay away *in pace* the precious remains of Cecilia and of those who, like her, trampled the world underfoot.

As we rubbed against a wall we bent to gather a few grains of the ancient, common, and colorless sacred soil. Those grains symbolize something that cannot be defined. They contain the hint of an awareness that one must stoop to conquer; that the lowly do somehow prevail.

Without intending to seek out the dramatic contrast that the experience proved in fact to be, we went directly from the Catacombs to the very-much-above-ground ruins of the Baths of Caracalla. Its towering sunbaked walls, with many of the immense arches still intact, stand out proudly against the blue of the Roman sky—majestic, massive, overpowering. It was within these very walls that the neo-pagan Shelley wrote *Prometheus Unbound.*

Again the time machine whirred and we saw once more the people of a long-past era: by the thousands the eager citizens of Imperial Rome throng into this pleasure-dome—the very essence of luxury and power. It was a combined pool—bath—gymnasium—temple—library—stadium—a colossus of inventive genius. Its construction coincided exactly wth the most intense persecution of the Christians. The Baths were everything the Catacombs were not. They shimmered in their matchless beauty. Bright were they with colored marble and precious metal. Iridescent fountains scattered the sun about the circling gardens, and vari-hued mosaics and capitals showed forth the adored divinities of a corrupt society.

From a disintegrating mosaic on the ground we lifted two tiny stones, one white and one aquamarine. The delicate chiseling of the artist still stands forth.



Today the grains of soil from the Catacombs and the two tiles from the *Terme di Caracalla* rest side-by-side on our mantelpiece. When visitors come to chat and the talk drifts idly toward the limitless power and proud achievements of modern technology, one somehow finds his gaze wandering over to the mantelpiece. There, in all their innocence, are a pinch of earth and two stones.

AIDAN M. CARR, O.F.M.Conv.
Editor

A NEW LIGHT in Fund Raising

Guided Giving brings *new* and refreshing *direction* to your campaign thru:

Individualized programming by the owners • Experience since 1949 • Planning to suit your needs and budget — no "package" plan • Experienced campaign staff. Realistic, low fees • Guaranteed public relations, supervision and follow-up • Analysis and written plan at no obligation.

Some recent Guided Giving campaign programs: $367,000 raised — 1200 families — new church • Debt reduction — 1600 prospects — $317,000 raised • Increased income — 450 families — $600 to $1,200 per week • 800 Families — new church — $231,000 raised • **Present and planned goals of Guided Giving campaigns total $3,000,000 more . . .**

Visiting the Fair? — Come visit us at Bronxville to discuss your needs — *Can't make it?* Write or call and we will come and tell you about the Fair while we analyze your potential!

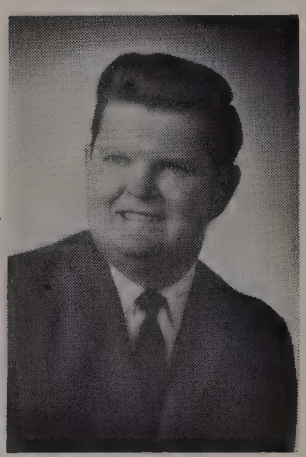


James J. McCarthy
President

Guided Giving, inc.

44 Pondfield Road
Bronxville, New York
(914) 779-7788

731 Artvue Drive
Pittsburgh, Pa.
(412) 276-6526



Matthew F. Mahon
Executive Vice President

NOW...

for "the Mass facing the people"

A New Combination of Candle and Holder by . . .

WILL & BAUMER



A beautifully proportioned Mass candle unit. The dimensionally proper 9″ candle which permits full visibility of and by the celebrant is in keeping with the new liturgy. And to suit every preference, there is a wide selection of diameters, 1½″, 1¾″, 2″, 2¼″, 2½″. Available in two grades: Purissima 100% pure beeswax and Altar 51% pure beeswax.



Holder functionally designed in polished brass . . . unobtrusive in appearance.

Completing the unit in a manner conforming to taste, spirit, and law, is the new TableAltar Candlestick. Low and functional in design, this holder features the all-purpose socket to accommodate any Mass candle, large or small. Eliminates need for extra sockets, allows complete consumption of candle.

Holders priced at $13.00 the pair. Case of 12 pieces 9″ Purissima candles, 1½″ diameter, complete with two TableAltar Candlesticks . . . $27.88. Other diameters and grades priced accordingly. Order today.

See your Will & Baumer representative or Church Goods Dealer

WILL & BAUMER CANDLE CO., INC.

SYRACUSE, NEW YORK EST. 1855
BOSTON NEW YORK CHICAGO
LOS ANGELES MONTREAL

PURVEYORS TO THE VATICAN
BY APPOINTMENT

MARYGROVE COLLEGE LIBRARY
DETROIT, MICHIGAN
PLEASE DO NOT REMOVE

the Homiletic and Pastoral Review

DECEMBER, 1964

PENANCE, SACRAMENT OF CONVERSION | *Roderick Hindery, O.S.B.*

WHY NOT A DAILY SERMON? | *Frank R. Haig, S.J.*

FAST AND ABSTINENCE: A FRESH START? | *Robert F. McNamara*

SPOTLIGHT ON LITURGY | *James D. Shaughnessy*

Portable altar (illustrated below) and portable throne (lower left) are dignified with Deluxe Marble Pattern Marlite with canopies of Swan White Marlite. Archdiocese, in Covington, Kentucky.



Marlite plastic-finished paneling ...practical idea for beautiful interior surfaces that stay like new for years



This unusual altar is portable—easily dismantled and transported. And it gets its distinctive look from Marlite plastic-finished paneling. Examples like this demonstrate Marlite's versatility in providing luxurious walls, ceilings and furnishings that assure major maintenance savings over the years.

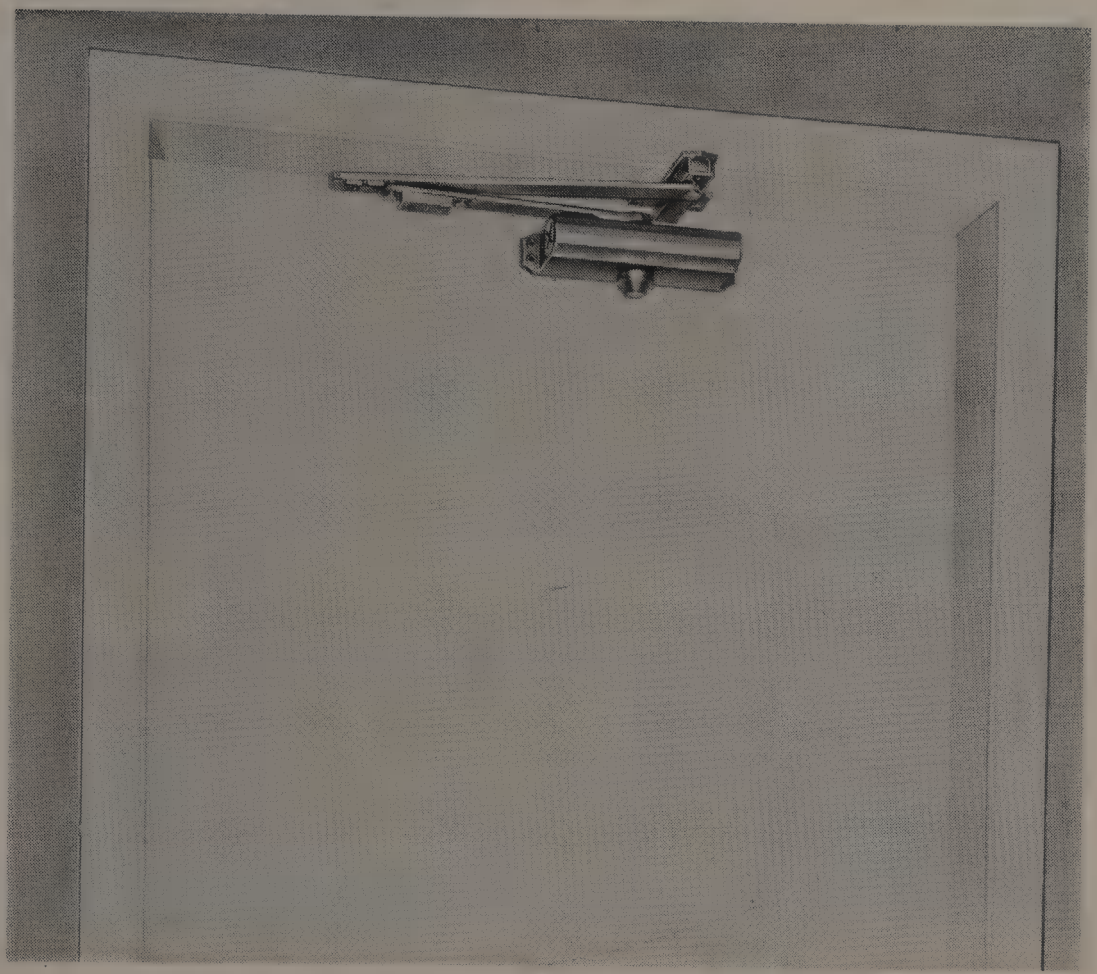
Your own maintenance men can install Marlite. And once in place, this wash-and-wear paneling resists heat, moisture, stains, dents—wipes clean with a damp cloth. You can choose from a wide variety of marble and decorator patterns, authentic Trendwood® reproductions and tasteful colors. See your building materials dealer, consult your architect, or write Marlite Division of Masonite Corporation, Dept. 1277, Dover, Ohio.

Marlite®

plastic-finished paneling

ANOTHER QUALITY PRODUCT OF MASONITE® RESEARCH 6411

CLEAN, UNCLUTTERED DOOR CONTROL INSTALLATIONS



NEW NORTON UNI-TROL UNITIZED DOOR CONTROL

PERFORMS ALL FIVE DOOR-CONTROL FUNCTIONS

(1) CUSHIONS THE OPENING OF THE DOOR (2) STOPS THE DOOR (3) HOLDS THE DOOR OPEN (4) CLOSES THE DOOR (5) REGULATES DOOR CLOSING AND LATCH SPEEDS

MORE ATTRACTIVE DOOR APPEARANCE
You eliminate the cluttered look on your doors. There's only one product to install for complete door control. You can choose from two basic styles and 6 versatile models all compatible with modern architectural design. Norton Uni-Trol unitized door control is another Norton contribution to the esthetic revolution in builders hardware.

COMPLETE COORDINATED CONTROL
For the first time you can specify a complete control for the door, engineered as a single unit. There's no need for you to coordinate several products. The new Norton Uni-Trol unitized door control combines all these functions into a single coordinated hardware product that is engineered for the maximum efficiency of each door control function.

SIMPLIFIED SPECIFICATIONS
You save time in working out hardware specifications and schedules. You only have to select, specify and install one product to obtain complete door control.

ASK YOUR NORTON REPRESENTATIVE TO SHOW YOU A SAMPLE OF NORTON UNITIZED DOOR CONTROL, OR WRITE FOR MANUAL U.

1085

NORTON® UNITIZED DOOR CONTROL

372 Meyer Road, Bensenville, Illinois

THE HOMILETIC AND PASTORAL REVIEW (Monthly), LXV, No. 3 (December, 1964). Copyright 1964 by Joseph F. Wagner, Inc., 53 Park Place, New York. Second-Class mail privileges authorized at New York, N. Y., with additional entry at Easton, Pa. Subscriptions to the U. S. $7.00 per annum. $7.25 Canada.

A



A The simplicity of the lines of Hansen's design Roman Style Cassock is highly recommended.

B The Semi-Jesuit Style Cassock has a convenient buttonless front, Roman form fitting back.

C A Clerical Cloak is more distinctive than an overcoat when worn over a cassock. Tailored in either Gabardine or Kersey with velvet collar or collar of same material. Made with or without armslits.

B



C



America's Finest CASSOCKS

CUSTOM HAND-TAILORED BY *The House of* HANSEN

10-62

Assured Quality and Distinctiveness Without Extravagance

There is no question that a garment hand-tailored to your individual measurements is more comfortable and better fitting. Let your next Cassock be a HANSEN Cassock.

No. A969 All-Wool Basketweave Cloth. Lightweight. For year round wear.

No. A990 All-Wool Worsted Cloth. Medium weight. Wrinkle resistant.

No. A955 Tropical all wool lightweight material. Ideal for warm weather.

No. A911 All-Wool Imported Serge Cloth from France. Lightweight.

No. A558 All-Wool French Surah cloth. Lightweight. Wrinkle resistant.

No. A758 All-Wool Imported Gabardine from Switzerland. Lightweight.

No. A951 Pure Silk Cloth. Lightweight. Ideal for summer and travel.

No. A987 All-Wool Imported Panama Cloth from Belgium. Lightweight.

No. A946 Imported Silk-Warp Henrietta Cloth from Switzerland. The finest.

WRITE FOR SAMPLES OF MATERIALS AND EASY SELF-MEASUREMENT BLANK — PRICES START AT $79.50

D The Ferraiolone worn in the Pulpit and at commencement exercises, banquets and receptions. Purple for Bishops and Right Reverend Monsignori, black Very Reverend Monsignori and Clergy.

E The Roman Cloak is tailored of purple material. Piping of gold metal cord for Bishops, red metal cord for Domestic Prelates.

F The House Cassock has Cape attached and additional half sleeves. Trimmed with red or purple piping and buttons according to rank of Prelate.

G The Choir Cassock, worn by Bishops and Monsignori. Illustrated with Mozetta and Rochet worn by a Bishop.

H The Cappa Magna, worn by a Bishop, is illustrated with fur Cape and lace Rochet. Fur Cape available in Ermine or Coney.

D



E



F



G



H



The House of HANSEN

23 NO. FRANKLIN ST., CHICAGO 6, ILL.



D. B. HANSEN & SONS

Telephone FRanklin 2-8750

Altar Boys COMPLETE OUTFITS

AMERICAN MADE IN OUR OWN CHICAGO STUDIO

ATERIAL — HANSEN'S Cassocks e made of extra strong serviceable, o-ply fabrics, vat-dyed (guaranteed st color)—tailored EXTRA FULL.

DESIGN AND FIT—HANSEN'S Cassocks are expertly tailored. The form-fit Roman back drapes nicely and the fitted sleeves hang gracefully and naturally.

INSPECTION—Every cassock is carefully inspected before the HANSEN label is sewn in, carrying with it our positive money-back guarantee.

THREE Distinctive Styles: No. B12 Zipper Front—B10 Button Front—B11 Buttonless Belt-on.



. B12 ZIP-ON Roman Back has im-oved quick action locking zipper nt.



No. B10 BUTTON FRONT Roman Back, patented ivory-hard removable buttons that will not pull off.



No. B11 BUTTONLESS BELT-ON has hook-and-eye collar and belt front.

P-9-62

Write for our mplete Catalogue



A

B

C



D



E

PRICES FOR ALTAR BOY CASSOCKS

5% Discount on 12 to 23 Cassocks — 10% on 24 or more

Choice of black, red, white, purple or green Cassocks

Age Cassock	Cassock Down Back Measurement	Poplin Button-on No. B10, Ea.	Poplin Belt-on No. B11, Ea.	Poplin Zipper No. B12, Ea.	Correct Length of Surplice
8 Yrs.	40 in.	$7.75	$7.75	$8.75	18 in.
9 Yrs.	42 in.	8.25	8.25	9.25	20 in.
10 Yrs.	44 in.	8.75	8.75	9.75	20 in.
11 Yrs.	46 in.	9.00	9.00	10.00	20 in.
12 Yrs.	48 in.	9.50	9.50	10.50	22 in.
13 Yrs.	50 in.	10.50	10.50	11.50	22 in.
14 Yrs.	52 in.	10.75	10.75	11.75	22 in.
15 Yrs.	54 in.	11.25	11.25	12.25	24 in.
16 Yrs.	56 in.	11.75	11.75	12.75	24 in.
17 Yrs.	58 in.	12.25	12.25	13.25	24 in.
18 Yrs.	60 in.	13.00	13.00	14.00	26 in.
19 Yrs.	62 in.	13.75	13.75	14.75	26 in.

For Cassocks larger than standard sizes shown above please write for price

Please specify STYLE ▪ COLOR ▪ SIZE when ordering

ALTAR BOY ACCESSORIES

A **No. B152 Sashes**—Poplin, yellow fringe, each.....$1.50
No. B142 Capes—Poplin, yellow fringe, each.....$1.60
No. B66 Ties—Buster Brown (Windsor) Black, white, red, gold. Per doz. $4.50
No. B63 Acolyte Collars—Nowiltex. Size 11 to 15—in ½ sizes only, Each 60¢, per dozen $7.00
Skull Caps—Poplin, self lined. Specify color. Each.....$ .80

B **No. B60. Altar Boy Surplice.** Light weight cotton material. Sanforized. Made extra full. Length 18 to 24 inch. Each.....$3.25
No. B61. *(not illustrated)* Same as No. B60 but with lace. Made extra full. Length 18 to 24 inch. Each.....$4.25

C **No. B71. Altar Boy Surplice.** Fine wearing Marquisette with lace. Made extra full. Length 18 to 24 inch. Each.....$4.50
No. B70. *(not illustrated)* Same as No. B71 but without lace. Length 18 to 24 inch. Each.....$3.50

D **No. B100. Altar Boy Surplice.** Embroidered lace floral design. Extra full. Sizes 18 inch to 24 inch.....$9.85

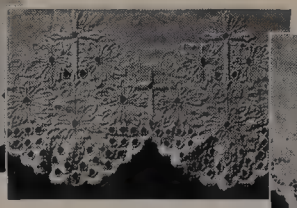
E **No. B62. Rubrical Altar Boy Surplice.** Sanforized. Rubrical banding in all church colors, made extra full. Specify color banding desired when ordering. Length 18 to 24 inch. Each.....$5.75

Size 24 in. 50¢ additional, except No. B100 $1.00 additional.

The House of HANSEN
3 NO. FRANKLIN ST., CHICAGO 6, ILL.
D. B. HANSEN & SONS
Telephone FRanklin 2-8750

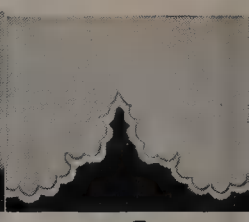
Imported Pure Irish Lin


A


B


C

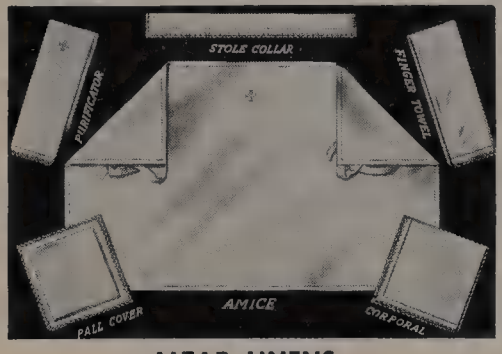

D


E

Linen Altar Cloths

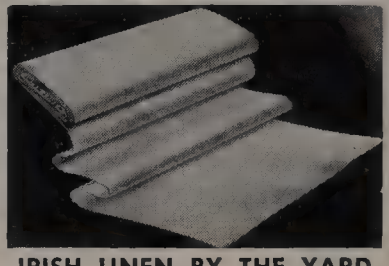
When ordering linen *Altar Cloths,* specify *finished length,* including *side drops,* and *finished width includ front drop. Made to order only and are not returnable.* Two inch hem on sides and one inch hem on b Maximum width 32 inches including front drop.

(A) **No. F7 Altar Cloth.** Medium weight linen, silk embroidered eyelet cross design, per yard.....$4
(B) **No. F15 Altar Cloth.** Medium weight linen, silk embroidered cross design, per yard 4
(C) **No. F9 Altar Cloth.** Medium weight linen, silk embroidered cross design, per yard 6
(D) **No. F8 Altar Cloth.** Medium weight linen, silk embroidered IHS design, per yard 4
(E) **No. F20 Altar Cloth.** Medium weight linen, silk embroidered Scallops, per yard 3



ALTAR LINENS

	F1 Plain Hem		F2 Hemstiched	
	Each	Per Dz.	Each	Per Dz.
Amice	$2.00	$23.00	$2.10	$24.00
Corporal	.80	8.60	.90	9.60
Purificator	.90	9.00	1.00	10.00
Pall	.75	7.50	85	8.50
Finger Towel	60	6.50	70	7.50
Stole Collar	.40	4.00	.50	5.00



IRISH LINEN BY THE YARD

36 inches wide

No. F0* Light weight, yd.....$1.32
No. F8** Medium weight, yd... 1.56
No. F4** Heavy weight, yd.... 1.72
No. F2* Handkerchief wt., yd. 1.73
* For light weight Albs Surplices
** For Altar Cloths, Altar Linens, Albs and Surplices.



CINCTURES

No. F0½—White, cotton, croc ed tassel. Each .....$
No. F2½—White, linen, croch tassel. Each .....$
No. F3—Rayon silk, all church ors, crocheted tassel. Each...$


F

G

(F) No. F502 Alb. Light weight linen, cross design embroidered banding. Guaranteed fast colors — Red, Green, Black, Purple and Yellow. Please state color desired. $20.25

(G) No. F601 Alb. Light weight linen top. Fine quality lace, embroidered with IHS design $21.75
No. F601 Surplice to match Alb. $24.50


H I

(H) No. F780 Alb. Imported Swiss lace, IHS design. 3½" insertion lace and 4½" bottom lace, as illus. $20.50
No. F781 Alb. 3½" insertion lace only $18.75
No. F782 Alb. 4½" bottom lace only $18.00
(I) No. F200 Alb. Imported Swiss lace skirt, Chalice design. Lace in 20" length and 34" length.
Alb. with 20" lace $29.75
Alb. with 34" lace $43.75

Catalogue sent on request, containing a full line of Church goods and religious articles.


J


K

(J) No. F875 Surplice. Embroide non-wrinkling sheer nylon. Ideal traveling purposes $15
No. F825 Surplice. Plain non-wri ling sheer nylon $9
(K) No. F505 Alb. with 4" insert lace and 4¾" bottom lace..$19
No. F504 Alb. with 4" insertion lace only $16
No. F503 Alb. with 4¾" bottom lace only $16

The House of HANSEN
23 NO. FRANKLIN ST., CHICAGO 6, ILL.
D. B. HANSEN & SONS
Telephone FRanklin 2-875

Needlecraft Vestments

the House of Hansen. A combination of skilled handwork with materials of usual beauty explain why Hansen's Needlecraft Vestments are recognized as Standard of Excellence, and vie in artistic achievement and price with importa-ns. ***Inquiries regarding your vestment requirements are invited.***



C

(A) No. Y6655. Brocaded Damask Angel Wing design material. Furnished in all Church colors. Woven cross design banding. Embroidered IHS of AXPO emblem to match.

	Unlined	Lined
Roman Chasuble	$46.75	$52.75
Roman Cope	60.50	69.75
Roman Dalmatics	89.75	101.75
Benediction Veil	22.00	28.25
Preaching Stole	LINED ONLY	10.25
Gothic Chasuble	60.50	68.25
Gothic Cope	65.50	72.75
Gothic Dalmatics	104.00	116.75

(B) No. Y6305. Brocaded Celanese, Crucifixion design material, woven Cross design Banding. Furnished in all Church colors IHS or AXPO Emblem to match.

	Unlined	Lined
Roman Chasuble	$47.50	$53.00
Roman Cope	65.00	76.75
Roman Dalmatics	99.75	114.50
Benediction Veil	25.50	31.00
Preaching Stole	LINED ONLY	11.00
Gothic Chasuble	64.00	73.50
Gothic Cope	69.00	78.75
Gothic Dalmatics	116.00	129.75



A



B

C) No. Y6340. Large Cross design Damask material, in all Church colors. Woven Chalice design banding. IHS or AXPO emblem.

	Unlined	Lined		Unlined	Lined
Roman Chasuble	$49.75	$54.50	Gothic Chasuble	$64.75	$75.25
Roman Cope	65.25	76.25	Gothic Cope	68.50	78.75
Roman Dalmatics	111.00	124.00	Gothic Dalmatics	123.00	134.75
Benediction Veil	27.00	32.25	Preaching Stole	LINED ONLY	12.25

READY MADE PRIEST CASSOCKS IN STOCK

Roman or Semi-Jesuit Style Cassocks—for the Clergy and Seminarian.

CHOICE OF TWO MATERIALS

PANAMA-VISCO-ACETATE MATERIAL

ase resistant, lightweight, durable, has the appear-e of fine woolens. Guaranteed fast dye. Unlined.
an or Semi-Jesuit Style Cassock..... **$25.00**
Sash for Semi-Jesuit Cassock is additional.

65% DACRON—35% WOOL MATERIAL

Lightweight, wrinkle resistant, stain repellent.
Body half lined—Sleeves completely lined—Full pockets.
Bottom trimmed with brushbraid Fast dye.
Roman or Semi-Jesuit Style Cassock..... **$39.75**

No. 4B/16 Snap-on Sash. Each **$4.50** or No. 4B/17 Tie-on Sash. **$3.25**



Semi-Jesuit Style

16 SIZES LISTED IN SEMI-JESUIT OR ROMAN STYLE

When ordering please specify *style* and *number* desired.

No.	Back Meas.	Chest Meas.	Collar Size	Sleeve Length
B5638	56 in.	38 in.	15 in.	32 in.
B5640	56 in.	40 in.	15½ in.	32 in.
B5642	56 in.	42 in.	16 in.	32 in.
B5644	56 in.	44 in.	16½ in.	32 in.
B5838	58 in.	38 in.	15 in.	32½ in.
B5840	58 in.	40 in.	15½ in.	32½ in.
B5842	58 in.	42 in.	16 in.	32½ in.
B5844	58 in.	44 in.	16½ in.	32½ in.
B5846	58 in.	46 in.	17½ in.	32½ in.
B6038	60 in.	38 in.	15 in.	33½ in.
B6040	60 in.	40 in.	15½ in.	33½ in.
B6042	60 in.	42 in.	16 in.	33½ in.
B6044	60 in.	44 in.	16½ in.	33½ in.
B6046	60 in.	46 in.	17 in.	33½ in.
B6240	62 in.	40 in.	16 in.	34 in.
B6242	62 in.	42 in.	16½ in.	34 in.

STYLING: Roman Button Front with hand sewn black buttons and coat button holes.

COLLAR HEIGHT: For both Semi-Jesuit or Roman Style, 1¼" with a 1" opening.

CUFFS: Standard size on sleeves.

HEM: Two inches at bottom.



Roman Style

The House of HANSEN
NO FRANKLIN ST. CHICAGO 6, ILL
D. B. HANSEN & SONS
Telephone FRanklin 2-8750

Communications from Our Readers

Formula of Absolution: Translation Imperfect?

Editor:

Finally we received permission to use the vernacular in the sacraments—thanks to the Ecumenical Council and to our bishops. For the sacrament of penance, however, the translation is not satisfactory. Two points in particular irk me for four hours every Saturday.

"Finally," introducing the absolution from sins, is not logical. One just does not say "finally" after only one point. And when one omits the absolution from censures (for instance, in the confession of a child), not even one point precedes. True, "finally" can translate *deinde*, but only in a series. *Deinde* normally indicates a succession, "thereafter, then." "Now" can have that meaning, and would be correct and logical for every type of confession heard.

The second point: in the *Passio* prayer the combination "be cause" is awkward and too easily heard together as "because." Obviously the translator wished to express the *ex opere operato* efficacy according to the common opinion. In that case, "cause the remission" etc. would require fewer words and would flow smoothly. At least "be a cause . . ." would be smoother, and correct, since there are other causes.

In the translation of liturgical prayers, especially if they are to be repeated in short succession, the translation should be euphonic as well as accurate. Let us not confirm the opponents of the vernacular in their objection that it will be impossible to produce a good translation of the liturgical prayers.

Dominic J. Unger, O.F.M.
Washington, D.C.

Social Security: Are You Up-to-Date?

Editor:

Under amendments to the social security law, signed by President Johnson on October 13, clergymen will have until April 15, 1965, to elect to be covered by social security if they have not already done so.

The previous deadline for the election of social security coverage by persons in the ministry (or in practice as Christian Science practitioners) for two or more years after 1954, had expired on April 15, 1962. After that date, social security coverage was open only to those just starting to perform ministerial services.

To obtain social security protection for himself and for his family, a clergyman needs to take the following steps:

(1) Obtain a social security account number card from the nearest social security office—if he does not already have one;

(2) Fill out Form 2031, obtainable from his District Director of Internal Revenue. (This form is entitled—"Waiver Certificate to Elect Social Security



Exterior facade mosaic of St. Mary's Church, New York, N. Y.
Rev. Paul Dano, pastor Brother Cajetan J. B. Baumann, O.F.M.,
architect; Felix Senger, artist



Annunciation window, of slab glass at St. Raphael's Church
Louisville, Kentucky, The Reverend Leo J. Sheeran, pastor
Thomas J. Nolan & Sons, architects; Helen Carew Hickman, artist

CONRAD SCHMITT STUDIOS INC.

BERNARD O. GRUENKE

1333 SOUTH 43RD. STREET · MILWAUKEE, WISCONSIN 53214

FOUNDED IN 1889

GLASS • MOSAICS • DECORATING • MARBLE • FITMENTS

Coverage for Use by Ministers, Certain Religious Orders, and Christian Science Practitioners."

(3) File the Form 2031 with the District Director of Internal Revenue for the district in which he lives.

(4) Report his earnings from the ministry and pay the social security taxes on them to the District Director of Internal Revenue for the taxable years 1962, 1963, and 1964.

Clergymen who have been reporting their earnings from the ministry, but who are not certain that they have filed a valid waiver, should get in touch with the nearest Internal Revenue Service office so that any remedial action can be taken within the time limits. A receipted copy of the waiver certificate, Copy C, is evidence that a valid waiver certificate has been filed.

A clergyman is by law excluded from social security coverage unless he waives his exclusion by filing the waiver certificate. After filing this certificate, he reports his earnings from the ministry as a self-employed person—even though he may be an employee for other purposes—so that the church or religious organization which he serves will not become involved.

Once a clergyman elects coverage, he may not withdraw from the social security program. The filing of a waiver certificate obligates him to continue to pay social security taxes for each year in which he receives $400 or more in net income, any part of which comes from the exercise of his ministry.

As used in the social security law, the term "clergyman" includes duly ordained, commissioned, or licensed ministers, priests, rabbis, Christian Science practitioners, or members of religious orders who have not taken a vow of poverty.

About 140,000 clergymen have elected coverage since the 1954 amendments making social security benefits available to them. The Right Reverend Monsignor Richard O'Brien, pastor of the Annunciation Church in Buffalo, New York, qualified for social security benefits in 1961 when he was 98 years of age, but he never really retired. Until his death earlier this year, he said Mass every morning, spent several hours in his office, and was available each day for conferences with any of his parishioners who wished to talk with him.

Born of parents who came to this country from Ireland, Monsignor O'Brien, the third of six children, studied at St. Michael's College in Toronto and at the Assumption Seminary in Windsor, Ontario. He served parishes in Buffalo and in Wellesville, New York and in 1922 was made a domestic prelate by Pope Pius XI. He became pastor of Annunciation Church in 1927, and at the age of 64, when most men are thinking of retiring, undertook the construction of a new parish school and later a new convent. In June 1953, Pope Pius XII raised him to the rank of Prothonotary Apostolic.

Social Security Administration
Baltimore, Maryland

The Vanishing Pastor?

Editor:

The article on anti-clericals (HPR, September, 1964, p. 1038) might have commented on some points raised by Pope John in *Pacem in Terris*, particularly, "He who has rights has a duty to claim those rights." Does this sound apropos? It is widely quoted in civil right circles. If a pastor has rights,

isn't he expected to claim them, or should he let them atrophy or lose them by default?

If a priest's seminary training has been under authoritarian auspices, how soon after ordination should he indulge in mental gymnastics to please "The New Breed" of assistant priests and "emerging laymen" (the latter never sat in a Canon Law class)? It is safe to say that no pastor is more domineering than Canon Law expects him to be, or the diocesan assessments compel him to become. The tide leaves its high-water mark on the shore.

Where do chanceries expect money to come from, and what chancery ever presented the parochial *charge d'affaires* with a foolproof, sugar-coated system of raising funds? And what layman is easily parted from his gold in these days of I.R.S.'s I.B.M. cards?

With the advent of married deacons, Gresham's Law will set in, and you may see the day when the clergy will consist of a bishop and swarms of deacons who will distribute Holy Communion in parish churches from *ciboria* consecrated at the cathedral. The present buffer-role of priest—and I mean buffer between bishops and emerging laymen—will have disappeared: laymen will deal directly with bishops in the ultimate "Catholic Action."

PASTOR

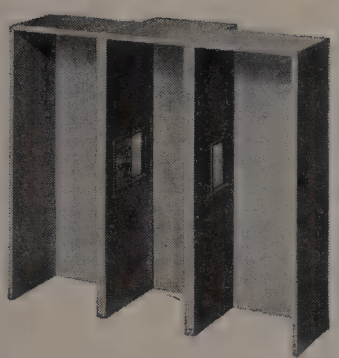
Pointers for Hospital Chaplains

EDITOR:

Being a chaplain in a non-Catholic hospital is not easy. This has been my apostolate now for six years. At first, I was not well received, but through prayer, effort and good public relations, at last, it seems, they've been won over. They've gotten to know the priest and look up to him.

DONALD ACOUSTICAL CONFESSIONALS...

Your Choice of *Permanent* or *Mobile* Acousti-Confessionals



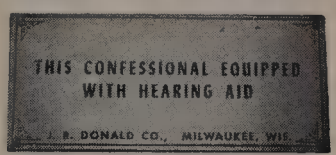


FOLDS COMPACTLY FOR STORAGE

Privacy of speech as well as comfort, beauty and dignity are obtained with the Donald Permanent Acousti - Confessional. Modern acoustic construction absorbs sound, eliminates voice reflection. Wall panels incorporate a thick blanket of sound absorbing material protected by perforated plywood facing.

This is an attractive, highly practical confessional which benefits both Priest and penitent.
Easily moved and readily stored, the Donald Mobile Acousti-Confessional is ideal for convents, hospitals and other institutions. It can also be used as an auxiliary confessional in larger churches and cathedrals.
Built with exactly the same modern acoustic features as the Donald Permanent Acousti-Confessional, the mobile confessional is often used in smaller churches as a permanent unit.

Write for literature:



DONALD CONFESSIONAL COMMUNICATION SYSTEM AIDS PRIEST AND PENITENT

It eliminates voice strain and reduces fatigue for the Priest and, at the same time, assures hard-of-hearing penitents that they will not be overheard beyond the confines of the Confessional.

Designed by a parish Priest to aid the hard-of-hearing, the Donald Confessional Communication System is easy to install in your present Confessional or in your new one. This is a helpful service you should have for your penitents.

J. R. DONALD CO.
Department H
620 N. 108th Place • Milwaukee Wis. • 53226

We have a thousand beds, half of which are usually occupied by Catholics. There are six buildings and three priests. We bring Holy Communion each morning and visit the patients between 3 and 7 p.m.

Not every priest is suited for a hospital chaplaincy. I've seen them come and go. It is no place for a scrupulous priest, nor for one who is not interested first in the patients rather than in the workers, nurses, etc., in the hospital. In hospital work the priest is a central point of interest. The people watch him like a hawk: patients and workers. They look up to him as the Ambassador of Christ, and a priest's actions and words are judged according to this lofty criterion.

To do good he must strive to be genuinely priestly: all thing to all men. He must be very careful of having favorites, especially among the nurses who can be of great help (or otherwise) to him. He must be friendly to all, but never just a "regular guy." If he is a regular guy, a hospital is no place for him, especially if there are non-Catholics around.

I write these thoughts, without signing any name, because I thought HPR readers would like some idea of this special type of apostolate.

A Chaplain

Where Is the Other Side?

Editor:

With all the talk about "Conscience and a Southern Priest," "Segregation at the Rail," "Urban Parishes Changing," in HPR, the question arises: Where are the righteous justifications and protesting howls of those pastors whose parishes *are* segregated "legally" or "traditionally" (South), or "de-factorily" (North)?

Certainly among all the parishes in the nation where segregation is, in different degrees, still in vogue, there must be an encouraging, or at least permissive, pastor behind the scene condoning the practice. And perhaps there may be one who, in conscience, is able to justify segregation as a Christian, or even as an *"Alter Christus."* If so, I am sure many of us would be enlightened by his arguments. If we do not hear his voice, how can we know he exists?

But, as I rather suspect, and would rather believe, maybe there are no priests who really condone segregated parishes. But then, if this be true, *why do these parishes exist?*

Pater Perplexus

From Father DePauw

Editor:

It came as no surprise to me to find among the "Communications from Our Readers" in the October issue of HPR one from the editor of Camden's "Catholic Star-Herald." Some priests of that diocese have indeed made me understand that I am only one of an increasing number of people along the Eastern seaboard who have become the beneficiaries of similar pseudo-dissertations in defense of a certain type of amateur journalism that hides behind the smoke screen of "freedom of the press."

Permit me to take this opportunity to let you know of the unexpectedly large number of your readers, both here and abroad, members of the hierarchy and clergy as well as of the medical profession, who were kind enough to communicate with me and, without exception, favorably commented on my article. Even Dr. John



WHICH MOP saves you MONEY?

They look alike, but actually there's a big difference between the two. One has been treated with Hillyard's SUPER HIL-TONE floor dressing — and that's the one that saves you money.

SUPER HIL-TONE is first of all a modern dust controller. It *ADsorbs* (attracts and holds) the dust with magnet-like power for maximum removal. Furthermore, it removes rubber markings. Floors sparkle after an easy once-over with SUPER HIL-TONE.

Beyond that, however, (and this is where the real economy of SUPER HIL-TONE shows up) it conditions the floor at the same time it cleans. Daily use of SUPER HIL-TONE builds up an invisible protective film that enables wax and finish coatings to last longer. Scrubbing and re-waxing cycles are lengthened — which means a substantial saving in labor cost.

Ask for a trained Hillyard "Maintaineer" (who serves "On Your Staff — Not Your Payroll") to demonstrate SUPER HIL-TONE'S cleaning efficiency and long range economy. Write, wire or call collect.



Since 1907

HILLYARD FLOOR TREATMENTS

St. Joseph, Missouri, U.S.A.
Passaic, New Jersey · San Jose, California

The Most Widely Recommended and Approved for Every Surface

Rock, while understandably disagreeing with me, displayed a much appreciated open-mindedness in thanking me for what he termed my "dispassionately critical article."

All in all, it appears to me that both of us, editor and writer, can find some satisfaction in the belief that we have provided a modest but positive contribution to understanding, if not solving, one of the most crucial moral problems of the hour.

GOMMAR A. DE PAUW

Emmitsburg, Maryland

Celibacy

EDITOR:

I accept your invitation (with not a little trepidation) to comment on your discussion of celibacy in "Questions and Answers" (HPR, September, 1964). It is encouraging to see someone ready to discuss the "hot potato" of the ecclesiastical law of celibacy, and to invite arguments pro and con.

The main point of your article seemed to be—"the priest ought to be celibate," and in this I agree with you wholeheartedly. Your arguments from Scripture and tradition add up to the same conclusion—all things being considered, celibacy is much better for a priest. The arguments presented will stretch to no further conclusion.

But the present stand of the Church goes much further. In the Latin rite the Church takes the extreme position that all priests must be celibate, and sanctions such a position by imposing an *ipso facto* excommunication on a priest who attempts marriage.

First of all, it seems to me that this Church law, in Canon 1072, denies to a man one of the basic human rights—that of marriage—a right acknowledged by Pope John in his encyclical *Pacem in Terris* as derived from human nature, and inalienable. If the individual were to freely and solemnly profess a vow of chastity, then there might be some defense of the above law, but most secular priests take no such positive vow (there is no mention of a vow of chastity of any kind in the ordination rite, and to say it is there implicitly is a little far-fetched. Nobody binds himself implicitly to such serious matters). They submit, however, to the ecclesiastical law which makes major orders a diriment impediment to marriage. In the absence of any positive vow, by what process of reasoning can we say the ecclesiastical law of celibacy is just and, hence, binding? Might we ask is it ever lawful to take away an innocent man's basic human right *in perpetuum?*

Secondly, by imposing such a heavy penalty as *ipso facto* excommunication for a breach of a purely ecclesiastical law, the Church puts a priest, who chooses to exercise his human right to marry, in a category worse than that of the murderer and the adulterer. These offenders of the law of God are not excommunicated but the priest who disobeys an ecclesiastical law is. Is there not something radically wrong here?

Thirdly, it is reported that there are some fifteen thousand priests "off the mission" in Italy, five thousand in France, and perhaps four thousand in the U.S., and others elsewhere, and the great majority are married. What are we doing in the Church to bring back these straying sheep? We rightly go to a lot of trouble to bring back lay people who are married outside the Church; we go even to the extreme of breaking the valid bond of marriage that is not *ratum* and *consum-*

matum. But in the case of the priest who is married we will not even dispense him from a mere ecclesiastical impediment. Is there not something radically wrong here also?

It was discouraging to read reports of the Vatican Council's short discussion on the priesthood. Not a word was said about the twenty to thirty thousand priests who are married outside the Church. There was not even a hint that the Council would help them. Must it be shamed into doing something by a public debate on the matter, or by a unified public appeal from those same straying sheep? Such a public appeal might be the manifestation of the Spirit that the Council is waiting for! These fellow-priests need our prayers and our support if they are to regain membership in the Church.

Finally, as you can well see, my bone of contention is not celibacy but the strict ecclesiastical law of celibacy. I think it is clear to all that the Church needs celibate priests, but I think past experience shows that she also needs married priests. If we heed St. Paul and "have that mind in us, that was also in Christ Jesus" we will not demand celibacy of all, but will give the individual the essential freedom laid down by Christ in Matthew 19:12, when He said "Let those accept it who can."

A Priest

Coming in HPR

"What Is CFM?"—This commentary on one of today's most fruitful apostolic instruments by Fr. William Nerin will point up to the parish priest the advantages of the Christian Family Movement.



Our Missionaries are requesting

MASS INTENTIONS

If you have any surplus Mass Intentions kindly send to—

REV. FATHER RALPH
S.V.D. CATHOLIC UNIVERSITIES
316 N. Michigan Ave.
Chicago 1, Illinois

HP



From the mighty Cathedral to the humble Chapel

the increasing number of both large and small churches using our Sanctuary Supplies is ample proof of their continued popularity.

Among our many fine products we feature, Rubrical Beeswax Candles, in all sizes and beeswax content—Sanctuary Lights and Lamps—Votive Lights and Candles—Both plain and ornamented Paschal and Communion Candles—with a complete stock of Wrought Iron Votive Shrines and Stands.

Please call on us for information, prices and expert advice on these, or any other matters pertaining to Sanctuary Supplies or Appointments.

A. Gross Candle Co., Inc. Linden, New Jersey

Baltimore, Md. • Founded 1837 • New York, N. Y.



Main Office and Plant — Linden, New Jersey

THE HOMILETIC AND PASTORAL REVIEW

VOL. LXV, NO. 3 ✝ DECEMBER, 1964

Publishers • JOSEPH F. WAGNER, INC. • 53 PARK PLACE • NEW YORK 7, N. Y.

LONDON: B. HERDER • MELBOURNE: W. P. LINEHAN

Editor • AIDAN M. CARR, O.F.M.Conv., S.T.D., J.C.D., LL.D.
Editorial address: St. Anthony-on-Hudson, Rensselaer, N.Y.

CONTENTS

Page

Editorial

Going Through a Red Sea 272

Penance, Sacrament of Conversion . 203
By *Roderick Hindery, O.S.B.*
Conception Seminary
Conception, Missouri 64433

Why Not a Daily Sermon? 209
By *Frank R. Haig, S.J.*
Wheeling College
Wheeling, West Virginia 26003

The Heart of Woman 212

Fast and Abstinence: A Fresh Start? . 219
By *Robert F. McNamara*
St. Bernard's Seminary
Rochester, New York

Initiation to Christian Living 222
By *Raymond Beaudry*
P.O. Box 695
Desert Hot Springs, California 92240

Page

Pastoral Counseling 227
By *G. Donald Maloney, S.J.*
Weston College
Weston, Massachusetts 02193

Roma Locuta 232
By *Robert J. Banks, S.T.L., J.C.D.*
St. John's Seminary
Lake Street
Brighton 35, Massachusetts

Spotlight on Liturgy 235
By *James D. Shaughnessy*
Sacre Coeur Parish
312 Albert Street
Creve Coeur, Illinois

Questions Answered
By *Aidan M. Carr, O.F.M.Conv.*
Hysterectomy O.K. Here? 250
Praying the Breviary: Move the Lips? .. 252
Cremation of a Catholic 254
"Take Me to Your Leader" 255
Kneel at Blessing 256

SUBSCRIPTION RATES

PAYABLE IN ADVANCE

IN THE U. S. A. — ONE YEAR–$7.00—TWO YEARS–$13.00
IN CANADA — ONE YEAR–$7.25—TWO YEARS–$13.50
FOREIGN — ONE YEAR–$7.85—TWO YEARS–$14.70

Solicitors of subscriptions for The Homiletic and Pastoral Review are not authorized to receive payments. Payments for subscriptions should be made only to its office direct or through the responsible booksellers who handle subscriptions.

a u t h o r i t a t i v e !

Authoritative! Webster's defines this word as meaning 'entitled to acceptance.' And this is what Catholic Building and Maintenance is—entitled to your acceptance. Why? Simply because it attempts to bring to you each issue the latest information on administrative problems, building styles and techniques, maintenance procedures, materials, and food service. Here, in page after page, CBM provides you with authorities in various fields speaking on subjects of interest to you so that you may be guided in your institutional administration. For instance, in each issue, you will find . . .

Brother LaSalle Woelfel, C.S.C., head of the Department of Business Administration at St. Edward's University in Austin, Texas writing on administration. Holding a doctorate in his field, Brother is a Certified Public Accountant and is editor of the Catholic Business Educational Association Review.

Francis Brannigan writing on safety. As the author of the only column of its kind in the institutional field, Frank Brannigan brings the experience of a veteran Navy fire fighter and safety expert with the Atomic Energy Commission to his writing. Irreverent in style but conscious always of the responsibility an administrator has toward the people he serves, Frank's column will prove to be informative and highly interesting.

Walter Coyle, manager of Maintenance and Engineering at Columbia University Teacher's College on maintenance. A graduate of Villanova University, Walter Coyle holds engineering licenses in four states and is an instructor in the maintenance and bulding operation courses put on by the Teacher's College. His information on maintenance will prove to be of immense value in your own operation.

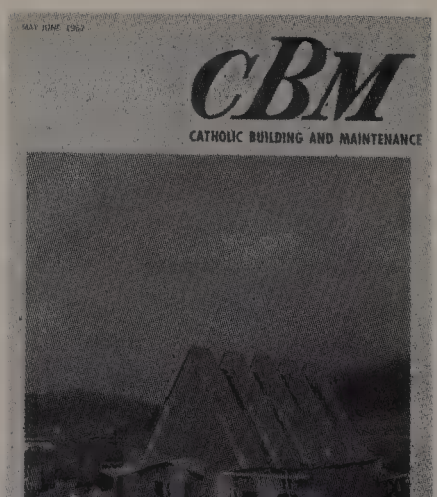
Edward Benesch, senior engineer for the firm of Syska and Hennessy in New York on temperature control. Perhaps no other subject is of continuing interest to all administrators. A practical knowledge of heating and air conditioning systems and their operation will be obtained by faithful reading of this column by a man who has supervised the installation of numerous systems from a huge cathedral to a small school.

In addition to the above, we consistently invite experts from other areas to write on topics of interest. Thus you will find architects, engineers, priests and laymen in CBM writing on such subjects as design, acoustics, parish administration, school boards, maintenance techniques and food service facilities and operation.

a Joseph F. Wagner Inc., Publication

Authoritative

—that's **CBM**!



! a u t h o r i t a t i v e

Page

Books and Reviewers

The Challenge to Change. *Wenceslaus Plotnik, O.S.B.*.....258
Mary, Mother of All Christians. *Edward D. O'Connor, C.S.C.*.....260
Sacraments of Initiation: Baptism and Confirmation. *Bonaventure Stefun, O.F.M.Cap.*.....262
Religion and Personality. *V. V. Herr, S.J.*.....262
Alive to God. *Dennis J. Flynn, C.M.*.....264
Augustine the Educator. *John Whitney Evans*.....266

Page

The Nature of the Mystical Body. *Anthony T. Padovano, S.T.D., Ph.L.*.....268
Ecumenical Dialogue at Harvard. *John A. O'Brien*.....268

Communications from Our Readers

Formula of Absolution: Translation Imperfect?.....190
Social Security: Are You Up-to Date?...190
The Vanishing Pastor?.....192
Pointers for Hospital Chaplains.....193
Where Is the Other Side?.....194
From Father DePauw.....194
Celibacy.....196

SERMON OUTLINES ON THE LITURGY OF THE SUNDAYS AND FEASTS

By *Rt. Rev. Msgr. George D. Mulcahy*

Mount St. Mary's Seminary, Emmitsburg, Maryland

Baptism: Christian Circumcision.....238
Octave of Christmas
Beginning in the Name of Jesus.....240
Feast of the Holy Name
Blueprint for a Happy Home.....242
Feast of the Holy Family
A New Epiphany.....244
Second Sunday after Epiphany
Bearing Witness to Christ.....246
Third Sunday after Epiphany
Faith and Love.....248
Fourth Sunday after Epiphany

LITURGICAL SERMONS

by Gerard Weber and James Killgallon

These detailed scriptural outlines for each Sunday and feastday make the liturgy meaningful and will help to make full and active participation a reality. $1.75

MEETING CHRIST IN THE SACRAMENTS

by Colman O'Neill, O.P.

An up-to-the-moment elucidation of the liturgy and the sacraments. $4.95

THE ADMINISTRATION OF THE SACRAMENTS

by Nicholas Halligan, O.P.

"A monumental, yet concisely written manual of 585 pages, condensing the whole body of moral and canonical rules that govern the administration, reception and practice of the seven sacraments" *Emmanuel* $9.75

ALBA HOUSE

STATEN ISLAND 14, NEW YORK

a division of
ST. PAUL
PUBLICATIONS

alba house



"... all things set apart to use in divine worship should be truly worthy, becoming and beautiful."

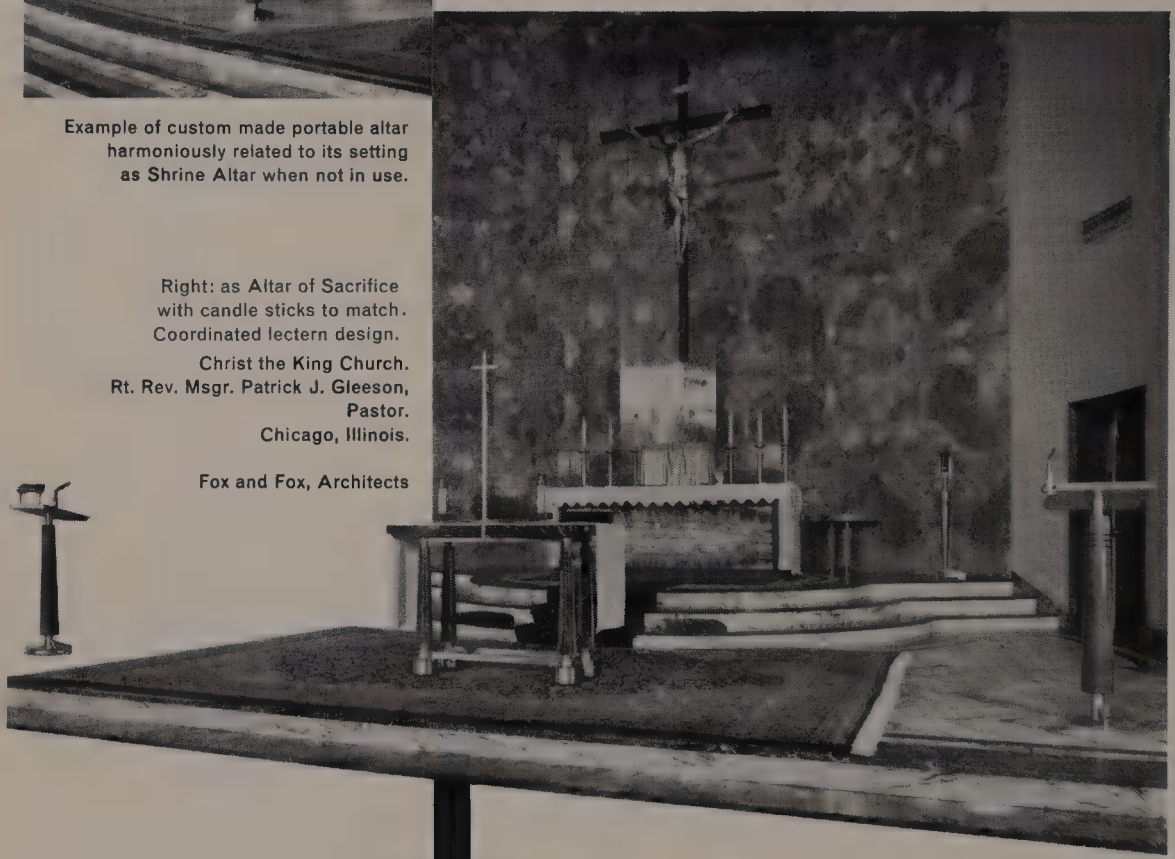
Constitution of the Sacred Liturgy
Chapter VII Article 122

Example of custom made portable altar harmoniously related to its setting as Shrine Altar when not in use.

Right: as Altar of Sacrifice with candle sticks to match. Coordinated lectern design.

Christ the King Church.
Rt. Rev. Msgr. Patrick J. Gleeson, Pastor.
Chicago, Illinois.

Fox and Fox, Architects



daprato

ALTARS OF SACRIFICE • PORTABLE OR PERMANENT

Your inquiry will receive prompt attention by the regional Daprato representative

STUDIOS OF DAPRATO STATUARY COMPANY • 766 W. ADAMS ST., CHICAGO, ILL. • 104-112 E. 25th ST., NEW YORK, N.Y.

Penance, Sacrament of Conversion

By
Roderick
Hindery, O.S.B.

Father Roderick teaches moral Theology at Conception Abbey in Missouri. He received his doctorate in this field in 1962 at the Academia Alfonsiana, where Fr. Bernard Häring was a principal instructor.



THE RITE and formulas for the sacrament of penance are to be revised so that they may more clearly express both the nature and effect of the sacrament." (*Const. on the Lit.*, no. 72). Neither the present rite and formulas of the sacrament of penance nor contemporary attitudes manifested in its "administration" and "reception" are faithful to its true nature as a personal-ecclesial act of worship. Yet its reform will be vital in the promotion of positive Christian morality and of ecumenical unity.

Far from appearing as a personal encounter in Christ with the Father, confession, in particular the devotional confession, seems more like a passing through an automat. The penitent enters a small box-like structure, often situated in one of the darkest and most undecorated corners of the church, marks his sins on an invisible scoreboard, and slides them impersonally through the confessional grill. Bad marks erased, rapidly he recites a formula of contrition precisely while the priest recites, perhaps with greater rapidity, a formula of absolution. It would be interesting to know how many penitents are aware of the content of this priestly formula. Now, we hope, the penitent will finally hear again the words of absolution in his own tongue and three things may become startlingly apparent: the penitent will be talking at the same time the priest is, both will be whispering so as not to disturb one another, and, preliminary to the brief and post-Tridentine phrase of absolution from sin, he will hear the priest absolving him from excommunication, suspension, and interdict, whether he needs it or not.

"And in praying do not heap up empty phrases as the Gentiles do: for they think that they will be heard for their many words . . . " (Mt. 6:7).

Little is so opposed to the spirit of the good news as the spirit of formalism, above all in worship, including the worship of penance. Formalism is failing to say on the outside what we are saying on the inside. When the two do not match, then the totality suffers. The fact that we speak to God by way of a sacrament does not exempt us from this fundamental law of personal authenticity. The sacraments are causes of grace initiated by God, but they are also signs of faith, signs of a faith on our part which actively and gratefully accepts this grace. Perhaps we are aware of this fact as applied to the Eucharist or the sacraments in general, but are we equally aware of it as regards the sacrament of penance? What the Council has stated about the sacraments in general is true of penance in particular (for sacraments we read the sacrament of penance):

> The purpose of the sacrament of penance is to sanctify men, to build up the body of Christ, and, finally, to give worship to God; because it is a sign it also instructs. It not only presupposes faith, but by words . . . it also nourishes, strengthens, and expresses it; that is why it is called a "sacrament of faith." It does indeed impart grace, but, in addition, the very act of celebrating it most effectively disposes the faithful to receive this grace in a fruitful manner, to worship God duly, and to practice charity. It is therefore of the highest importance that the faithful should easily understand the sacramental sign of penance, and should frequent with great eagerness this sacrament which was instituted to nourish the Christian life . . . . With the passage of time, however, there have crept into the rite of this sacrament . . . certain features which have rendered its nature and purpose far from clear to the people of today; hence some changes have become necessary to adapt it to the needs of our own times. *(Const. on Lit., nos.* 59–62.)

PERSONAL DIMENSION

Every sacrament of faith and worship expresses our personal encounter with the proto-sacrament which is Christ in the mystery of His death and resurrection. Penance, then, not only *is* personal encounter; it must intelligibly *express* personal encounter. Configured personally and sacramentally to the death-resurrection of Christ by his further death to sin and renewal in life, the penitent needs to express this event morally. In fact, the two aspects cannot exist separately; it is by his own conscious sorrow and joyful and grateful praise of the Father's mercy that he is configured to Christ and participates more deeply in Christ's personal relation with the Father.

That the Christian's sorrow, concretized in confession and penance, must be deeply personal is apparent from another aspect: sin is personal. Depersonalizing as are its effects, sin is personal. It is not a mere marring of our own moral development, nor even the mere transgression of a commandment, but personal rebellion against God. *Hamartia,* the scriptural word for sin often used in the singular, reminds us that sin is a state of the person; it is both an act and the condition resulting from it. For better or for worse I become what I do, my deeds become part of me, and the

past invades the future like a ripple in a pond. Good by nature, man not only does sin, he becomes the sinner and until death is to "unbecome" the sinner.

If sin is personal, sorrow must be all the more personal. Apart from awaited improvement of the rite of the sacrament of penance, even now it could be celebrated more meaningfully if the Christian were to realize that he brings to Christ not only his sins, but himself as a sinner. Even if there should be no new sin since the previous confession or if sin has already been forgiven in previous sacraments and contrition, the Christian, e.g. in the devotional confession, still engages in meaningful action: he makes sacrament or sign to God that he is a sinner, contrite and grateful in praise of God's mercy. He witnesses sorrow not merely for separate acts of sin, but sorrow that he the person has separated himself from the Father's love. He witnesses the turning, rebegun or continued, of his whole person back to the Father.

PRODIGAL'S RETURN

In a word, he witnesses conversion, *metanoia,* return of his person to his paternal home. This profoundly personal dimension in the sacrament of penance is illustrated beautifully in the parable of the prodigal (Lk. 15) which, perhaps, tells us more of the meaning of this sacrament than does any other scriptural passage. When St. Thomas speaks of the acts of the penitent as the quasi-matter of the sacrament he shows well the intimacy here of our personal configuration and encounter with Christ. But he illustrates it more clearly still when he speaks of the matter of the sacrament as being the very person of the penitent.

Every sacrament gives sign and witness that the Law which is Christ in us is a law of growth, and baptism properly and frequently celebrated as a parish action gives sign of conversion, but it is the sacrament of penance which gives particular and most personal witness of continual conversion: the constant returning and about-face of the whole person-sinner back to the Father.

Mere recollection of these facts will be conducive to a more meaningful and personal celebration of the sacrament of penance and will suggest external improvements while we await needed improvements in the rite itself. Sorrow and joy will seek expression in the whole of the person, in emotions as well as in intellect, and in spontaneous words of sorrow and confession as well as in prepared formula. Confession will aim more at the roots and interrelations of sin, especially omissions, and thus at the revealing of the person. As priest and penitent become aware that they are engaged not in an impersonal inquisition, administration, or treatment, but that together and personally they celebrate the conversion of the sinner and the mercies of God, they will seek to express themselves like human persons.

IMPROVEMENTS

To speak in a personal manner they will speak audibly and, insofar as possible, without the rather dubious sacramental of the whisper. Of course, this would necessitate the burdensome ingenuity of the confessional line remaining at a greater distance. It might even inspire architects to greater efforts at sound-proofing. While they are at it they might join with other artists in creative attempts to help render beautiful this most neglected of

sacraments and its place of celebration. Possible themes are numerous: the prodigal son, the good shepherd, the divine physician, humility, Christian sorrow (not remorse), joy, etc. If the Ritual of 1614 was the first to prescribe that the priest be separated from the penitent by a grill, historians may join these artistic efforts by asking if or to what extent the economic and cultural reasons which necessitated the grill are still effective today. If the just desire of some to retain their anonymity should remain perchance the only reason for the preservation of a grill or veil, then the architect might be allowed to construct a confessional which would allow the penitent a choice of speaking either with or without this barrier. More space for each would also be helpful.

In any event there is no reason now why the confessional cannot be a place of light rather than darkness, here where darkness is brought to Light. Even in the present confessional experience has proved it advantageous for the priest to leave his light on. For while visibility from the priest's side is lessened rather than increased, the penitent realizes that he is talking not to a machine but to a person, a helpful sign pointing toward the personal presence of Christ. In the present confessional a red electric light often is used to signify the presence of Christ's representative. While some practical utility is apparent, the sacramental significance is not equally apparent since electric red lights are used to signify other things in modern communications. Since here is renewed and celebrated by and in the penitent the death-resurrection of Christ, a possible sign of this event and of the priest's presence might be rather a candle on a stand, one similar to a paschal candle. Further, a *"chi-rho"* or another symbol of Christ could be placed on the priest's outer curtain or door and the possibility of flowers or other decorations might be considered. All this to help us remember that the sacrament of penance is one of renewal, of joyous return, and of resurrection, a sacrament instituted in the joy of Easter day.

ECCLESTIAL DIMENSION

Like the cultal dimension, the fundamental ecclesial dimension of this sacrament of conversion as reconciliation to the Church should be dwelt on at greater length than is here possible. That penance, like every sacrament, is an action celebrated by and for the whole Body of Christ, is apparent in the fact that "private" celebration was not generally practiced until nearly the seventh century. While confession and *correptio* (invitation to conversion) was normally in private, actions of penance and absolution were public and communal. The priest's raising of his hand before absolution is still reminiscent of the ancient form of public imposition of hands, and the beautiful *Passio* prayer, which many priests still remember to recite, recalls the ancient prayer-form of priestly supplication. The theme of the prayer, "may the passion and resurrection of our Lord . . . of all the saints bring you healing and renewal," reminds us that works of penance are performed not for mere self-perfection but with and for the building up of the whole Body of Christ.

Even at present we may refresh in our minds this ecclesial dimension by remembering that the priest celebrates the sacrament with us only as representative of the whole Body of Christ. Sorrow, examination, confession, and

penance should be accomplished with this same ecclesial, catholic, and apostolic spirit: "What is lacking of the sufferings of Christ, I will fill up in my flesh for His Body, which is the Church" (Col. 1:24). The spirit of the *Confiteor,* where we confess to all the saints and the brethren present, can be recaptured by beginning our confession with: "I confess to almighty God and to the whole Church through you, Father, that I am a sinner and that God's mercy in renewing my conversion is worthy of great praise." Also, if a brief and spontaneous expression of personal sorrow were added immediately (e.g. I am sorry because I love you, God), then the apparent difficulty of inserting a later act of contrition before absolution would dissolve and the penitent would be able to listen and to make the sign of the cross at words reminiscent of his initiation into Trinitarian life.

PUBLIC CONFESSION

This form of "private" confession is an important one to which Christians should always have access. Similar to it is another possible form where a longer period of consultation or spiritual direction could be concluded with the medicinal absolution of Christ. But it is not readily manifest why, in addition to these forms, the sacrament might not again be celebrated publicly, at least occasionally, e.g. during Holy Week, at a retreat, and at other occasions, especially with young children brought in large groups from school to church. The priestly and apostolic aspect of the Christian's action here would be emphasized if not only the form of absolution but the confession too were public, at least in a general manner. In the event that a person would find himself at such a celebration in the need of confessing grave sin, perhaps it is theologically possible that the precept of material integrity might be complied with in his next individual confession. Easy access to individual confession preserved (a possibility if subsidiarity returns to the parish), there seem to be many practical opportunities for joining in communal confession, an act of great psychological and theological significance.

The *res* or thing, states St. Thomas, which this sacrament, like the Eucharist, signifies, is ultimately the unity of the Church which sin disrupts, thereby affecting indirectly every member's life and strength in Christ. By our sins we share in some way responsibility for the sins of our brethren. Realization of this fact would make devotional confession more meaningful, but public celebration of the sacrament of penance would bring this truth home more effectively. Transitional to such celebration would be more "Bible Vigils" with readings and songs on themes like conversion and healing and with actions recalling the renewal of baptism and approach to the Banquet.

CULTAL DIMENSION

Configured to Christ in His priestly death-resurrection and His adoring and salvific love, the penitent is engaged in priestly worship. Traditionally the Christianism *confiteri* (to confess) refers to confession of God's power to forgive and His steadfast and loving will to forgive as well as to the confession of sin. In fact, religious confession of sin is simultaneous admission and praise of the infinity, holiness, power, and mercy of God. As every sin is anti-cultal at its root, a failure of worship, because it makes not God but self the center, so con-

version is cultal, an act of worship.

The sacrament of penance is especially cultal insofar as it disposes and prepares us for the perfect worship of the Eucharistic Sacrifice. It is particularly in view of this cultal dimension that the French Bishops were able to write of devotional confession: "Even though confession of venial sin is not required before every reception of Holy Communion, nevertheless the frequent reception of Holy Communion suggests and invites us to a correspondingly frequent reception of the sacrament of penance . . . " (*Past. Dir. of the Fr. Episcopate*, no. 45). The purpose of every sacrament, including that of penance, is not merely the sanctification of men, but simultaneously the worship of God. Much could be written of confession as worship, but it is especially a more personal and ecclesial orientation in its celebration which will write it in our hearts.

Desirable, then, as is reformation of the rite and formulas of the sacrament of penance, already many things can be done to render its celebration more meaningful. With good Christian initiative there are many externals which can be improved, and renewed study and thought can do much to improve the basic attitude of Christians so that here also they "do not heap up empty phrases" and "think that they will be heard for their many words." Recognized as a personal–ecclesial act of worship, penance will be seen ever more clearly not as a mere inquisition, but as the sacrament of the continual conversion at the core of true and positive Christian morality. As a path to the Banquet of unity, this sacrament of conversion is likewise a path to Christian unity itself. Penance is both assurance and celebration of the risen Lord's peace and love. "Peace be to you! As the Father has sent me, I also send you," said our Lord, as He gave us this sacrament. A worthy celebration will guide us in extending that same peace and love to our brother and to all mankind.

Vehicle of Dialogue

Bishop Emilio Guano, of Livorno, Italy, reporting to the Council Fathers, said that the thirteenth schema was necessary because, although very many of the people in the world today are indifferent and mute regarding their relationship towards the Church, "many others are thinking of the Church, are asking it questions, and are anxiously waiting for it to say what it thinks about man, about the culture and civilization of our day, about modern anxieties and goals; they are eager to know if the Church is interested and able to increase what hope there is in the world."

Bishop Guano said "the Church today is becoming more conscious of the world in which it is immersed, of the modern world with its wonderful developments and the values which are proper to it; but also the Church is becoming more conscious of the dangers which threaten the world, of the anxieties and problems that trouble it. This same world either neglects and ignores the Church, or gazes upon it with expectancy."

The world about which the schema treats, he said, "is made up of men who are outside the Church, and of men within the Church who therefore belong at the same time both to the Church and to the world." Bishop Guano said the Church "desires to speak to men, wants to answer those who ask questions, and wants to reach out and give life to the souls of those who remain distant and indifferent." He called the Second Vatican Council "the symbol and vehicle of this dialogue between the Church and men," and said the great expectations of the world in this regard must not go unfulfilled.

Why Not a Daily Sermon?

by Frank R. Haig, S.J.

Any permanent improvement in Christian worship that might stem from the liturgical movement is desperately dependent on preaching. High school and college religion and theology courses can certainly open for the student the riches of Scripture, the concepts of community and sacrifice, the stages of the liturgical year, but there will always remain the problem of entering into this particular Mass on this particular day, of learning what is to be learned today in distinction from all other days. Here the preacher plays a vital role.

Moreover, it is difficult to imagine that the Church will ever return to a situation of complete spontaneity in the Mass itself as in the early days when the celebrant composed the Canon following his own inspiration. The sermon, however, precisely allows for this spontaneity and insures that every Mass, even when repeated year after year, possesses a newness and a freshness that cannot tire. The Mass is like a polished diamond. It is up to the preacher to hold this diamond to the light and slowly turn it so that it continuously flashes new colors for the faithful to see and from which they can gain renewed inspiration.

Thoughts such as these urge the priest to prepare his Sunday sermon well. Would it be impractical for such motives to inspire him to preach daily? Probably for most it would be. For those who want to try, however, the explanation of a practical program might help.

My own situation is that of a college teacher (of physics, no less!). Each morning I say Mass with the students. Admittedly they are an easy audience to address both because of homogeneity of background and because of the complete turnover every four years. A parish congregation would be much more difficult.

The pressure of class schedules, cafeteria hours, etc., require that Mass occupy no more than thirty minutes, a welcome restriction anyway since it prevents the priest from letting the Mass drag. As a result, however, the

Father Haig is a member of the Department of Physics at Wheeling College in West Virginia. He is a member of the Liturgical Commission of the diocese of Wheeling, and, professionally, has had articles appear in Nuclear Physics *and in the* Proceedings *of the Virginia Academy of Science.*



daily sermon cannot exceed approximately two minutes. To keep within that limit, the sermon is written out beforehand on one side of a piece of ordinary $8^1/_2$ by 11″ paper. It is then rehearsed three or four times. Writing and rehearsal take on the order of an hour a day. As sources of ideas, *Year of Grace* by Pius Parsch, Butler's *Lives of the Saints* as edited by H. Thurston, S.J., and various liturgical missals are used.

The topic of the sermon is always in some sense the Mass. Sometimes the sermon centers on the Gospel of the day, sometimes the Epistle or other variable text. Sometimes a reflection on the Ordinary of the Mass is presented. Most frequently the saint of the day is considered, preferably in terms of some text from his Mass.

The following four samples show what such sermons can be like. The first could be used on any ferial day and attempts to make a stock formula meaningful. The second is a talk on a saint (Feast of Sts. Cornelius and Cyprian, September 16) without attempting to tie in with the Mass text of the day. The third treats of a saint (St. Francis Xavier, December 3) taking its inspiration from the Epistle of the Mass. The last is for an Advent ferial Mass and uses a modified homily style (Week after the Second Sunday of Advent).

FERIAL MASS TALK

The priest concludes almost every Collect with a formula that begins *Per Dominum nostrum Jesum Christum*—through Our Lord, Jesus Christ. Let's think about the meaning of these words.

If Christ is Our Lord, our ruler, then we must all form one people, one nation, one kingdom. And if we close just about every formal prayer at Mass this way, it must mean that we come before God at Mass, not as a group of isolated, disjointed individuals, but as one united people, the people of God.

Our Lord has told us how wonderful private prayer is, praying to God in the hiddenness of our own room and the stillness of our own heart. But our style of prayer when we come together as a community is different. We assemble here with the consciousness of each belonging to Christ and so to each other.

Oh, of course, we do not always like each other. But we can learn to love each other by remembering that Christ loves each person here and Christ is no fool. He does not love what is not in some real sense worth loving. If we cannot see the lovability of someone, maybe it is more that we are blind than that the other is evil.

So then, each time the priest concludes a prayer *Per Dominum nostrum Jesum Christum*—through Jesus Christ, Our Lord—we can recall that we are His people, members of His kingdom, united then to each other through the power of His love.

FEAST OF STS. CORNELIUS AND CYPRIAN

At times I suppose we all envy the martyrs. Trying to live lives of honesty, purity, and generosity day after day is terribly hard and we cannot help thinking that perhaps bending our necks to receive one sword stroke would be so much easier.

But St. Cyprian found that it is not quite that way. He tells us in his writings that at the beginning of the Decian persecution, even before it became violent, you could see the long lines of Christians waiting before the temples for their turn to offer sacrifice to the

Roman gods. There had been some decades of peace just before the Decian persecution began and the Christians had grown soft. When the chips were down, many failed. It was not easy to bend the neck to receive that one stroke.

It is because it takes such courage and devotion to be faithful to Christ when threatened with death that the Church has so specially honored her martyrs. We do well to ask Sts. Cornelius and Cyprian for the courage to face our much smaller problems.

ST. FRANCIS XAVIER

We are in the season of Advent, the period of the Church's year when we try to prepare ourselves for the coming of Christ. St. Francis Xavier, whose feastday we celebrate today, is a perfect Advent preacher. He was the greatest missionary since St. Paul. By his preaching he was responsible for the Advent of Christ into many hearts.

Perhaps it is worth pointing out one gift of St. Francis and that was his indifference to place. He was ready to go anywhere in the world if there were people there he could help. And the reason was that he took St. Paul in today's Epistle seriously: "But how are they to believe him whom they have not heard? And how are they to hear if no one preaches?" People meant everything to St. Francis, places meant very little. We can ask him today to help us prepare our own hearts as part of Advent so that we may be equally devoted to the work God will give us.

WEEKDAY AFTER THE SECOND SUNDAY OF ADVENT

Today's Gospel puts us on our guard against an easily made error. Christmas time is so filled with the tenderness of a little Babe lifting His helpless arms in appeal to us. It is so filled with the sweetness of age-old carols and children's choirs. In fact, there is a real danger that it may be so filled with saccharine madonnas and tears of joy and cloying sentiment as to lead us to believe that Christianity is soft.

Maybe that is one reason the Church today and several times during Advent points to the harsh and rugged figure of St. John the Baptist. You can say many things about John and his strange manner of life but one thing you must admit. John was a strong man, a man of firm conviction and fearless courage.

So it is all right to be emotional and even sentimental at Christmas. Heaven knows we all have emotions and had better let them express themselves. But as you are kneeling at the crib on Christmas in the glow of Christmas sweetness, it is good to let your mind flash back to the figure of St. John as Our Lord sketches him today for this is the man Our Lord chose to prepare the way before Him.

Mass in the Home

Hayfield, Minn. (NC)—They're really bringing the Mass to the people here in this Minnesota community.

Father Peter Coleman, pastor of Sacred Heart Church here and Our Lady of Loretto Church, Brownsdale, offers Mass each Monday night at 8 o'clock in the home of one of his parishioners. The plan has the approval of Bishop Edward A. Fitzgerald of Winona.

The home Masses are attended by nuns and several other families in the neighborhood, in addition to the host family. Father Coleman offers Mass facing the congregation on these occasions.

Following Mass and Communion, there is a spiritual discussion carried on during a light meal.

—The Monitor, Vol. CVI, No. 30, p. 1.

Thoughts on the Guidance of Nuns

The Heart of Woman

THERE are many good books instructing priests how to direct religious women in their quest for God. The most common characteristic of all these books is that they are written by *men*. Too little has been said by *women* who, after all, are naturally better equipped to understand their own problems. I would like then to give the reflections of one woman on the matter of spiritual direction of women, and to describe what makes this direction different from that of men.

Each separate man has an individual relationship, simple or complex as the case may be, with each woman he knows. It may be that of father and daughter, of son and mother, of brother and sister, of husband and wife or of friend and friend. Whatever their physical relationship may be, in almost every case there is on the emotional, the psychological, and the spiritual plane some suggestion, large or small, of one or more of the other man-woman relationships. The joys and strengths of each relationship are purchased at the price of their corresponding irritations, grievances and weaknesses. In any helpful relationship, therefore, between people there must be humility on both sides. There must be poise and dignity, but there must be a willingness to see the cause of conflict in self more often than in the other person. Most of all, there must be a willingness to admit and allow for basic differences between men and women.

Now let us turn specifically to the priest-sister relationship. Over and over again recently I have heard priests ask: "Why are Sisters so cold and forbidding toward the priests with whom they come in contact?" As one priest stated, "I have several individual friends in your community whom I admire and appreciate, but the community as a whole is cold." Another statement which is made—and I must admit justifiably—is that certain religious orders of women are interested only in intellectual achievement or the possession of power or the administration of great institutions. Light can be thrown on these and other difficulties by examining the differences between men and women.

MALE AND FEMALE HE MADE THEM

Josef Sellmair says: "Woman is essentially the motherly human being—even as a virgin she is that." Father Lucius F. Cervantes, S.J., points out that the basic readiness, physical and psychological, for motherhood, makes her different in every cell from man who is fitted by God for fatherhood. Man is equipped for this position of fatherhood by his spirit of aggression, courage, and boldness. He loves strenuous muscular effort, keen competition and even battle. Woman goes against her true motherly nature if she tries to

---

Editor's note: *HPR but rarely, and then only for reasons weighty, runs an article by an anonymous author. In this case we have an archbishop's assurance that the author's reason for anonymity is a valid one.*

imitate man in this way. This can even happen in her living of the religious life when she is misguided or perhaps unguided.

In the field of the senses woman has keener perception of detail. While man seems content to arrive at general impressions, woman takes in every minute particular. This attention to small things can be annoying to the man. He, on the other hand, will disturb her because of his lack of neatness and precision.

Her sensitivity to pain will cause her to react so quickly to suffering that man will not realize why what he could endure without complaint, causes such acute suffering in her. The woman must try to bear with this lack of understanding, and the man, in turn, must try to appreciate her sensitivity.

EMOTIONAL DIFFERENCES

In the field of the emotions man shows the stronger passions: anger, daring, fear, hope, and despair; woman, usually the quieter, more possessive passions: love, hate, desire, aversion, joy and sorrow. Man's place is to attack obstacles. The woman must more often await patiently the solution of a problem, and most of all, she must be the gentle, patient, sympathetic mother and teacher. As has been said so often, man is the head; woman, the heart. Consequently, woman's feelings are closer to the surface. She is easily moved, quick to sympathy, quick to tears, sensitive and easily hurt. She interprets things in a very personal way. Man fails woman so often by lack of considerations simply because he judges her by his own reactions to situations. He must be careful not to judge her by his own feelings because hers are so much more easily touched. While a man needs support and confidence and understanding from a woman, he must not forget to give her evidence of his appreciation and love.

In a home, a woman, even one with a large family, will feel a real loneliness for adult companionship during the day. The man on the other hand is more likely to suffer from discouragement if he fails to achieve in his work, or even in providing for his family what he hoped to be able to procure for them.

Because her feelings are so easily reached the woman has a greater tendency to feel miserable, to be sensitive, to blame, to be troubled by useless thoughts, by shyness, by feelings of personal inferiority. If you are tempted to wonder why women have to talk so much, keep in mind that they have quicker, more frequent reactions to the world of stimuli, and consequently have more to say, good or bad about all around them and about themselves. The female brain is functioning more quickly because sense perception and experience are coming more quickly and there is more there to handle. This does not mean that she is intellectually quicker than man. It is just that she is bothered by more things and feels a need to talk. Man has fewer reactions to disturb him. Sensitivity to beauty plus the quick play of her imagination gives her more loquacity than man who, guided by practical reason to a greater extent, looks more at the useful than at the beautiful and thus has less to exclaim about.

OF INTUITION AND IDEALS

The difference between masculine and feminine intellectual functioning lies in the fact that men are predominantly *logical*, while women are *intuitional*. A woman finds it difficult to understand why a man must sit down and painstakingly reason step by step in order to make a decision. She usually leaps in a flash to an answer, although she very

often cannot explain how she arrived at it or why she is so very sure that she is correct. Thus a woman may become very impatient with a man who seems to be retraveling, in a very roundabout way, the journey she leaped over "jet fashion." The man in turn, will be sure that her conclusion has been a "snap judgment," and he is determined to verify it in his logical way. The extreme of man's approach is inactivity or prolonged procrastination which tantalizes the woman who will think him slow and uncertain; the extreme of woman's approach is impulsiveness which baffles the man and causes him to consider her flighty. By keeping this diversity in thinking in mind both can come to understand and help one another; she by spurring him on, and he by checking her intuitive flights. Once a man arrives at a conclusion he will usually adhere to it firmly because it has cost him so much careful, logical pondering. Thus he will appear stubborn to the woman. She, in turn, because her decision came so quickly, will more easily change her mind, and may give the impression of flightiness. An important point to remember here is that God has constituted woman in this way because it is she who must often adjust to situations. God has made her naturally more flexible, and thus she is the one expected by nature and circumstances to go beyond the half way mark in cooperation.

As a rule woman is more inclined to idealism, man to realism. At times the man may so overemphasize the realistic that he becomes a pessimist. Here he can very well use the woman's tendency to the optimism of idealistic thinking. He may become despondent because of a failure while she considers it in the wide sweep of her perception as just an episode in the overall picture. Man's contribution can be to curb any exaggeration in her thinking that would border on day dreaming.

Most important of all in both man and woman, but especially in woman, is a true and sincere love. This is woman's basic need. She must have consideration, thoughtfulness, assurance of affection. Without love her life becomes disrupted, and she must love with every part of her being. She will do anything for love of a person. While this is true to some extent, also, of man, his more dominant need is for achievement, for encouragement, comfort and reassurance. The woman must make him realize his importance and adequacy. A man can make great sacrifices for a cause, *a thing;* woman must make it for a *person.* In relationship with God through prayer a man may make greater use of his reason. He may be drawn to spiritual heroism for the good of the whole Church or for the good of his community. The woman must use her affection in a person-to-person contact with God; her heroism must be planted in His love within her soul.

NEED TO LOVE

A woman in religious life must then find an outlet for her love. She must find a way of expressing that love which is feminine. This obvious fact has been overlooked in the foundation of many religious orders of women. John Fitzsimons writes: "Only too often (organizations for women) had come into being as appendages to organizations that had been founded for men. . . . Both in the secular and religious sphere, in small matters as in great, women had to be content with an adaptation of something masculine."

Because founders of religious orders of women have very often mistakenly and arbitrarily set up a completely mas-

culine way of life for them, women have been frustrated in their quest for God. When this happens, as Father Paul Marie de la Croix writes, "irritability, a dictatorial manner, independence, narrow-mindedness, lack of adaptability show themselves, as well, sometimes, as various none too healthy oddities."

Those men who founded these orders or who guided women-founders acted in good faith, but they did not understand that a rule for women must take into consideration the very different personality of the woman. Thus, when women-religious are expected even in their intimate prayer-life to *achieve* rather than to *love*, the most basic need is being shunted off into a whole series of what we might call "substitution needs," the need to achieve, to succeed, to gain prestige and power. Directors of Sisters who have based their type of direction on the masculine point of view have so influenced religious women that when these women become superiors of other religious they, in turn, pass on this masculine style of spirituality. The masculine pattern of achievement plus a Jansenistic rigid emphasis on the awesome authority of God could produce but one effect in the religious woman, the frustration of her womanly inclinations, and the consequent inundation of her soul with fear. This explains the often misunderstood "coldness" of some Sisters.

When a Sister presents herself to a priest for direction, fearful and unable to talk, or apprehensive and incoherently talkative, or when a Sister meets a priest in the work of the apostolate and shows coldness, formality, artificial politeness or even rudeness, lay the blame where it belongs: on fear which has taken possession of her soul in place of the love which should envelop it. Both the Sister who wants help, and that Sister whose position forces her to come for direction have similar thought patterns. They may be, "If he isn't going to like me, at least I'm going to make him admit that I'm right, or that I have the intelligence to think through this situation as well as he can." Or it may be, "I can't let him know how much I need help. He'll look down on me, and I can't bear to be pitied. I'm inferior in everything but I must find someone who will have confidence in me." Or the thought which is blocking her may even be, "If I let him know how terrible I am inside, he'll look down on our whole community."

Because these Sisters may be hiding behind an arrogant manner; a demure, seemingly self-possessed manner; or even a "hail, fellow, well-met" manner the priest may find it difficult to show friendliness. The Sister is afraid of being hurt, but so, too, is the priest. The Sister may fear being "walked over," laughed at, or shouted at; and the priest may suspect that his kindness may put him at a disadvantage or weaken his authority. Unless there is a "giving," an opening up of the real person *within* on both sides, there cannot be the true spiritual relationship of loving interest which is necessary for helpful direction. *The priest is failing because he is not responding to her as her womanliness demands.* Consequently the Sister substitutes for the love-need which is not being satisfied, some type of achievement. She feels that she must impress the priest with something she has done or can do.

THY NEIGHBOR

The Sister who tries to display her achievements even in the spiritual life will make the man feel that she is trespassing on his territory. But before that happens, someone, possibly another priest or some superior following

man-made regulations and utilizing man-given spiritual direction, has failed to lead that Sister to development as a woman.

It has been said that the whole problem can be taken care of by making the Sister realize that God's love is all-sufficient for the soul's needs. I will not disagree, but we must remember that when Christ prescribed the keeping of the first commandment of love He went on immediately to say, "And the second is like to this." If the neighbor is to be loved, then, surely the neighbor also must love; and in the spiritual life one of the closest of neighborly bonds is the love between the spiritual father and his daughter in Christ.

"Perfect love casts out fear" is no cliché. Where fear is present I would question the presence of true love. Priests should welcome the direction of religious Sisters not only so that Sisters may, through their directors, open their hearts to God's love, but also so that His love will increase in the directors through them. This will mean a real sacrifice in the priests' already busy life because the duties assigned them leave little time for the important spiritual work of mercy of counseling.

Communities of religious women sometimes have strange ideas about spiritual direction. They think of it as only a crutch used while a broken leg is healing, instead of as the very atmosphere and therapy needed for spiritual health and growth. A Sister who seeks direction is, to some, a neurotic or a "mystic" and they use that term in a derogatory sense. This mistrust of spiritual direction may come from a tradition in the whole community or it may be shown by individual superiors. In most cases it is based on fear, lack of proper instruction, or a false pride which makes religious claim to be able to "run their own lives." This, again, is a result of many generations of Jansenistic training which once upon a time, and to some extent even today, produced Sisters who have been called "pure as angels and proud as devils."

FALSE FEARS

The Superior who objects to a Sister receiving individual spiritual direction from a priest, and the Sister who is apprehensive about talking with a priest have very often been the victims of faulty sex instruction. The warm, friendly interest of the spiritual director should eventually melt this wall of ice which seems to surround some religious women, but there will be need for great patience on his part. What may look like antagonism or pride may be only the protective shield thrown up because of a misguided caution against what has been overstressed as "familiarity with members of the opposite sex," just as within her own convent she has been warned without proper explanation against "particular friendships." Someone has said that the whole trouble is that there are not enough happy friendships. Basically the love of a woman is spiritual rather than physical, and unless she is suffering from great emotional distrubance the priest should find no cause for alarm. Mutual respect and mutual confidence will bless the relationship between priest and sister. This will help to dissolve the fears that have been developed, to adopt Pope John XXIII's expression, by the "Prophets of Doom" of the religious life.

This fear of committing herself to the direction of another may also spring from a lack of confidence in the Sister's own parents, caused by the absence of love in her home. Or she may associate the idea of supernatural love with a sort of general philanthropic type of charity which makes her think, "O, yes, Father (or my superior) loves me, but he

doesn't like having me around." Or she may have so low an opinion of herself that she cannot imagine anyone even wanting to help her. She feels guilty about encroaching upon the time and attention of others.

OPENNESS

Sisters need direction. Many of them want it, although they may at the same time be afraid of it. Most Sisters will cooperate with the help given. Perhaps the next question should be, "What enters into the subject matter of direction, and what characterizes the relationship between director and directee?" The director must first of all inspire confidence. He must show a genuine interest in what the Sister talks about. She must meet with understanding and encouragement. She must not be made to feel that the priest looks down on women or women religious. Because it is not always possible for the woman to keep a constant state of mind about a situation, the priest must not doubt her sincerity if she describes a situation one way on one day and from a seemingly different point of view another day. First of all, there are times when a woman speaks with completely natural freedom about something, and then later feels guilty about having done so, and tries to put what she considers a supernatural interpretation on the matter even to the point of giving one an untrue picture of it. She is not really being untruthful. She is merely trying to say what she thinks a virtuous person should say, and she considers her real feelings in the matter something shameful that should be hidden away. This comes from early training which has probably indicated that all emotional reactions to things should be pushed down and covered over by a "pious exterior." The Sister must be made to see the need to be completely open with the director. She must understand that there is no wrong in fully explaining a situation, even one that involves other persons, that what she tells the director is in utter confidence, and that he cannot help her unless he learns to understand her personality through her completely clear explanation.

Anything in her life that affects her personally is proper subject for direction, even though she may not at the time see that it aids or hinders her growth in God's love. The priest must also be sure to make her feel at ease. He must not brush off or belittle problems that she presents, but neither must he magnify them or appear shocked or disappointed. She must be allowed to finish what she has to say. At times the priest may think all her talking is a waste of time, and that he should try to hurry her or cut her short. This will make her feel insecure because she will feel that he does not have a complete picture of her problem. The old sense of guilt will return. Even though the director knows, or thinks he knows in advance all she is going to say, and exactly what advice he intends to give her, he should let her finish. At the moment her greatest need may be to talk out the whole confused picture. Her untangling it may do her far more good than his presenting her with the final answer. It's a little like working a crossword puzzle. There is no satisfaction in reading the answer book unless we have worked at the puzzle. We may doubt the accuracy of the answers.

TO WHAT END?

I would say that from the very beginning the Sister must know that the director's greatest interest is to help her to draw towards Christ with a warm personal love. Even though appearances are very much to the contrary the deepest longing of her soul is to find

God, but sometimes she is looking for Him in all the wrong places.

If at any time the director should find that certain suggestions he makes to a Sister have not proved suitable in her case he should not weaken her confidence in him by making an issue of the fact that he made a mistake.

I might add here that very often the priest will learn a great deal from some women that will help him in directing other women. Direction must certainly be individualized, but there are certain reactions which are characteristic of women which the director of religious women can come to expect. If a priest has a warm personal relationship with his own mother or the other women in his family, or with others he has met in his apostolate he can learn much from them about what he may call, with pleasant light-heartedness, "handling women." At times, a superior who appreciates the value of spiritual direction, who has real love for her Sisters, and who shows that she keeps their confidences may be in a position to aid the priest. There are things that she will see in the Sister's living of the religious life that the Sister herself may not think sufficiently important to tell the priest. If the Sister chooses to confide in the superior or another Sister she may be helped to understand something the priest has said far more clearly than through her own unaided interpretation of it. None of this giving of confidence is to be *demanded.* It must be completely free. Any Sister blessed by God with a helpful spiritual director, and also with the friendship of another Sister should come to know herself through the true self-image they will help her to find.

Another valuable outlet for the majority of Sisters is writing to the spiritual director. She may see him, perhaps, once a month. If she can write freely about matters she ponders over during the month and send a sealed, confidential letter some time before she sees him, there will be much time saved and she will not forget these matters.

When the Sister becomes more and more aware of the personal love between herself and Christ through the security she begins to find in His love, channeled through the kind concern of the spiritual director, she can be led to know herself, and most of all to *accept* herself. She will find joy in the knowledge that whatever she may discover in herself during the course of spiritual direction, God has always known it was there and yet has always loved her. She will realize that now with the new graces coming through her cooperation with a kind and truly interested director she will grow more and more in love. This ever growing love will radiate out toward others, and she will no longer be a worried, disturbed, limited worker in the vineyard, but a truly powerful apostle, eagerly welcoming the love of God and allowing it to pour out limitlessly through her to all those destined to be helped through her in the providence of God.

Spirited Seriousness

The greatest contribution of the Council to this generation will be "the acquiring by the Church of new knowledge of herself (which has already happened in the Constitution on the Church) and also the effective implementation of a spirited reform on all levels (which, however, until now our Council has only begun, with—perhaps—timidity)." This spirit and this seriousness must mark every schema yet to be treated, because "only then will the Church be a light for the nations."—From a Council speech of Giacomo Cardinal Lercaro.

Fast and Abstinence: A Fresh Start?

Ideas for Reform

By Robert F. McNamara



Fr. McNamara is professor of Church History and lecturer in Christian Art at St. Bernard's Seminary in Rochester, N.Y. He is the author of The American College in Rome *as well as of a number of articles on history, liturgical art and other ecclesiastical subjects.*

OUR LAWS of fasting and abstinence, so often amended, so frequently lightened, have once again reached a crossroad. Whither now? Are they on the point of being abandoned in favor of purely voluntary penances? Or will they be stoutly maintained despite their multiple confusions? Or will some middle way be found to save their substance and yet incite the spirit?

Much will depend, of course, on what comes out of the Second Vatican Council, directly or indirectly. Even so, it will still be up to the competent territorial authorities to apply the general legislation to their own localities. So it is not too early to discuss what measures would perhaps be most feasible in the United States.

I myself (the highly personal nature of this article justifies the pronoun)—I myself, as it will soon appear, am in favor of *the middle road.* The present Lenten regulations, embodying as they do the relative rather than the old absolute norm for fasting, are much superior to the rules which used to be issued. But they are still too complicated and increasingly unrealistic. On the other hand, the "abolitionists," it seems to me, are also rather unrealistic. The *aggiornamento* may indeed engender such zeal that all of us will follow what is certainly the nobler course, and opt for generous voluntary penances. But I do not think it will come that easily. I am haunted by the remark recently made by a person whose diocese has dispensed with Lenten regulations. "In our diocese," she said (I fear a little proudly), "We don't *have* to keep Lent."

LEGISLATED PENANCE

I should feel uncomfortable when reading the Lenten Masses with their constant references to *jejunia nostra* if I though that, the positive legislation having been suspended, all or even

many of my fellow diocesans were, in practice, belying my prayer.

Is a person who favors the continuance of *some legislated penance* unduly legalistic? I don't think so. I believe that Americans, being practical people, like to have their basic obligations spelled out for them. I myself like to know the minimum, not as something to be satisfied with, but as a starting point toward the voluntary maximum. And I fancy that there are not a few like me in this.

Well, what I have done here is to work out a series of Lenten regulations which, while retaining the idea of legislated penances, redefine those penances and rearrange them in what seems to be a simpler scheme. Except that I am a confessor—and a faster—I have no qualifications whatever to propose such canonical rules. Still, since I have no inhibitions about rushing in where canonical angels might fear to tread, I may at least stimulate some thought about this important and practical matter.

I would ask only that he who reads the "rules" will not draw any conclusions until he has also read the explanations that follow. *The explanations are essential.*

DIOCESE OF EREHWON
LENTEN REGULATIONS:

1) All weekdays of Lent are dietary days (that is, fast days). On these days, Catholics between twenty-one and fifty-nine years of age are required to restrict the amount of solid food that they eat, unless they are automatically excused by physical reasons or other serious cause, or are dispensed by their clergy.

2) On dietary days, persons held to the law of fasting may not eat between meals. They are also bound to perform, at least at one meal, some act of self-denial of their own choice in the amount or type of food they take.

3) All Fridays, the Wednesdays of Lent and Advent, and the Wednesdays of the spring and fall Ember Weeks are meatless days (that is, abstinence days). Every Catholic over seven years of age is held to abstain on these days from meat, meat soups, meat gravies and meat sauces, unless dispensed by Church authority.

4) All previous regulations on fasting, abstinence and partial abstinence *are now abolished.*

5) Abstinence on meatless days binds under pain of serious sin of disobedience to Church law. The fast on dietary days also binds under pain of serious sin, in the sense that he who without weighty reasons omits all or most of the dietary day fast is guilty of a serious disobedience to Church law.

NOW FOR THE EXPLANATIONS

Paragraph #1: This will at first sound quite familiar. Notice, however, the statement of the purpose of the fast "to restrict the amount of solid food." Notice also that fasting *outside* of Lent is *completely dropped.* The term "dietary day" you may take or leave. People have so long confused the terms "to fast" and "to abstain," that I was in search of a clearer dichotomy. "Dietary day" *vs.* "meatless day"? Perhaps.

Paragraph #2: This is radical. It alters the concept of fasting to embrace a *negative element* (no solid food between meals) and a *positive element* (diminution of food *at least* at one meal per day). Partial abstinence is implicitly abolished. Not eating between meals can be a real penance for our nation of nibblers. Yet the meal

itself should not be left untouched by the hand of self-denial. It seems to me that the law thus phrased would not impose unduly on the many Americans who *de facto* fast daily anyhow, but would still give a good incentive to those who need to cut down on calories, and store up on merit. Meanwhile, although postulating a minimum, it would suggest the merit of venturing beyond.

Paragraph #3: Of abstinence days or "meatless days." Abstinence from meat, always more easily comprehended than fasting, should *never* be abolished, for: 1) it is a badge of the practical Catholic; and 2) its abandonment would do harm to the fishing trade (I mean this seriously!).

In this paragraph we suggest that the Wednesdays of Lent and Advent be made days of total abstinence (only) from meat. Lenten meatless Wednesdays will go some way toward recompensing, toward severity, for the cancellation of partial abstinence for fasters. The Advent meatless Wednesdays will replace the abolished vigils of the Immaculate Conception and Christmas, and will maintain a penitential spirit in preparation for Christmas.

The designation of Wednesday as an extra day of penance during the specified times, is in keeping with one of the oldest penitential practices in the Church (see *Didache,* c. viii). What we suggest here has had a recent parallel in the revision of the breviary prayers: the reassignment of the *preces feriales* to the Fridays and Wednesdays of Lent and Advent.

The Ember Week observance would of course be retained, but the Ember *fast* would be dropped. The Ember Wednesdays of Whitsuntide and September would become days of complete abstinence. Not only the fast but the abstinence of Ember Saturdays would be omitted or dispensed from, because of the inconvenience of having two abstinence days in succession.

Actually, we are *not* multiplying abstinence-*hours,* but reducing and deploying them a little more evenly. For all the half-abstinences throughout the year will have been eliminated, as well as the complete abstinence of Christmas Eve.

Paragraph #4: A declaration of what has been explained above.

Paragraph #5: Some will comment, "Too strict." Others may reply, "Too lax." Very well, change the text as you will. My point is, many have judged from the spate of recent dispensations that the gravity of these obligations may be less than we were wont to suppose. If it is basically a question of the *mens legislatoris,* it seems to me that the legislator should declare his *mens,* and not leave the matter up in the air.

I do not hesitate to call them "simple." Our proposed rules would necessarily be a bit involved the first year, for the sense and implications of the new approach will have to be explained.

Once the calendars were available with changed markings, however, the matter would be easier in subsequent years. An adult bound to the fast would then only have to remind himself on Ash Wednesday: *"During Lent I must omit solid food between meals and perform at least one act of self-denial at one meal."* (I must remember also that on each Lenten Wednesday my whole family will be held to total abstinence from meat.) In Advent, the same person would only have to recall that Wednesdays would be abstinence days for his whole family. And within a couple of years the idea of meatless Wednesdays in Advent and Lent would be as much taken for granted as Friday abstinence.

Simplicity itself! No?

Initiation to Christian Living

By RAYMOND BEAUDRY

Catholic children are formally initiated into the practice of the faith by learning the catechism. Converts receive their initiation through a course of instructions usually based on a book similar to the small catechism, but adapted to adult mentality. It is remarkable, and somewhat astonishing to us, that all the catechisms we know, for children and for adults, follow approximately the pattern of the Catechism of the Council of Trent, characterized by the division of the Christian Doctrine into Creed, Sacraments, Commandments and Prayer. The order is not always the same (for instance, *The Baltimore Catechism* puts the Commandments before the Sacraments), but the general division is always there.

Because of general and well-founded complaints everywhere that the teaching of religion in many instances has become hollow and devoid of practical applications to everyday life, a great effort has been made in the last decades to vivify the teaching of religion, and introduce in the catechisms more references to the Bible and to the liturgy. The Confraternity of Christian Doctrine has developed a program suited for each age level, *the adaptive way;* active methods are widely in use, and the latest development in religious teaching is the *kerygmatic* presentation.

Surprisingly, the same traditional division—Creed, Sacraments, Commandments—is still retained in all manuals, and both the Bible and the liturgy are used as supplementary aids to what apparently is deemed the essential: the systematic presentation of the doctrine.

There is no doubt that such systematic presentation becomes necessary at one time, but it is completely out of place, we contend, as an *initiation* to Christian living. The teaching of religion to children at all levels of elementary school, and the giving of instructions to adult non-Catholics, is properly an initiation, and should, therefore, be based fundamentally on the Bible and the liturgy, without reference to "scholasticism." Rather than teach a series of catechism answers, many of which are definitions and enumerations, and try to illustrate them with references to the Bible, one should give directly the stories and discourses of the Bible and let the student draw the natural and supernatural conclusions. Only at a later stage (high school and college for students; special classes of "theology for the laity" for converts) should the complete system be scholarly presented: it will then satisfy the need for comprehensive study of the more intellectual.



During his convalescence in California, our Canadian priest-author is devoting considerable time to writing. His first HPR article appeared in our November, 1963, issue.

The Catechism of the Council of Trent was never intended as a manual of initiation. Rather, it was a guide for pastors in their weekly sermons, addressed to congregations of Catholics deeply rooted in the faith for generations, thoroughly familiar with the content of the Bible, and participating actively in frequent liturgical events. Against such a Biblical and liturgical background, a scholastic and methodical explanation of the faith was an excellent way of shielding off the spread of Protestantism and, in a later period, of answering the claims of Rationalism. Far from being an initiation, that thorough explanation of the faith was a deepening of an essential knowledge already possessed, a reflection on it, a second look, a return to it, providing an effective defense against rising objections, and reconciling a no-longer childish faith with the demands of reason.

HELP OR HINDRANCE?

To be useful and fulfill its purpose, such explanation and reflection must be done only after a proper initiation has been provided, and only with a sufficient Biblical and liturgical background. Nowadays, however, the theoretical knowledge of Christian doctrine imparted by the ordinary catechism and instruction manual constitutes an obstacle rather than a help for the teacher or instructor. Of course, most teachers and priests giving instructions overcome the obstacle by their personal presentation of the living Christ, and their communicative devotion and love for Him: they supplement the manual by frequent references to the Bible, particularly the Gospels, but they are still hindered by the artificial division of the doctrine into Creed, Commandments and Sacraments, and the necessity of covering and explaining advanced material inadvisable at that stage.

How many hours are being wasted, yes, completely wasted, in having the children memorize the Ten Commandments, the seven gifts of the Holy Ghost, the definition of matrimony, of extreme unction, of the Church! Those children, even in the eighth grade, know nothing—and are not even told—about the beautiful stories of Tobias, Judith, Esther, the Machabees; and they ignore most of the parables and miracles of Our Lord, and have not even heard of the Acts of the Apostles. Still, their religion period is employed in memorizing definitions and learning intricate distinctions between perfect and imperfect contrition, validity and licitness, sanctifying and actual grace.

Granted, those definitions are important; but are they more important and more urgent than knowing God and His love for the chosen people, or the parables and actions of Our Lord?

Most Catholics do not know the difference between sanctifying grace and actual grace (although they very likely have learned it sometime in religion class). But that ignorance has no influence whatever in their living the true faith. How tremendously important, however, that they should know thoroughly the parable of the prodigal son! That knowledge will many a time keep them from despair or skepticism.

KNOWLEDGE THAT MOVES

We do not advocate ignorance of theological explanations. We simply contend that such teaching must come only after the study of the Bible and a personal familiarization with the liturgy. The purpose of the initiation to Christian living is twofold: to impart essential knowledge about God and to move the listeners to live according to what they learn. The knowledge that

will move to action is not the knowledge of theories, of theological definitions and conclusions, but the knowledge of a loving God, of supernatural events, of the Word made flesh, and of the Church in action.

That truth is already acknowledged in the method generally followed in classes for first communicants. Their catechism usually begins with the story of the creation, Adam and Eve, the promise of a Redeemer—material that is ordinarily covered in the first three months of the school year. By December the children are learning about the nativity and the childhood of Christ, which takes them far into January. The public life of Christ easily coincides with Lent. At the approach of Passiontide they learn about penance, the Passion and death of Jesus. By Holy Week they know about the Holy Eucharist, and they gloriously spend Eastertide in preparing for their first Holy Communion. The end of the year, connected with Pentecost, acquaints them with the life of the Church.

What is done so beautifully, but also so sketchily, for the first communicants should be done over and over again, throughout the elementary grades, each year with greater depth and more profound insight. Each year a wealth of new material would be taken out of the Old and New Testaments, and thus the children would become more and more familiar with the story of the chosen people, with the life of Christ and the life of the Church. Bible and liturgy would then truly be the sources of their initiation to Christian living.

FOR CONVERTS

The same method should be used for converts: their initiation, admittedly with some exceptions, should be done in connection with the liturgical year, and with the Bible as the manual, or at least a book of Bible stories adapted to their level. Rather than a series of lessons on a theoretical presentation of the content of the faith, their initiation should be an inspiring study of God's love for man, closely connected with the Church's life. Ideally, it should start in September or October and last until after Pentecost, with the baptism as close to Easter as possible. It would include a serious study of the Old Testament, climaxing with Isaiah during Advent; a practical knowledge of the missal and of the liturgical year constantly referred to, during the study of the life of Christ between Christmas and Easter; a progressive participation in parish activities and public worship, particularly stressed during Holy Week; a review of the main aspects of the history and life of the Church; finally, an invitation to future attendance at some courses of "theology for the laity," more and more available as the laity takes its proper place in the economy of the Church.

Would all the material explained in the Creed, the Sacraments and the Commandments be covered in such an initiation? The essential knowledge would be covered, not as separate units, but integrated in the learning of the Christian way of life. The abstract concepts, definitions and theological explanations, as well as the apologetics, would be left for future courses.

It is unrealistic and impractical to assume that the small catechism of elementary school, or the twenty to thirty instructions of an inquiry class, will be all that the children, or the converts, will ever learn about their religion. Still, that assumption seems to be the cause that has turned the small catechism into a summary of all Christian doctrine, a series of statements and definitions, truly a skeleton of theology.

This helpful summary may be the joy of a theologian, but it cannot be used as a manual of initiation.

In the suggested course, the integration of the Creed would create no problem: the study of the Old and New Testaments together with the main feasts of the liturgical year would cover all the mysteries and also the Church. The sacraments would present no problem either. On the contrary, a better knowledge of the Old Testament; of the figures of Christ in it; of the tribulations of the chosen people; the passover, the manna, the promised land—all this would provide ideal background for the study of baptism, penance and Holy Eucharist during the study of the life of Christ. Confirmation and the other sacraments are easily connected with Pentecost, Cana, Holy Thursday, Easter.

ACCENTUATE THE POSITIVE

As for the commandments, it would be a great improvement in the training of our children to put the accent on the virtues of Christ, of the Blessed Mother, of the prophets and the apostles rather than study in detail what is forbidden by each commandment. The law of God as lived by Christ, and exemplified in the events of the Bible, would be so much more attractive and wholesome than the enumeration of all the ways that each commandment can be broken, found now in all the catechisms. The moralistic and casuistic emphasis in religious teaching is the fruit of Jansenism, not of tradition. St. Thomas hardly mentions the Ten Commandments in the *Summa;* his moral theology is centered on the theological and cardinal virtues. The accent is on the positive; but even such positive but systematic study of the virtues would have no place in an initiation: it should be reserved for future studies.

Out of the present catechism should be taken everything that is not essential. The theory of Christian living and the theory of the sacraments are not essential for actual Christian living. Beginners in the faith—elementary school children and new converts—must know the essentials, but should not be given the impression that they know everything about religion because they have covered the whole book. A child learns to talk before he studies grammar; he applies the rules long before he learns them. The same goes for religion. Why try to justify and prove everything right at the start, when the beginner is not ready for such explanations?

If we want to give a *living* teaching, attractive, inspiring, enticing, let us use the Bible extensively and familiarize our listeners with the liturgy. Later on, they will need a systematic and theological presentation of the doctrine, and they will look forward to more advanced and specialized courses of religion in high school and college, or in classes of theology for the laity.

The suggested initiation to Christian living calls for a whole series of new manuals of religion, one for each of the elementary grades. Why not? Why should, of all subjects, religion be treated as a poor relative and reduced to being taught from the too-famous "penny catechism"? The question-and-answer method may be concise and easy to assimilate, but it is also dry and mechanical. The teaching of religion deserves a beautiful manual, fully illustrated, filled with stories told in a language adapted to the age of the student. Each year the religion book should be a bigger book, with more stories—the Bible has plenty of them—with more details, more explanations adapted to the child's progress, until, in the eighth grade, the language may be very close to the language of the Bible

itself and the accompanying explanations of the liturgy open avenues to higher studies.

Similarly, a book of instructions for converts should not try to be comprehensive, but be only the first of a series. It should provide a living teaching, amply illustrated with pictures and stories from the Bible and from the life of the Church. It should relegate apologetics to later courses and satisfy the yearning of the non-Catholic, not for theories and theological definitions, but for acquaintance with the living God, with the all-loving Christ, with Christ in all the members of His Mystical Body.

Manuals written with that spirit would help immensely in renewing our teaching and modeling it on the example of Christ Himself who taught in parables and frequently referred to Moses and Abraham and the prophets. In doing so, He clearly showed us how to provide beginners with an effective initiation to Christian living.

Communicatio in Sacris

Archbishop Bukatko of Belgrade, speaking at the Council in the name of the Conciliar Commission on Oriental Churches, said "a matter of the greatest importance on both ecumenical and pastoral grounds" was the mitigation proposed by the schema for existing legislation on co-participation in sacred rites (Latin: communicatio in sacris*) for Catholic and non-Catholic Orientals. Following the wish "of many Council Fathers" and considering it more in keeping "with the needs of the times," the Conciliar Commission mitigated the existing legislation which is "generally disliked and considered too rigid and severe by separated Orientals, and even a barrier and impediment to mutual understanding and union." The archbishop said it was the desire of the Commission thereby to provide for the spiritual needs of Catholics "and to make it easier for separated brethren to approach the means of salvation." He pointed out six important qualifications:*

1) This refers only to separated Orientals, that is, those who still have valid sacraments.

2) A necessary condition is observance of that divine law which says such co-participation is always and everywhere forbidden as often as there is real danger to one's faith.

3) If Orientals who are separated in good faith from the Catholic Church spontaneously request of the Catholic Church the sacraments of Penance, Eucharist, and Anointing of the Sick, they may receive them.

4) Catholics are also allowed to ask these Sacraments of non-Catholic ministers belonging to a confession which has valid sacraments, as often as necessity or true spiritual utility suggest it, provided there is a physical or moral impossibility of reaching a Catholic priest.

5) Again supposing valid sacraments, a certain co-participation in sacred functions, things and places, is permitted between Catholics and separated Oriental brethren for a just cause.

6) It is left to the Local Ordinaries to keep vigilance over this matter and regulate it, and later they are to take mutual counsel in the matter and lay down opportune norms suited to local needs.

Pastoral Counseling

by G. Donald Maloney, S.J.



Having taught for three years (1959–1962) at the Bellarmine College Prep School in San Jose, California, Father Maloney is presently pursuing theological studies at Weston College in Massachusetts.

COUNSELING IS as old as man's experience. Down through the years men have always found that when they have difficult and important decisions to make they can clarify their thinking by talking the problems over with friends whom they trust and respect. Whenever they have been deeply troubled, they have found that sympathy and understanding make it easier to face these troubles courageously. Parents, clergymen, physicians, teachers, and lawyers all know what it is to serve as a counselor.

In recent years, counseling has been in the process of becoming a separate profession. Standards of competence in it, and training programs designed to produce such competence, are being developed. The purpose of this discussion is to suggest to the priest who has received no special training in counseling a few ideas with which he may better help those who come to him for assistance outside of sacramental confession.

Who are the people who come to him? While some may be suffering severe neurotic disturbances which demand professional help, these people form only a small fraction of those who at some time in their lives seek out a priest for assistance. Those who come to him most frequently are sufficiently balanced to direct their own lives. They are, however, experiencing some emotional or psychological difficulty which confuses and disturbs them, or they need some aid in understanding themselves, in making decisions, in breaking habits, and so forth.

The first and most fundamental task of the counselor is to establish a relationship which leads to optimal communication between himself and the person who seeks counseling. Since the whole success of the counseling process depends on the quality of this relationship, we will stress attitudes and methods which either foster or hinder a helpful relationship.

How should the priest regard a person who comes for counseling? The main characteristic of every human per-

son is that he exists in a unique world of meaning in which are embedded his values, feelings, hopes, and fears. This world has been shaped for him by this peculiar physical, emotional, and psychic history, and especially by the significant human relationships of his life. He can only be understood within this personally lived and experienced world in which he must work out his vocation. No matter how psychologically penetrating a counselor may be, the inner world of another person is for the most part hidden from him until freely disclosed, and even then it is only comprehended by an analogy with his own limited subjectivity. A counselor does not aim at controlling and judging this inner world, but at assisting, as much as the person desires, in helping him to explore and evaluate it. At the center of this world is the person's freedom, his inalienable right to choose and direct his own life as he wishes. The counselor may clarify problems, present ideals, and suggest motives, but he must never attempt to violate this personal freedom by any pressure which his position, authority, or knowledge may make possible.

The first step toward good communication depends on the counselor's capacity to genuinely accept the person and to make him realize that he is accepted. Even though a person freely chooses to seek counseling, he naturally hesitates to reveal his inner world. He is uncertain about the reaction his self-disclosure may bring and fears the counselor's disapproval. If the counselor is a priest the fear may be stronger. By his office a priest is guardian of an objective moral system and in his role as confessor, a judge of human culpability. In counseling, however, the priest must for the moment prescind from his role as guardian and judge and unconditionally accept the person regardless of what he may reveal. Of course, the priest does not have to agree with the decisions, feelings, and attitudes which the person reveals but, for the present, whether these are right or wrong, harmful or helpful, noble or base, is beside the point. That they are realities in this particular person is reason enough for accepting them. This attitude of unconditional acceptance has been summed up very well by Father Adrian van Kaam, C.S.Sp., in his booklet *The Vocational Director and Counseling* (St. Paul Publications: Derby, N. Y.).

> His (the counselor's) whole attitude communicates to the person: I do not judge at this moment whether or not your feelings and attitudes prove that you are personally guilty or not guilty for maintaining them; I leave that to your own conscience for this moment. My special function here is not to judge how far you personally are responsible for those attitudes and feelings but to understand what precisely your attitudes and feelings are.

AT FACE VALUE

That the counselor genuinely accepts feelings is especially important. How a person *feels* about himself, others, and God is often more significant than what he *knows* about these same things in an abstract way, for a person's feelings greatly influence his perception of reality. If he can express his feelings —and most who seek counseling are troubled by feelings—then he will be better able to understand and accept them, and will profit more from the help which the counselor offers. A person may feel hatred for those he is

expected to love, or may fear what is harmless. If the counselor immediately points out the irrationality of such feelings, he may block further communication. The person may from this point on restrict his disclosure to that which is "reasonable," thus closing off from the counselor an important area of his personality. To avoid this, a counselor must be convinced that whether a person's feelings have any objective foundation or not is quite irrelevant, at least in the beginning of the counseling situation. What is relevant is that certain feelings *exist* in this person whom the counselor wants to accept and understand.

LISTEN—REFLECT

Realizing that he is accepted as he is, a person can explore and express his inner world with increasing confidence. He is more willing to accept himself in view of the counselor's acceptance of him. This self-acceptance of one's concrete situation with its moral lapses, weaknesses, and conflicts is essential to emotional and spiritual growth. Besides, the prudent advice and motivation that the counselor may offer will mean much more to the person if he feels that he has been first accepted and understood.

But how does one communicate acceptance? A counselor gives concrete expression to his acceptance of the person by first of all being a good listener. By listening we mean more than just giving the person some time to talk things out before we give him our ideas. To listen in this way is to presume that we already understand a person quite well soon after he has begun to speak. The way a good counselor listens is very different. He is an active listener. His aim is to understand the world of the other person as he himself understands it, to see and feel things as the other sees and feels them. He listens intently, striving to place himself at the other's point of view, and trying to grasp as much as he can what it is like to *be* this other person.

One way a counselor can show his interest in understanding the world of the other person is to "reflect" in his own words what the person is expressing. Phrases like "you mean that you feel such-and-such" or "you think this or that is so" are examples of this reflection. In other words, the counselor sums up in his own words the attitudes, ideas, and feelings which the person expresses. To keep these responses from becoming stereotyped and artificial, a counselor should use words and phrases which are natural to himself.

At times a question will be called for. But here, too, the question should only be in the line that the person's expression is taking. "Would you care to explain that a little more?" or "How do you mean that?" are examples of this. They respect the person's freedom to express what he wants and at the same time indicate that the counselor is interested in understanding. If questions are too direct and prying, the person may become defensive, especially if he is not sure that he is accepted. Even if the counselor feels he should bring the person back to some point which seems significant, he can do this with respect for the other's freedom with a question like "Would you like to tell me something more about this or that point?"

By keeping his attention on the person's point of view, the counselor not only communicates his attempt at genuine understanding, but also enables the person to reach the root of his problem. Many people are either unclear about the exact cause of their problem

or do not feel safe enough with the counselor to speak about it immediately. They test the counselor's reaction until they are satisfied that they can trust him. For example, a person may describe a state of anxiety over trivial matters. If the counselor immediately launches into a monologue on how to relax and keep from worry, the person may never get a chance to express the real cause of his anxiety. The counselor has cut off the problem at a superficial level and his advice will probably be useless.

SUMMING UP

To sum up, the counselor's whole manner should tell the person that he, the counselor, is genuinely interested in how the person feels about things, that he wants to help the person explore his inner world, and that he will do this without judgment or blame. When mutual trust grows, the counselor may clarify the problem as he sees it, and may offer encouragement, advice and motivation. He will do this in a way, however which respects the person's freedom to direct his own life as he wills.

What common mistakes should a priest-counselor avoid? First of all, he should be slow to give advice. Because of his training as a moral theologian and confessor, a priest can easily slip into a "problem-solving" method in counseling. He will listen only as long as he needs some information about the nature of a problem and then give a general solution based more on an abstract knowledge of this *type* of problem rather than on how *this particular individual* uniquely experiences it. The erroneous supposition underlying such an approach is that most problems are intellectual rather than emotional. He may also listen only up to the point ~~at~~ which the person's problem corresponds with a similar problem in his own life. He then gives his own solution and attitudes about the problem, not realizing that he is "projecting" onto the other person the focus and coloring which the problem had in his own life, but which it may not have in the other's life. Counselors who give too much advice too soon are usually oblivious of their ineffectiveness. They simply give their objectively sound advice and then feel that the person alone is to blame if he does not make use of this advice to solve his problem.

Every counselor must continually struggle against the illusion that he knows well just how other people feel about things, why they act the way they do, and what advice will help them. Such an illusion is quite natural, of course, since a human being can only experience his own viewpoint, and knows the viewpoint of another only by analogy with his own. However, the good counselor must keep before him the fact that each person is unique, that each is a mystery which another can never fully understand.

Another danger is that a counselor may put pressure on a person's freedom. If the counselor is a priest, this danger may be greater because of the authority and dignity of the priest's position. Many persons, fearing the risks of personal choice, would gladly surrender their will to one they can trust. If a counselor complies by "taking over," he may succeed in having the person obediently follow a commendable plan of life, but will do this at the expense of the person's independence and maturity.

A counselor's own personal needs and limitations may also block his effectiveness. He may subconsciously want

others to depend on him for decisions and help; he may be afraid to admit that there is any problem which he cannot solve successfully he may be unwilling to go into a problem which he himself has not solved or has solved poorly. Unless a counselor knows his own limitations and weaknesses of character, he will be prevented from understanding others.

In conclusion, it is hoped that these few scattered "do's and don'ts" of good counseling theory will be of some practical help to the priest-counselor. His most effective tool, however, will always be his genuine respect for the freedom and uniqueness of each person combined with a priestly interest in understanding and helping all of those to whom he mediates Christ's presence.

Canonists Look Ahead

Two hundred members of the Canon Law Society of America met here in San Francisco for their annual convention to consider recommendations on revision of the Roman Catholic Church's legal system which has been in effect since 1918.

Controversial issues such as the Church's laws on marriage were debated in closed sessions and voted upon. Results of the balloting and recommendations will be sent to the administrative board of the U.S. Bishops and to the Pontifical Commission for the Revision of Canon Law in Rome.

Results of the balloting will not be made public, according to Msgr. Paul Harrington of Boston, the outgoing president of the society.

Msgr. Harrington said this procedure was adopted by the society's executive board with the intention of "offering responsible suggestions on changes."

"We saw several possibilities but our final judgment was to orient our meetings this year and in the next years to discussions on topics which are the live issues, topics about which there has been the most controversy," he said.

These "live issues" on the agenda included Catholic participation in non-Catholic religious services, signed promises by the non-Catholic in a mixed marriage regarding religious practice and upbringing of the children, present canonical requirements for a valid marriage, cremation, special knowledge needed for confessors of Religious women, changes in the laws for Religious, improving relations between Ordinaries (bishops) and Religious men, marriage tribunal procedures, and matrimonial impediments.

Members discussed each topic after listening to two experts present the pros and cons on both the legal and pastoral aspects.

Msgr. Harrington said he does not expect the revision of Canon Law to be completed for several years at least and warned: "With so much discussion and second guessing on what the changes in Canon Law may be, the problem of a loss of recognition, a lack of respect for and the breakdown of existing law comes up.

"Law, which exists for the common welfare, depends on respect and there is the danger it may be compromised when possible changes of the future are anticipated.

"Some people are likely to say of a law, 'it's going to be changed anyway' and act against the existing law."

The Commission for the Revision of Canon Law was established by the late Pope John XXIII. Among the 40 prelates serving on the commission are Francis Cardinal Spellman, Archbishop of New York, and Albert Cardinal Meyer, Archbishop of Chicago.

—The Catholic Review, Vol. XXIX, No. 32, p. 1.

Roma Locuta

By ROBERT J. BANKS, S.T.L., J.C.D.

LITURGY INSTRUCTION

On Sept. 26, the long-awaited Instruction by the Commission on the Liturgy was finally issued—from the Sacred Congregation of Rites. The closing paragraph of the Instruction explains that it was drawn up by the Commission but before publication it was studied by Paul VI with the assistance of both the Commission and the Congregation of Rites.

Whatever the provenance of the Instruction, it is one more welcome step in the gradual evolution of a renewed and reformed liturgy. And this new step, like the Conciliar Constitution on the Liturgy, is taken in the direction of an increasingly active and intelligent participation in the liturgy by the people. The liturgical renewal, in the words of the Instruction, is "not only to change liturgical forms and texts, but rather to stir up that formation of the faithful . . . which has the sacred liturgy as summit and fount." This understanding and appreciation of the renewal must be given the people by their pastors.

In the first and longest of the five chapters of the new document, immediate attention is given to the liturgical formation—spiritual and intellectual—of new clerics and religious. (A minor indication of what is desired by the Instruction is the recommendation that in major seminaries the common recitation of lauds and vespers—or compline—be the morning and evening prayer of the community.) Most of the remainder of the chapter spells out in detail the rules and competency of the various liturgical authorities, Bishops' Conferences, liturgical commissions, etc. In the midst of these rules is a section on "Sacred Celebrations of the Word of God" or what are popularly called "Bible Vigils," suggesting that these be instituted where there is no priest for Sunday Mass, in every parish on important vigils or holydays, and occasionally during Lent and Advent.

The best known section of the Instruction is the second chapter on the Eucharist. Here are found the changes in the celebration of Mass, which are omitted from this summary since they may already be a part of the U.S. liturgy by the time this is printed. One change which might be recalled for the benefit of the people is the faculty to receive Communion at Christmas and Easter both at Midnight Mass and at one of the daytime Masses.

The next chapter is also filled with detailed instructions, this time on the sacraments and sacramentals. The various norms are much too numerous to summarize here, but many priests will be glad to know that when this Instruction takes force they will have the general faculty of blessing vestments, altar linens, rosaries, and the various medals and scapulars listed in the *Roman Ritual*, Tit. IX, Chap. 11. (That includes most of the popular ones.)

The Divine Office must be in Latin for choral recitation by religious, according to the next section, and religious absent from choir are still obliged to

recite all the hours. The Church's concern for the retention of some Latin appears most clearly in those paragraphs where the general obligation of Latin recitation of the breviary is re-stated, where priests are reminded of their obligation to learn Latin, and by the fact that vernacular breviaries are to be printed with the Latin text.

Some norms for the construction of churches and altars "in order to facilitate the active participation of the faithful" conclude the document. These norms point out that the main altar should be the principal focus of the church, the seat for the celebrant should be so arranged as to clearly show he presides over the liturgy, side altars are to be few and preferably located away from the principal part of the church, and the tabernacle may be kept on a minor but outstanding altar, or in instances approved by the bishop, in some other "noble and properly adorned part of the church."

RELEVANCE

By now it must be obvious that any substantial investment in deluxe leather-bound missals would be a mistake. Not that the missal shouldn't befit the worship of the Church and the Word of God, but we needn't plan on any new missal being used for long. There are going to be too many changes continually being made in the next few years for any missal to long remain up-to-date.

These continuing changes are going to present a problem. As one change succeeds another to the confusion of many of the people and even some of the clergy, there is a danger that the liturgical renewal will resemble the urban renewal that destroys familiar landmarks and replaces them—at first—with strange and empty places. It would be a mistake to deny this danger exists but it would be more of a mistake to think that the remedy is to be found in halting change or just closing our eyes.

Change in itself is not confusing; it only becomes confusing when the reasons for change are unknown and the ultimate goal is hazy. The pastor or curate who hears, and he does hear, the comments or complaints of his "confused Catholics" about what is happening, can't blame the changes as much as the lack of liturgical knowledge among our people. Presumably if the people knew the reasons for the renewal and its ultimate goal as well as do the bishops and liturgists, they would be equally eager to welcome all the forthcoming changes.

THE SISTERS' RENEWAL

The Holy Father invited all the religious women, including cloistered nuns, of the diocese of Albano to a special Mass on the feast of the Nativity of Mary, during which he addressed to them a sermon praising their complete and whole-hearted dedication to Christ.[1] "They are the souls of one love, love for your divine Son, Jesus; they are the souls who have truly believed in His words, who left everything to follow Him alone."

At the same time the Pope reminded the Sisters that they must have the "sense of the Church." Sometimes certain religious communities do not fully cultivate that *"sensus Ecclesiae"* because they live a secluded life and find within their community all that they need. Their religious life is limited, not only in that which concerns the world, but even in that which concerns the life of the Church itself. "It is not a privilege to remain on the margin of the life of the Church" and to build a spirituality cut off from the Christian life which circulates within the community of the

[1] *L'Osservatore Romano,* Sept. 9, 1964, p. 1.

Church. While Sisters need silence and the form of life they now possess they also should participate more fully in the life of the Church, particularly in the liturgy, the apostolate, and the works of social charity. As an example of what he meant, the Pope told of the pleasure and edification he received from seeing the missionary Sisters present at the parish Sunday Masses in Rhodesia and Nigeria.

It was in this sermon that Pope Paul announced he would choose women auditors for the Council, as a "symbolic representation of women, first of all of you Religious, and then of the great Catholic women's organizations, so that women may know how much the Church honors her in the dignity of her being and of her human and Christian mission."

The poor Sisters are having a hard time these days. They have had their habits criticized (their dress, that is), their schools and education questioned, and now the Pope says that some of them are living on the margin of the Church's life.

Could the reason for all this be that if there is anything to criticize in the Church, it probably can be found in a pure state among our Sisters? If so, such a situation would not exist through their fault, but through their complete faithfulness to what has been given to them as the *"sensus Ecclesiae."* They have always been a faithful expression of what the Church holds best. If obedience, seclusion from the world, and personal piety is proclaimed as the highest ideal of the spiritual life, then it's not to be expected that we shall find among our wonderful sisters an emphasis on freedom, immersion in the world, and liturgical piety.

The above is offered only as a tentative explanation for those communities which might be living on the margins of Vatican II. There are too many Sisters way ahead of the times with their new apostolates, Sister Formation, and the like to paint them all with the same brush. But then again, maybe we priests had better get in our last licks. What with all these college-trained nuns, sister-theologians, authors, and council auditors, we might never get in another word. We might have to go back to the advice of the first Paul about women in church!

PRINCIPLES OF PEACE

An empassioned appeal for world peace was made by the Holy Father at his weekly general audience at Castel Gandolfo on Aug. 28th.[2] Taking the occasion of the 50th anniversary of World War I and the 25th anniversary of World War II as his starting point, the Pope warned his listeners and the world that "peace is a fragile good . . . never completely stable and secure; it must at every moment be rethought and re-established."

Essential to the maintenance of peace is that it be based on true principles, and the Pope noted that the world is now witnessing the weakening of these principles. The sacred character of human life is being obscured, a spirit of division based on nationalist and economic rivalry is springing up, and peace itself is being balanced on the power of terrifyingly murderous weapons.

The result of all this is the eruption of "episodes of war" throughout the world.

The world must remember, said the Pope, that peace rests on mutual understanding, trust, and a spirit of cooperation that works for everyone's benefit, especially by giving aid to the emerging nations. "In a word, it rests upon love!"

(Continued on page 257)

[2] *L'Osservatore Romano,* August 27, 1964, p. 1.

Spotlight on Liturgy



A REMARK ONE HEARS with more or less regularity in gatherings of priests goes something like this: "We have heard all about the theory; what we really want to know is just what we have to do about these changes in the liturgy." What is generally meant by this has to do with rubrics and the minimum required by the changes in the rubrics. The first reaction is to be a little impatient with this attitude and to wonder if our good friends really think that rubrics is all there is to the liturgical renewal, or that the goal will be achieved by a minimum effort. But on second thought we are inclined to be a great deal more sympathetic with this frame of mind. When we reflect on the courses in liturgy we had in the seminary and the general preparation we had for the *aggiornamento* of our time, we realize how ill-prepared most of us are for the task which lies ahead, and the great deal of work and preparation that must be undertaken if we are to make this transition painlessly and successfully.

By now we have grown accustomed to the changes which went into effect on the First Sunday of Advent. We have found that they were not the frightening experience we thought they were going to be. This ought to give us courage to face the changes due on the First Sunday of Lent. (We hope not a false courage that this is all there is to the renewal of the Church.) For if we continue to think of the liturgical renewal as simply a matter of rubrics, we are going to miss the whole point, and this on two scores. First of all, rubrics *are* important; they are the "rules of the game" and they must be obeyed, but they are not the overpowering and all important factor we have been led to believe, nor are they the substance of liturgical act. Rubrics are not merely a matter of inches, degrees or decibels, but rather directives for facilitating the words and actions of the sacred liturgy. To interpret the rubrics narrowly and to give them an importance they never had, is to rob the celebrant of all human expression, and to make his performance wooden and mechanical, thereby limiting the ability of the sign and symbol to communicate the full meaning of the

This is the first column of a monthly feature on liturgical topics by Father James D. Shaughnessy, a past member of the Advisory Board of the National Liturgical Conference, Secretary of his diocesan Liturgical Commission, and pastor of Sacre Coeur parish, Creve Coeur, Illinois. The scope of the column will embrace, as much as possible, all areas of liturgical thought: theory, developments and changes, history, and, not least of all, rubrics.

Father is already familiar to HPR readers. His "Sermon Outlines on the Constitution on the Sacred Liturgy" were well received by our readers and were officially adopted for use by eighteen archdioceses and dioceses throughout the country.

liturgical act. It is time we give a second thought to this matter of rubrics.

"MORE IS REQUIRED

The second point is that there is a great deal more to the liturgy than rubrics. The Constitution on the Liturgy makes this perfectly clear in paragraph eleven: "Pastors of souls must therefore realize that, when the liturgy is celebrated, something more is required than the mere observation of the laws governing valid and licit celebration; it is their duty to ensure that the faithful take part fully aware of what they are doing, actively engaged in the rite, and enriched by its effects." The Liturgy has two principal objectives: to give honor and glory to God our Father, and to lead men to salvation. If the worship life of our people is to accomplish these goals, in any significantly human manner, there must be more than a rubrically correct presentation of the "sacred mysteries of our faith." The Liturgy must be presented in such a manner that the concept of community becomes clearer to our people so that they slowly and surely come to an awareness that as they unite in worship they *form* Christ. In cooperating closely with the "Head of the Body," they form in themselves the spiritual fiber necessary to lead them to salvation. Too long has the Liturgy been presented to God's People in such a rigid and incomprehensible manner that they have failed to find in it the "fount from which all (her) power flows." If we priest-celebrants, leaders of God's People at worship, are to ground our people in significant worship, and thereby to a fuller spiritual life, we must free ourselves from the domination of the "rubric mentality," think less in terms of the "letter of the law" and more in terms of the spirit "which gives life." This is not to counsel anarchy or the spirit of liturgical libertinism, but rather a "freedom under the law" that will permit meaning and expression in the worship act.

Another aspect of the liturgical renewal which demands our immediate attention is the matter of "liturgical instruction and active participation." It is a serious mistake to consider either of these items as separate or distinct from the other. Liturgical instruction without active participation leads to the worst kind of spiritual frustration, and to attempt active participation without adequate instruction is to create the "sound and fury" of formalism which also leads to frustration and defeat. It is inconceivable that there would be instruction without participation, but we all know of many sad experiences where participation was attempted without adequate instruction. Failure is built into such a program and no one is surprised when it fails. But we hear the *post mortems:* "We tried that participation bit—the people didn't like it . . . We had to discontinue." This must not be permitted to happen again. It is the mind of the Church, in fact, the explicit directive: "that all the faithful . . . be led to that full, conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy." If this is the mind of the Church, if the "very nature of the liturgy" demands it, and if it is the "right and duty (of the Christian people) by reason of their baptism," then we have no choice but to lead our people in that "full, conscious, and active participation" in the sacred mysteries of our faith. The mandate is clear; in fact, it has been clear for a long time. The only question seems to be, how do we accomplish it?

First of all, it is not going to be accomplished by means of a few sermons at Sunday Masses, a few practices be-

fore Mass, or by putting some poor layman up before the congregation expecting him to work miracles of dialogue or song. And above all, it is not going to be accomplished in a short time. It is not just a matter of reciting and singing, or learning, or growing accustomed to the new changes in the rubrics. It is a great deal more than that. Basically it is a matter of acquiring what we might call a "liturgical mentality" —a frame of mind which enables us to view the totality of the Christian Life as a composite whole which encompasses every facet of human living, and not as a compartmentalized collection of hermetically sealed off activities having no basic interdependence or relation to each other. For example, social and racial justice and civic responsibility have a great deal to do with worship and spiritual life, and to attempt to separate them is to do violence to the fabric of Christian living.

SPIRITUAL RENEWAL AND SOCIAL REFORM

Basically it means recognizing that the *aggiornamento* of our time had its beginnings with the social writings of Leo XIII. Pope Leo saw clearly the need for social reform to relieve the sufferings of God's children and to restore their dignity. What he apparently did not see was the intimate connection between social reform and spiritual renewal. It was his successor, St. Pius X, who clearly perceived the essential relationship between the Christian spirit and social reform. It was he who saw clearly that the "chief and indispensable source of the Christian spirit is the active participation of the faithful in the sacred mysteries of the faith," that there could be no lasting social reform until there was a spiritual renewal, and that there could be no spiritual renewal without a total reform of worship. St. Pius was equally aware that this would take a long time, that scholars would have to devote their energies to the task of research and study to prepare the body of knowledge necessary to proceed with the task of renewal. This task has been accomplished, the research has been done, the scholars are available, the interest has been aroused. This is what made the time ripe for Pope John's Council and the Liturgical Constitution.

But what do we pastors do in the meantime? The first order of business is to recognize the dimensions of the task, to acknowledge our lack of preparation, and to admit a definite skepticism and lack of enthusiasm on the part of a good portion of our people, and perhaps, in many cases, among ourselves. If we acknowledge the magnitude of this renewal, and humbly assess our competence or lack of it, we clearly see that this task is not to be accomplished overnight. It is going to be a slow and difficult work to which we must bring all our resources, all our enthusiasm, and the total dedication of our priesthood. Then with patient zeal we will be able to lead our people slowly and surely to a penetrating understanding of their birthright as members of the Mystical Body, and "to that full, conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy," and to understand that "active participation . . . is the primary and indispensable source from which the faithful are to derive the true Christian spirit," and that "pastors of souls must zealously strive to achieve it (active participation) by means of the necessary instruction, in all their pastoral work." If we do this, we can be assured that what was begun by Leo XIII, so clearly seen and encouraged by St. Pius X, and brought to concrete reality by Popes John and Paul, will not fail, but will blossom into a New Spring.

Sermon Outlines

On the Liturgy of the Sundays and Feasts

By RT. REV. MSGR. GEORGE D. MULCAHY



Monsignor Mulcahy, former Chancellor of the Diocese of Harrisburg, is Rector and Professor of Homiletics at Mount St. Mary's Seminary, Emmitsburg, Maryland.

Baptism: Christian Circumcision

OCTAVE OF CHRISTMAS

Text: "And after eight days were accomplished, that the child should be circumcised, his name was called Jesus, which was called by the angel before he was conceived in the womb" (Gospel).

Theme: When Jesus was brought by Mary and Joseph to be circumcised according to Jewish law, He wished to show us that, while He was above the law, and had come to fulfill it, He still respected it. When He allowed Himself to be baptized by John, He had no need for it, but wished to show us that in the new dispensation, baptism would be the sacrament of circumcision from sin and entrance into the kingdom of grace.

Introduction: Today's Mass reiterates many of the themes of Christmas, because it celebrates the eighth day after the birth of Christ. However, as the eighth day was the one assigned for circumcision, on this day the Church also commemorates the first shedding of Christ's blood for us.

BODY:

I. *The law which* Christ fulfilled on this day was the one given by God to Abraham as the sign of the covenant between them as recounted in Genesis 17. Abraham was to be the father of many nations. But we also are children of Abraham —though uncircumcised— if we partake of the living faith for which Abraham was chosen to receive the covenant.

A. "This only would I learn of you: Did you receive the Spirit by the works of the law or by hearing of faith?" (Gal. 3 : 2).

1. St. Paul is asking us, through the "senseless Galatians," whether we are truly committed Christians, or merely those who never miss *obligatory* Mass, never eat meat on Fridays. In other words, are we negative Christians, observing the letter of the law, but never allowing the Spirit we received in baptism and confirmation to work in us?
2. The law of the old convenant was promulgated to assist the people of God until the Messiah should come. The law of the Old Testament, however, was turned into mere religious formalism and its spirit lost its efficacy. Circumcision of the heart was intended by God—an empty ritual resulted. When Christ came, He returned the emphasis where it belonged, on faith and love.
3. No longer is it "an eye for an eye . . ." but "Love your enemies: do good to them who hate you." Nevertheless, how many of us have made this parody of Christ's rule of love: "Do unto others before they do unto you first" our own? This is the law of the jungle, not for one set apart as a Christian by the sacrament of baptism.

II. *Does baptism,* the Christian sacrament of initiation, mean exclusively for us what we learned of it by rote as children: "Baptism is the sacrament which makes us Christians, children of God, and heirs of heaven"?

A. All these effects of the sacrament are certainly true, but have we ever tried to make the transition from memory to understanding?—to try to realize what it means in our daily lives to be Christians, children of God, and thus, heirs of heaven?

1. The name given to Mary's Son by the angel is "Jesus"—which means "Savior." We do not call ourselves "Jesusians" because, of ourselves, we cannot save anything, except in and through Him.
2. We *do* call ourselves Christians—and through our baptism we are given opportunities to deserve the name. "Christ" means "Anointed," and as Christians we are to be followers of the Anointed One, to be as much like Him as we possibly can. In this way, we will earn our inheritance: Heaven.

III. *Today is New Year's Day.* It is customarily a time for new beginnings, resolutions.

A. In praying this Mass, participating as a community in the worship of Christ, it is a good time to recall our baptism—when we were first given the name Christian along with our other names—and to celebrate it.

1. First, search for the deeper meaning of baptism within yourself, emphasizing the benefits it has afforded, rather than the obligations it imposes.
2. Discover how, in your own life, you can live up more faithfully to the promises of your baptism.

3. Resolve—not with the insipid fervor with which you make your customary New Year's resolutions, but with a will made firm in the grace of baptism—to become more and more like Christ with each breath you draw.

CONCLUSION:

"O God, who by the fruitful virginity of blessed Mary has bestowed upon the human race the rewards of eternal salvation: grant, we beseech Thee, that we may experience the intercession of her, through whom we have been made worthy to receive the author of life, Jesus Christ thy Son, our Lord" (Collect).

Beginning in the Name of Jesus

FEAST OF THE HOLY NAME

Text: "For there is no other name under heaven given to men, whereby we must be saved" (Gospel).

Theme: The uppermost thought in the mind of the Church today is that every Christian become personally involved with Christ and with his brothers in Christ.

Introduction: It is most fitting that we begin a new year in the story of man's salvation celebrating the name of Jesus, our Savior. Jesus is "the beginning and the end" of our lives. Everything we say and do is to be "in the name of the Lord Jesus Christ" (Col. 3:17). So, in the name of Jesus we begin each important work, each day, each year, forever.

BODY:

I. *Shall we speak* today on reverence in speech for the Holy Name? There seems to be some need for this.

A. Any Christian who thoughtlessly and habitually abuses the name of Jesus gives a self-revelation of spiritual poverty.

B. More than a simple resolution is needed to discontinue this evil habit. An examination of the very quality of one's love for Jesus is demanded. The fault here is not lack of reverence, but of deficiency in love.

C. Anyone would fight even to death to defend the good name of those he loves—mother, wife, friend. Yet, he thinks little of dishonoring the name of Jesus, whom he, as a Christian, is to love above all things. He has

not yet "accepted Christ as his personal Savior"—to use the beautiful slogan of our Protestant brethren.

II. *Does a person like this* really know Jesus? We cannot love what we do not know. As we come to know a friend better, we say, "the more I know of that man, the more I love him."

A. Perhaps his idea of Christ presents a picture of a book of questions and answers to be memorized; a book of rules to be observed. After years as a practicing Christian, he has yet to hear the joyful news of the Church, Christ in the world, loving and being loved.

B. Pope Paul VI proclaimed to the world at the opening of the second session of the Council that "Christ is our starting point, Christ is our leader and our way, Christ is our hope and our goal." He continued, "Our Lord Jesus Christ (is) the Word Incarnate, Son of God and Son of Man, the world's redeemer; the hope of the human race, its one supreme teacher and shepherd, the bread of life, High Priest and victim, the one mediator between God and man, the Savior of the world and king of the eternal world to come."

C. The restless movement sweeping throughout the Church today has for its aim the involvement of every man with Christ and his fellow man.

1. The liturgical revival, the new scripture studies and preaching, the improved catechetical methods, all these seek to proclaim "the unfathomable riches of Christ" (Eph. 3:8).

III. *Are we properly grateful* for all that we receive from Jesus? Do we thank and praise Him?

A. "I will praise thee, O Lord my God, with my whole heart, and I will glorify thy name forever; for thou, O Lord art sweet and mild, and plenteous in mercy to all that call upon thee" (Offertory Chant).

B. Recently Elizabeth Seton was beatified. Within the few years of her Catholic life she attained a warm, personal love of Jesus.

1. She once wrote, "Jesus is everywhere, in the very air I breathe, yes, everywhere, but in His Sacrament of the altar as present actually and really as my soul is in my body. Adored Lord, increase my faith, protect it, crown it, Thy own, Thy choicest, dearest gift."

C. For the cold and careless Catholic, motives for a warm and tender love of Jesus are provided in the following meditation.

1. Father Simon Gabriel Bruté, the spiritual director of Mother Seton, envisions Christ speaking to us, pleading for our love.

"I have loved thee with everlasting love.
I have drawn thee taking pity on thee,
Immolated for thee before the creation,
Given my life for thee as one would for a friend,
And when thou wast my enemy.
A child is born to us.
He weeps, is in bands, in the manger.
A mother might abandon thee, but I never,
I have delivered myself for thee.
By my blood thou hast been saved;
By my wounds thou hast been healed.
I have become thy food and thy drink.
I obey thee, and remain here below with thee.
I give myself by thy hands to whom thou wouldst,

(or, I give myself to thee when thou dost open thy mouth, and call me to thee).
I will be myself thy recompense.
Thou callest me, 'My Father who art in heaven.'
I have made myself like to thee in all things, sin alone excepted.
I have become one of thy brothers.
I have been born from one of thy sisters.
I have borne and shared all thy infirmities, hunger, thirst, poverty, rebuffs, sorrows, frightful torments, even unto death.
O my God, O my God, what heart could resist. And what return could be made?
My son, give me thy heart."

CONCLUSION:

"Whoever shall call upon the name of the Lord, shall be saved" (Rom. 10 : 13). May our minds, enlightened by the Holy Spirit, know the fullness of truth and beauty enshrined in His name. May our hearts, overflowing with gratitude, return love for love. With enlightened minds, with grateful hearts, say "Jesus, Savior."

Blueprint for a Happy Home

FEAST OF THE HOLY FAMILY

Text: "Jesus went down with them and came to Nazareth. . ." (Gospel).
Theme: Marriage is more than an occupation—it is a vocation. To achieve success in it, we must follow the example of the Holy Family.
Introduction: The Feast of the Holy Family belongs in the Epiphany season. Christian fathers and mothers who "rejoice greatly" in the success of their vocation as home-makers are the prime exhibit of the Church to the world. Each family is the Church in miniature. It is the workshop and showcase of the Christian life where all men may behold "how lovely is (the) dwelling place" of the truth and grace of God.

BODY:

I. *The lyrical beauty* of the scripture texts of today's feast provides a fruitful source of ideas for meditation and instruction about happiness in marriage.

A. From the Entrance Chant, "How lovely is your dwelling place" to the Communion Chant, "Jesus went down with them and came to Nazareth," there is a continual celebration of the glories and blessings of a truly Christian home.

B. All that Nazareth teaches is in one brief Gospel, picturing the model home of prayer, love and obedience.

1. The virtues which produce "the peace of Christ" that is to reign in your hearts" are catalogued in the Epistle.
2. The three prayers of the Mass will often commend themselves to the devout family in their daily devotions.

C. Underlying all this poetic beauty is a single stark reality. For those called to the married state, there is no substitute for success. A marriage that is partly successful is only partly happy. A marriage that fails is a failure to attain happiness on earth with the increased possibility of eternal unhappiness.

1. Married people may well echo the urgency of the Gradual, "One thing I have asked of the Lord and this will I seek after: that I may dwell in the house of the Lord all the days of my life."
2. The choice to enter upon this vocation of marriage was the one transcendently important decision of their lives.

II. *Are our Christian people* in the family of God aware of the urgency of this situation? There is some indication that basic misconceptions are prevalent today on the subject of the vocation of marriage. At a Catholic college over a period of five years, the question "What is the way of life in which you are going to find happiness and save your soul?" was asked a total of 222 seniors in a theology class. Over the years only twelve students listed a vocation; marriage or the preisthood. All others listed a variety of occupations, jobs, and professions.

A. Thus, marriage as a vocation leading to happiness and salvation is subordinated to materialistic ends.

1. Someone has said that America is becoming filled with people successful in their occupations and failures in their vocations.
2. The importance of vocation is lost; the major effort is given to successful careers. As for marriage, people "fall in love" and success in marriage is something that just happens, if it does.

B. The emphasis in our homes and in our schools is on preparation for careers, Catholic educators are concerned because more of our graduates are not among the leaders in the various public fields of endeavor.

C. Success does not add up to happiness. There are many unhappy millionaires, usually because their home life is unhappy. If you are going to fail in anything, fail in business. You dare not fail in your vocation.

III. "*And Jesus went down* with them (Mary and Joseph) and came to Nazareth" (Text). Come to Nazareth and learn again the Christian way of life that is marriage.

A. For those called to marriage, the hope of happiness is in their homes. Mary, "full of grace," Joseph, "a just man," and Jesus, "subject to them, advancing in wisdom, age, and grace"—this is a happy home.

1. The holy parents, the successful wives and mothers, husbands and fathers, these are the success stories worth telling.
2. The father of a happy home also has the best hope for success in his profession. His life is in order; he has incentives for success and stability.

B. Those called to Christian marriage must "be about their father's business." All work is to be subordinated to the great work of their lives. Was Joseph a good carpenter? The scriptures do not bother recording an answer.

C. This success requires God's help. The favorite novena intentions—for a better job, for an increase in salary, for passing marks in school, for success in a business venture, even for good health—should be subordinated to the prayer intentions in today's Mass.

CONCLUSION:

May we "profit from the example of the Holy Family and become partakers of their eternal happiness" (Collect). "Through the prayers of the Virgin Mother of God and of St. Joseph. . .keep our families safe in holiness and tranquillity" (Prayer over the Offerings). And, "at the hour of our death, with the Blessed Mother and St. Joseph at hand, may we be received into our everlasting home" (Prayer after Communion).

A New Epiphany

SECOND SUNDAY AFTER EPIPHANY

Text: "This first of his signs Jesus worked at Cana of Galilee; and he manifested his glory, and his disciples believed in him" (Gospel).

Theme: As Christ showed Himself to the world at the Epiphany, and as His Church is showing itself to the world today through the Council, so must every Christian manifest the presence of Christ in him.

Introduction: The liturgy of today's Mass points up to us the first of Christ's miracles—which marks His departure from His hidden life—and invites us to become active, involved, committed Christians.

BODY:

I. *The Epiphany season* focuses attention on the striking series of events by which the hidden Christ, Savior of men, manifested His glory to the world.

A. To the Magi, to the doctors in the temple, to the crowds at the Jordan river, to friends and neighbors at Cana, Christ revealed Himself as more than man.

B. He gathered believers about Himself who, recognizing His divinity, accepted His doctrine and followed Him.

C. "Let the earth adore thee, O God . . . Shout with joy to God all the earth" (Entrance Hymn). Thus sang the psalmist hundreds of years before Christ.

1. Yet the major portion of the world does not know the one true God and the Savior sent by Him.

II. *How does Christ* manifest His glory today, so that men may believe in Him? How goes the Epiphany today?

A. The whole vibrant process of renewal in the modern Church may be looked upon as an Epiphany. The Church, which is Christ, leaving the hidden life it has lived for some centuries, is clarifying itself to the world.

1. The Vatican Council captures the attention of the world.
2. Statements of the Pope and the Council Fathers are headline news.
3. Ecumenism moves the Church into lives of our brethren in other Churches.
4. The liturgy involves the people in the worship of God.
5. Scripture studies open exciting vistas.
6. The fresh approaches to homiletics and catechetics augur a more effective dissemination of the good news of salvation.

B. The Church, Christ's Mystical Body, is truly stirring and commanding much attention from the world. A new Epiphany!

III. *The world-wide resurgence* of the Church must be reflected in the lives of each member of the Mystical Body. If the eyes of the world are centered on the Church, they are also centered on the individual Christian. Our personal responsibilities increase. And we must be sure that, when the world looks at us, it sees an "Epiphany" of Christ.

A. One outside the Church, compelled to observe it at greatly publicized events such as the Council, might be impressed for the wrong reasons.

1. He could be impressed by the evidence of a vast and powerful organization—and yet not see Christ. Again, he might be impressed by the external spread of the Church as evidenced by its vast building program. He might sense the faith and love of which these buildings are visible manifestations.
2. But he can be, and often is, disturbed and repelled by this lavish display of money. He fails to see the Christ of Bethlehem and Nazareth.

B. From these demonstrations of doubtful value, he turns to the Christian nearest him. The Epistle today tells us what he must see.

1. He had better see the real Christ in us. "Let love be without pretense . . . love one another with fraternal charity." If the Christian our neighbor knows is not like Christ, the outward observance of the rules of a religion become a sham and a pretense—"sounding brass and tinkling cymbals."
2. The Epistle goes on to give a practical picture of the love of Christ. Lacking this personal program, we are a stumbling block to the progress of truth; our light is not shining on a mountain.

C. It is no small thing to be a Christian. He who changed the water into wine at Cana did also in a wonderful way create our human nature in all its nobility, and did still more marvelously renew it. Through grace we have fellowship in the divinity of Jesus Christ. In the sacred Banquet today we partake of the bread and wine made into the Body and Blood of Christ.

1. We too, filled with grace, sing in our Magnificat of the great things He that is mighty has done for us. "Come and hear and I will tell you, all that fear God, what great things the Lord has done for my soul" (Offertory Chant).
2. "According to the grace that is given us" we are to fulfill our responsibilities of our state in life. Moreover, we are to fulfill them in the manner of Christ (Epistle).

CONCLUSION:

This is the Epiphany the world needs. The great world-wide publicity will attract attention. But every soul is as big as the world. And in every soul, the drama of the passion, death, and resurrection of Christ must be re-enacted. When my neighbor looks at me, will he see Christ?

Bearing Witness to Christ

THIRD SUNDAY AFTER EPIPHANY

Text: "Amen I say to you, I have not found such great faith in Israel" (Gospel).

Theme: The Church continues the theme of a personal Epiphany, manifestation of Christ.

Introduction: The Masses of the last four Sundays after Epiphany are quite similar. They repeat the same Entrance Chant, Gradual, Offertory and Communion. Further unity is given by continuous readings from the Twelfth Chapter of St. Paul's Epistle to the Romans. The particular theme of each Mass is presented in a simple manner. The Gospel presents a challenge. The Epistle gives the answer in the way of Christian living. May we have the enlightenment and grace to put into action our own renewal of the Epiphany.

BODY:

I. *The Church does* more than cling to memories. Today she asks every Christian to learn a hard lesson: it is not enough to bear the name Christian.

A. No Christian is a private individual living to himself. He is a member of the Church, which is Christ proclaiming Himself to the world.

1. The victory of Christ, who has overcome the world, is to show itself in us. We are to surpass all in virtue so that all men may come to accept Christ.

2. Certainly we, who have received the full grace of redemption cannot permit ourselves to be outshone by others who know not Christ or who know Him but imperfectly.

B. The Gospel shows Christ working and teaching. His work is a deed of merciful charity. His teaching is a warning to His elect, "Amen I say to you, I have not found such great faith in Israel." These words were spoken of a pagan who knew little of God. He was good, honest, fair, charitable, and humble. He believed that Christ could and would help him. These words are a reproach to us.

II. *Survey this modern scene.* Can God be displeased with the Pentecostal groups tirelessly peddling their shreds of truth along the highways and by-ways of the world? They accept Christ as their personal Savior according to their own lights. There is much to marvel at in this picture. Some of these will be saved through their sincerity, while we "children of the kingdom will be cast out into exterior darkness."

A. Can Christ be pleased with the smug, comfortable, minimal Christian, wasting the fullness of truth and the fullness of grace which are his proud possessions? Does the Christian show Christ to the world?

B. High on the list of "ugly" Christians is the dutiful Catholic, grimly and joylessly going about the task of salvation, keeping the rules meticulously as mathematical formulae, receiving the sacraments routinely—but whose life in home, parish, and community has no import or relationship to others except to repel. The mystery of "good" Catholics who can be so unattractive!

C. Yet these are "good" Catholics who are regularly being absolved and who are frequently receiving the Body of Christ. Perhaps they can leave the Table of the Lord and participate in movements to perpetuate racial injustice. Perhaps they can leave the Table of the Lord to go to meetings where "charity" is dispensed to those who are victims of their greed. They are not coming to grips with the great issues of the day. But they *are* comfortable.

1. The issue is clear: will idealistic and sacrificial atheists, giving all to a cause, do for the masses of the people what the "good" Christian refuses to do? No age of Christians has ever accepted fully and put into practice the social doctrine of Christ.

III. *The Epistle gives* the answer to the challenge of the Gospel. It needs no commentary. It is to be read and re-read with prayerful meditation.

A. It is to be lived. It is the basis of the re-formation of every Christian into the likeness of Christ. (Re-read the Epistle.)

CONCLUSION:

Lord, who dwells within me by grace and sacrament, make me worthy of my Christian vocation so that I may not be overcome by the evil about me, but may overcome evil by good.

Faith and Love

FOURTH SUNDAY AFTER EPIPHANY

Text: "Why are you fearful, O you of little faith?" (Gospel)

Theme: The kingdom of Christ is not a divided land—in it, the law of charity prevails.

Introduction: In today's Mass, the triumphant proclamations of Christ's victory and kingship are repeated. Christians are not the shattered remnants of a defeated army. The redemption has been accomplished! "The Lord is king, let the earth exult: let all the islands of the world rejoice" (Entrance Chant). Christ conquers; Christ reigns; Christ commands.

BODY:

I. The quality of a Christian's faith is questioned by the Gospel.

A. Is he merely a "fair weather" Christian? How does he conduct himself facing serious issues or in time of deep personal crisis? What does he do when the storms arise? Each one, looking at his past and present performance, can give his own answer.

1. The Epistle tells him what the fruits of his faith should be.

B. "Take courage, I have overcome the world," proclaimed Christ on the eve of His passion, death and resurrection (Jn. 16 : 33).

1. The victory of the Church which is Christ is guaranteed—"The gates of hell shall not prevail" (Matt. 16:18).
2. "The bark of the Church may be swept by the waves, but it can never sink, because Christ is there" (St. Anselm).

II. *"Why are you fearful,* O you of little faith?" We face the storms of today steadfast with Christ in His Church. What are these storms?

A. Christ commands racial justice; we are all one in Christ.

1. Why, then, do we fear to grant equality to our neighbor? Do our property values override his human rights? Do we fear that the grace of God will not transform him as it is able to transform us?
2. Do we say that he is not ready for rights which were gifts of God to his human condition at the very moment of his birth?
   a. "Let us make mankind in our own image and likeness" (Gen. 1.26).

b. "We hold these truths to be self-evident, that all men are created equal." "Why are you fearful, O you of little faith?"

B. Christ commanded social justice for all. *Mater et Magistra* recounts the efforts of the popes to call the Catholic world to leadership in social justice. "When one is motivated in Christian charity, he cannot but love others, and regard the needs, sufferings and joys of others as his own," wrote Pope John XXIII.

1. Yet Catholics, and nations known as "Catholic," fear to "seek first the kingdom of God and his justice."

III. *Most basically*, Christ calls upon each of us to love and trust our fellow men. We are not to be an armed camp, girded about with personal pride, jealousy, envy, anger, selfishness, and hatred. All of these resent or attack the excellence of others.

A. "Owe no man anything except to love one another; for he who loves his neighbor has fulfilled the law." We have had enough of Christians who seem to be so proud of themselves because they have not shot anyone lately, have not violated their marriage vows recently, have not robbed any banks ever, do not miss Mass on Sunday, but who fail in personal love of neighbor. How? Listen to their confession:

1. "I am impatient; I am lacking in understanding of others; I am vain, jealous; I am not gentle; I am unkind; I tend to be selfish, complaining, a bit bitter; I am uncharitable in speech; I judge harshly and quickly; I am envious, ungrateful; I find it difficult to forgive injuries."

B. Perhaps their confessor finds no single grievous fault here. He is relieved to find no one mortal sin. He encourages them to continue to live in the state of grace. He gives ten "Hail Marys" as a penance.

C. The world is not so gentle as our confessor. Looking at these daily faults, it says "He is not like Christ" and then looks away. We are not radiating Christ. There is no Epiphany for Him in this day.

CONCLUSION:

"If there is any other commandment it is comprised in this word, 'Thou shalt love thy neighbor as thyself.' The love of our neighbor worketh no evil. Love, therefore, is the fulfilling of the law." Do we believe this? Someone has said, speaking of St. Gertrude, "The saints are always believing what we profess to believe." Why are you fearful, O you of little faith?"

From Everyone at HPR

We wish to take this opportunity to extend to our readers every best wish for a holy, happy and meaningful Christmas, with the prayer that the graces received on this day will bring a peaceful and prosperous New Year to all.

Questions* Answered

By AIDAN M. CARR, O.F.M.Conv., *Editor*

Hysterectomy O.K. Here?

Question: Three years ago a parishioner's doctor, a Catholic, told her that eventually it would be necessary to make surgical repairs because of a fallen womb. Now her present doctor, a non-Catholic, tells her that it will be necessary to remove the womb to prevent spread of infection. Since she is the mother of ten children I'm convinced that there is no evil intention, but rather that she and her doctor are sincerely concerned with repairing the damage which has become a danger to her health. How about it?

Answer: It is an accepted principle in Catholic hospital practice that hysterectomy is permitted when it is sincerely judged to be the only effective remedy for prolapse of the uterus, or when it is a necessary means of removing some other serious pathology.

Father Gerald Kelly, S.J. (R.I.P. since this past summer, and his loss is a severe blow to—among others—priests who must strive to answer problems in the field of medical ethics), writes: "The one absolute that moralists would insist on is that hysterectomy is never permitted as a contraceptive procedure" (*Medico-Moral Problems*, p. 208). Father Kelly adds that a judgment *in re* the morality of such surgery has to be determined by the individual case, and that means that all pertinent factors must be weighed: the disease itself; the physical and psychological effects of the disease; the probable effects of the hysterectomy itself.

He writes of a case that suggests a situation very similar to that you describe. The woman had several children; the uterus had become heavy and boggy, it developed weakened support. Because of this condition, the woman suffered anemia, physical disability, pain. Her doctor decided that surgery for the removal was medically indicated.

With his usual common sense and medical awareness, Father Kelly speaks of his solution to the case: ". . . the continuous distress and quasi-incapacitation of the patient constitute a condition of ill health which is very serious, especially since it prevents a married woman from properly caring for her family. Moreover, it was the physician's considered judgment that there was no other reasonable available remedy. There seemed to be no moral obstacle, therefore, to the removal of the uterus" (*op. cit.*, p. 212).

So very much depends upon the decision of a competent medico in all such matters! How can the average priest, almost totally without the specialized knowledge that a medical evaluation presupposes, pass judgment on the need for hysterectomy? He *has* to rely, it seems to me, on the sound decision of a physician—and on how the patient feels about the matter in the light of the doctor's explanation to her. It is quite unlikely that a surgeon will perform a purely contraceptive operation on a patient without the patient's being aware

* **Please address any questions to the Editor, Fr. Aidan M. Carr, O.F.M.Conv., St. Anthony-on-Hudson, Rensselaer, New York 12144.**

FIRMS WITH EPISCOPAL AUTHORIZATION TO HANDLE SACRED VESSELS AND REPAIR THEM

CHICAGO
D. B. Hansen & Sons, 23 North Franklin Street

COLUMBUS
The H. R. Gantner Co., 82 So. Fourth Street

GUTTENBERG, N. J.
Summit Studios, 112–114—71st St.

NEW YORK CITY
Rambusch Decorating Company, 40 West 13th Street

OMAHA
Koley Plating Co., 2951–53–55 Harney Street

PHOENIX
The Autom Company, 2226 North Seventh Street

LOUISVILLE
F. Tonini & Son, 636 S. Shelby Street

ST. JOSEPH, MO.
Creviston & Son Jewelry Mfg. Co., Inc.

ST. LOUIS, 63103
B. Herder Book Company, 314 No. Jefferson

ST. PAUL
The E. M. Lohmann Company, 413–415 Sibley Street

of the purpose and herself willing that mutilation.

In your question you write that the lady is the mother of ten children and further that you are convinced that she has no evil (contraceptive) reason. In the light of what we've said above, it seems to be an open-and-shut case you describe. Settle your doubts and those of your patient firmly: the hysterectomy is morally permissible.

Praying the Breviary: Move the Lips?

Question: During a clerical discussion the other day, the topic of the vernacular breviary rose. The question was raised whether the priest who prays the breviary in English is bound to pronounce each word with movement of the lips, as formerly with the Latin breviary.

Two ideas were suggested. One was that although the Latin breviary is in reality the public chanted prayer of the Church, the vernacular breviary is not. A priest argued that the obligation of pronouncing each word arose from the fact that the Latin breviary is really intended to be publicly chanted, and while we may say it alone to fulfill our obligation, we must pronounce each word because it *is* supposed to be the public chanted prayer of the Church. When we say the breviary in the vernacular we are no longer using the universal language of the Church, and the breviary in this form—while still the official prayer of the Church—is not her public chanted prayer. Hence the obligation to pronounce each word ceases when the breviary is prayed in the vernacular.

Another idea suggested was this: the *motu proprio* of John XXIII, as quoted in the beginning of the English breviary, seems to say very clearly that the new codex of rubrics completely replaces any other rubrics, laws, privileges, customs, and the like, that preceded it. In reading those same new rubrics for the breviary, we could not find any mention of the fact that the priest is bound to move his lips and pronounce each word of the divine office.

Can we conclude from the above ideas that we are no longer bound to pronounce each word, but may make praying the breviary, at least in the vernacular, a purely mental process? This entire matter, of course, is concerned with private recitation only.

Answer: That is a long question, even though we boiled it down a bit. If all questions submitted were nice and extensive like that it would greatly simplify my work because then we could make this column consist almost entirely of questions and, as everyone knows, it's easier and more fun to ask questions than to answer them. I dare say that lots of priests have been wondering about this matter of "moving the lips" in reciting the breviary, and so the matter is of considerable interest and importance. Let's take a look at it.

First of all, I don't think that it is accurate to say that the vernacular breviary is not the public prayer of the Church simply because it is vernacular and not Latin. Clearly it is not, as you remark, the Church's *chanted* prayer. But neither was the extrachoral recitation of the divine office in Latin the Church's public *chanted* prayer. The point is, I think, the breviary which the clergy are obliged to say (pray) each day is a very vital function of the *Ecclesia orans*. The *motu proprio* of Pope John to which you refer does itself, in treating the matter of reform of the missal and breviary, declare: ". . . arrange more suitably the body of rubrics by which the Church's public worship is ordered and governed."

The distinction you mention between the vernacular breviary as the official prayer of the Church but not her public prayer is, I think, not a valid one. If it is official it *is* public. What is the

basis for saying (or at least implying) that to be public or official the office has to be *chanted?*

Now about the business of moving the lips. Don't be surprised that you did not find this matter spelled out in "rubrics, laws, etc." If it was ever stated in the law, I could never find it. The moralists treat the question in their tomes, and sometimes with a kind of legalism that sounds almost quaint nowadays. Here is what one excellent moralist writes about it (translated): "Vocal recitation is prescribed. It pertains to vocal recitation, substantially, that words be formed, and this supposes at least some very slight exhalation—a word is *per se* audible. One who is aware that he is forming syllables . . . is producing vocal recitation" (Vermeersch, *Theologiae Moralis,* tom. III, #37). This explanation would be repeated, with some slight variations no doubt, in the thought of any moralist or canonist writing on the clerical obligation to the breviary.

The Code legislates the obligation in Canon 135: ". . . *tenentur obligatione quotidie horas canonicas integre recitandi . . . .*" That Canon has not been abrogated. Note, please, the verb form *recitandi.* It means recite, not just read *(legendi).* One is to *say* or *recite* the office, not read it mentally. That's the law.

However—there is, reportedly, a good solid argument that even one's ordinary reading does include *some* measurable movement of the organs of speech . . . not perhaps perceptible to the eye or ear of the observer, but movement nevertheless. If this be so, then reading would include a kind of reciting or saying.

Surely there is never a need for a priest to hear himself pronounce the words; even less need to be heard by

I don't Smoke!

. . . Words that may mean perfection in a man, but certainly not in a censer. Now, how *can* a censer smoke, as intended by Rubrics, if a flat or broken piece of charcoal lets the incense fall to the bottom?



- Holds 3 spoonfuls of costly incense
- Lights instantly
- Costs less than a postage stamp

Char-Lite Mfg. Co.

1715 Delmar, St. Louis, Mo. 63103

Gentlemen:

Please send me ■ FREE copy of the interesting folder: "The Incredible Story of 'Self-Lite' Charcoal" and its invention by a Catholic priest. Also send list of dealers in my city.

Name_____

Title_____

Address_____

#2

others. It is a public nuisance for a priest to make his recitation of the office so sibilant that he thereby annoys the ears of innocent by-sitters.

Let me say this—if a priest *reads* his office conscientiously, I would judge that he has met his "obligation." The breviary is *par excellence* a prayer book, not a prayer wheel of a Tibetan lama to be spun around 385 times a day to propitiate the gods. I go along with those who stress the non-juridical nature of the breviary. For too long it has been regarded as a burden to be shouldered; a job to get done, rather than as a precious source of light and strength. Putting it into the vernacular should help, but that does not make it automatically a wonderful help; a great deal depends on the individual's attitude toward it. It should be the *opus Dei* and not the *onus diei.*

Cremation of a Catholic

Question: A parishioner of mine has expressed to me her desire to donate her body to a non-Catholic medical school for experimental purposes. I need not add: after her death! She wrote to the school and they gladly accepted the offer but in the form they mailed back to her, a short document titled "Declaration of Consent," there is a section that caused her (and me) some doubt. It requires her agreement that the body be cremated: "I further direct that my body shall eventually be disposed of as checked by me: (1) My body is to be cremated and the ashes disposed of by [blank] Medical College ———(2) My body is to be cremated and the ashes are to be given to my heirs for burial ———."

Can she agree to this disposition of her remains?

Answer: Yes, I think so. Shortly after the Holy Office announced the change in the law of the Church penalizing cremation, a special article appeared in *L'Osservatore Romano.* This semi-official source declared that cremation is often requested for honest reasons, free from anti-dogmatic and anti-Christian purposes. It went on to say that while the Chuch is opposed to cremation, it no longer denies the sacraments and public prayers for those who wish it, unless they do so "out of hatred for the Catholic Faith."

It seems that the present position of the Church allows considerable latitude to the decisions of local ecclesiastical authorities. During the summer, Archbishop Grimshaw of Birmingham (England) in a letter to his clergy ruled the following directions for their guidance with regard to cremation:

1. A request by a Catholic to be cremated is no longer a reason for refusing a Christian funeral. Cremation, however, is not to be encouraged.
2. If a Catholic is to be cremated there may be now a requiem Mass and the usual absolutions in the church.
3. The clergy may not assist at the Crematorium nor conduct any services there save only with the Bishop's permission in exceptional circumstances.

We might take a moment to mention the traditional attitude of the Catholic Church toward the destruction of the body by burning it. The law is given in Canon 1203: "The bodies of the faithful must be buried. Cremation is reprobated." This is also a most ancient custom, based upon the respect with which Christians regard the body as a sanctified thing. Also, at various times in history cremation took on anti-Christian overtones. In the days of persecution the enemies of the Church showed their contempt for the Catholic teaching on the resurrection of the body by burning the bodies of the martyrs.

Christian burial, on the other hand, stressed belief in that doctrine. Modern materialists have fostered cremation as a way of denying the spiritual nature of man. Evidently now the Church feels that there is no great risk in allowing, for extraordinary reasons, this manner of disposing of the body.

In the case you present, I can see no objection to it at all on moral, religious, or legal grounds. It makes sense. And the donation of one's body for such a purpose is commendable since medical schools are always in need of cadavers for their instruction and research. It is, in this way, an act of charity to make this decision as your parishioner has done, assuming that the local bishop has made no contrary ruling. If any reader knows of any particular legislation in the U.S. covering cremation, we'd be happy to hear from you on it.

"Take Me to Your Leader"

Question: According to reliable scientists, including some eminent Russians, there is solid evidence that there are intelligent beings in the cosmos "up there." Some claim that spaceships are already on the moon from civilizations, in space, of incredible antiquity. What about it?

Answer: Yes, what about it? This question is presented with growing frequency, and while it is in its way fascinating, it's all too nebulous and far out to worry much about. However, we'll pass along the fruit of our efforts to dig up this answer from our file of *L'Ami du Clergé* (June 4, 1964). It comes down to this, summarized in the opinion of a prominent professor of the Catholic Faculty of Lyon, M. Michel Delsol: the universe is probably occupied by a considerable number of planets peopled by living beings.

From this premise some other considerations arise. Have we not a too



St. Nicholas Roman Catholic Church
Roebling, New Jersey

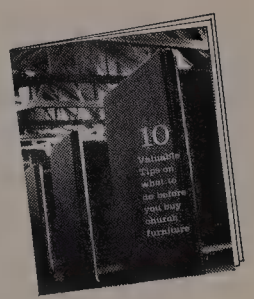
Beautiful Churches Choose Endicott For Value

Endicott Church furniture will provide utility, beauty and comfort for the life of your church. The quality required to make that claim does not come easily. We explain why we can say this in our illustrated booklet, "Ten Valuable Tips On How To Buy Church Furniture." This booklet is available to you without cost. Whether you are planning to build or remodel, it will pay you to read this comprehensive manual. Send for it today. Ask also for the brochure titled "Endicott Catholic Church Furniture."

Mail Coupon Today

SEND FOR FREE BOOKLET—"TEN VALUABLE TIPS"

Get this valuable aid to help you in your planning. Not a catalog, but an informative, fact-filled manual.



Endicott CHURCH FURNITURE
266 ARGONNE RD., WINONA LAKE, INDIANA
Please send free booklet "10 Valuable Tips," and brochure "Endicott Catholic Church Furniture". We are planning to ☐ build ☐ remodel.

Name_____
Church_____
Address_____
City_____ Zone____ State_____

Burn Rubbish Safely

"Yard Boy"

OUTDOOR INCINERATOR



Quickly, safely reduces to fine ash all burnable rubbish, garbage; leaves, litter, etc.; even in inclement weather. No extra fuel is required.

Lights at top, burns downward. Construction of cast iron and heavy gauge sheet iron completely coated with fire and weather resistant Vitreous Porcelain Enamel.

Endorsed by Institution and Fire Prevention Authorities from coast-to-coast.

PRICES f.o.b. Reading, Pa.
No. 6—6 bu. capacity—wt. 150 lbs. $99.50
No. 3—3 bu. capacity—wr. 100 lbs. $59.50
Write for descriptive circular

J. W. Fiske ARCHITECTURAL METALS, INC.
Dept. 9, 111 Pennsylvania Ave., Paterson, N. J.
ESTABLISHED 1858

narrow idea of life and its conditions; of human nature itself? Are conditions of life necessarily the same everywhere? In point of fact, the limits and possibilities of life are not well understood by us, and we err if we imagine that intelligent life must needs take its form from what we comprehend under human nature.

It is the business of science to say whether or not there are other inhabited worlds; Christian theology has no objection against the idea. Canon Delhaye of the theology faculty of the University of Lille says that in our times it is quite fitting to conclude that the privilege of being a dwelling for humans is not restricted to the earth. An hypothesis of a plurality of worlds does not, in any wise, affect our faith. Since we can always use genius and sanctity, perhaps we can recruit smart and holy "people" from among the Martians. If anything, God's glory would be enhanced by the existence of beings who, other than the angels, have spirit united to matter. Perhaps such beings do a better job of adoring the Creator than do we humans. Even the Incarnation, as we know it, does not exhaust divine power.

Men once thought that earth was the center of the universe. Now we know otherwise. God's beauty and omnipotence are beyond the measure of our finite minds. It is even cheering to think of a kind of ecumenical movement with space creatures, but I have a private conviction that they'll turn out to be Catholics after all. And no need to convert (forgive that old-fashioned word) them.

Kneel at Blessing

Question: Repeatedly I have been asked if the faithful should stand or kneel for the blessing at the end of Mass. I cannot find anything on this in the new code of rubrics.

Answer: They kneel. The (1960) *Rubrics of the Roman Breviary and Missal* covers the point in #520. It is true that this number is referring to behavior at a sung Mass and speaks of those in "the choir." But I don't see how those conditions alter the basic norm given in #520: "In the choir, those who are not prelates kneel at the *Confiteor* with its psalm and at the celebrant's blessing at the end of the Mass. Prelates and canons, however, bow their head profoundly at the blessing."

Then when the last Gospel is read, they stand.

(Father correspondent requested us not to use his name in the reply. We *never but never* use the names of the priests who write in. His reason was to avoid a polemic. Who can avoid polemics nowadays? The only place that po-

lemics are ruled out is in the ecumenical movement, but not at the Ecumenical Council.)

(Cont'd from p. 234)

BREVITER

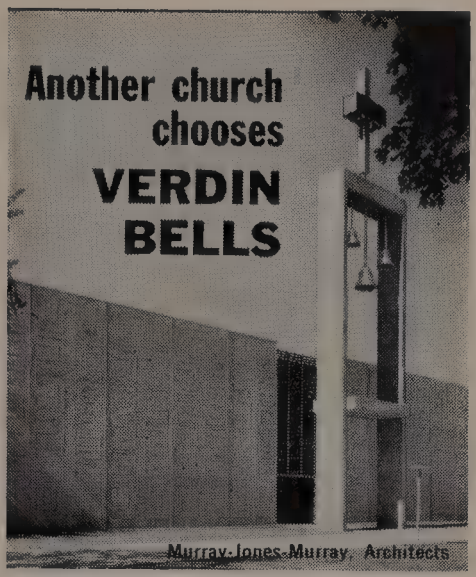
The Holy Father in a special radio address to the 80th German Catholic Congress (*Katholikentag*) held at Stuttgart said that the momentous changes taking place in the world today are part of God's plan for renewing the world. Within the Church, the renewal is not a contradiction of tradition nor a false adaptation to the world. While this world we live in is religiously pluralistic, religious truth is absolute—there is only one true faith.[3]

For those interested in the future of the Curia, there is a significant paragraph in the Holy Father's talk to the first meeting of the Pontifical Commission for Social Communications. He compares the Commission to a new shoot now flourishing on the ancient trunk of the Curia because of the new life which the Council has infused into the Curia as a recognition of its indispensable function and its ability to diversify.[4]

Finally, the Pope took the occasion of the audience granted to the New England Obstetrical and Gynecological Society to recall the words of Pius XII about abortion: "Innocent human life, no matter in what condition it may be, is, from the first instant of its existence, to be secure from every voluntary attack." [5]

---

[3] *L'Osservatore Romano,* Sept. 7, 1964, p. 1.
[4] *L'Osservatore Romano,* Sept. 30, 1964, p. 1.
[5] *L'Osservatore Romano,* Oct. 4, 1964, p. 1.



St. Patrick's Church, Oklahoma City, Oklahoma

"Our 3-bell Verdin Peal accentuates the simple architectural beauty of church and tower. The bells ring out in full-throated splendor for Mass, and the Angelus is rung automatically three times daily on our largest bell."

—Rt. Rev. Msgr. Donald J. Kanaly

Find out about America's Most Beautiful Bells with Automatic Angelus Ringing!

WRITE FOR FREE FOLDER

THE I. T. VERDIN CO.
2021 Eastern Ave • Dept. J • Cincinnati, Ohio 45202
"The Bell Ringers of America"
Carillons – Chimes – Bronze – Electronic

BENWAY KNEELING CUSHIONS

Last Longer Because of

BETTER DESIGN
BETTER MATERIALS
BETTER WORKMANSHIP

BEN J. SMITH Mfg. & Supply Co.
10234 Bach Blvd. St. Louis 32, Mo.

Church Envelopes
Box Sets. All sizes, types, features, colors. Plain or printed. Wholesale, Retail. Monthly Mailing. The finest system of this type for medium to large parishes.
Postal Church Service, Inc.
Youngstown, Ohio 44501

Book Reviews

Today's Jobs— Yesterday's Skills?

The Challenge to Change. The Church Confronts the Future. By François Houtart, edited by Mary Anne Chouteau, (Sheed and Ward, New York, 1964), pp. 212. $4.50.

Technology has changed the life of man profoundly. And it is continuing to revolutionize society in all corners of the world. What is the mission of the Church in this increasingly technical society? This is the question examined by François Houtart in *The Challenge to Change.*

One of the first tasks of the Church is to know the world that she is to Christianize; for example, she must be aware of the breakthroughs in the fields of biology, psychology, and sociology. Above all, she must understand the characteristics of a technical civilization. Father Houtart begins his work with an examination of some of these characteristics: changes in social values, new relations between man and nature, specialization of social function, mobility, socialization, new dimensions in communication, developments of international organizations, etc.

What hampers an adequate knowledge of our society is the fact that society continues to change so rapidly. This leads to a lag between social reality on the one hand, and organization and thought on the other. Father Houtart shows that this holds good for such areas as education, leisure, and mass media, with results that are particularly tragic in the area of underdevelopment. "People are starving, dying of hunger, not because the earth cannot yield enough food to feed the population, but because our economy and our international institutions are so badly organized" (p. 109). A startling observation he presents in this context is that the majority of Christians live in the one-third of the world that is developed and hence have a major responsibility for solving the problem of underdevelopment (p. 114).

Despite the difficulties of coming to a precise knowledge of the world around her, the Church must thoroughly realize how our evolving technical civilization has affected her missionary activity in Africa and Asia, in Latin America and the Western world, as well as her relations with the Communist world.

Further, the Church must develop organizations that can cope with the changes in the world picture. In some cases she must lean more heavily on organizations, institutions and services that already exist. The National Conferences of Bishops, Conferences of Major Superiors for Religious, diocesan "deans," liturgical and catechetical centers, the Cana Conference and Christian Family Movement, team-work in marriage preparation, and Newman Centers are all meeting important needs today. In other instances she must develop altogether new roles for clergy, Sisters, and laity.

Father Houtart's discussion of the new roles for Sisters is particularly interesting. The material for this book, in fact, was edited from a series of lectures delivered in connection with Sister Formation.

An invaluable new book by the author of Christ: *The Sacrament of the Encounter with God*

Few Catholic books in recent years have been as enthusiastically received as Father Schillebeeckx's *Christ: The Sacrament of the Encounter with God.* The critics hailed it as a masterwork, and it has been a consistent best-seller since it was first published in the United States a year ago.

MARY, MOTHER OF THE REDEMPTION

By EDWARD SCHILLEBEECKX

"One of the most competent and stimulating theologians of our time" is how *America* describes Father Schillebeeckx. And *Commonweal* calls him "a theologian in the spirit of Vatican II." In MARY, MOTHER OF THE REDEMPTION, the great European scholar maintains that a true understanding of the mystery of Mary can be achieved only when it is allowed to develop fully within the mystery of Christ. Father Schillebeeckx ranges from an examination of the Scriptural data of Mariology to an exploration of the theological richness of such devotions as the Rosary. This, like its predecessor, is a key book for the contemporary Catholic.

At your bookstore ▪ $3.95

SHEED & WARD,
New York, N. Y. 10003

This brief survey of the topics treated by our author should indicate what a stimulating book he has produced. In this clear and brief discussion of his subject he has distilled a tremendous amount of sociological knowledge. Every Christian interested in society's challenge to the Church today will profit immensely from Father Houtart's vital insights.

WENCESLAUS PLOTNIK, O.S.B.

A Christian Viewpoint

MARY, MOTHER OF ALL CHRISTIANS. Max Thurian. (Herder and Herder, New York, 1964.)

Max Thurian has long been renowned as a spokesman of the Protestant monastic community of Taizé (France). He believes that the monastic way of life belongs to the authentic tradition of Christian spirituality, even as seen from a Protestant viewpoint. Now he has written a book to demonstrate the same thing about religious veneration of the Virgin Mary. He takes pains to show that the original Reformers had a deep reverence for Mary which was lost by the Protestant tradition of the seventeenth and eighteenth centuries; but his main work is to expound the biblical teaching on the Mother of Jesus.

Although not an original exegete himself, Thurian knows the work of the chief modern scholars, Catholic as well as Protestant. Drawing on their work, with the attitude of an earnest Christian believer desirous of discovering and being guided by the true sense of the New Testament message, he has composed a portrait of Mary that is surprising both for its richness and for its accord with traditional Catholic doctrine.

He accepts without reservation the doctrine of the Virgin Birth and the titles *Mother of God* and *Full of grace* (referring the latter, however, to the grace of being Mother of the Divine Messias). He regards Mary as a saint and as a sacred personage of Salvation History, rejecting sharply the notion that she was only employed as an impersonal instrument of the Incarnation who can now be ignored by Christian piety. He looks favorably on the tradition that she remained a virgin perpetually, and acknowledges a sense in which she (like every Christian) can be called a spiritual mother of Christ's disciples. He refrains from discussing the Immaculate Conception and Assumption, however, wishing only to "hear what the Gospel says" without stirring up polemics.

Thurian's vision is dominated by the idea of Mary as personification of the People of Israel and figure of the Church, the Mother of all Christians. His insights are sound and at times inspiringly beautiful; but his elaborate symbolic interpretations of the details of the biblical texts are sometimes forced and unconvincing.

The view that, when Jesus entered into public life, Mary lost her role as Mother of the Lord and receded into the anonymity of the company of the disciples, and the tendency to be interested in Mary chiefly as a symbol, will betray to the Catholic reader the academic tone of an enquiry that is not borne up either by the centuries-old meditation of the Church, or by the personal piety that has endeared Mary *herself* to Catholic hearts. Nevertheless, this honest, learned, intelligent, generous and reverent work will be useful, not only for showing Protestants a biblical basis for the veneration of Mary, but also for enriching a Catholic's appreciation of his own beliefs.

EDWARD D. O'CONNOR, C.S.C.

This Year . . . Give Bruce Books

JUSTICE FOR ALL

by Benjamin Masse, S.J.

One of the associate editors of *America* discusses the Church's teaching and its bearing upon social and economic problems facing all Americans today. *$3.95*

ECUMENISM AND VATICAN II

edited by Charles O'Neill, S.J.

Christian unity and the obstacles in its path are discussed by eight prominent religious men including a Rabbi, a Protestant minister, and five Catholic priests. *$3.75*

OUR WAY TO GOD

by Dr. Franz Michel Willam

A book of religious self-education — of warmth and simplicity — a most thoughtful gift for the mature reader. *$5.75*

REBEL BISHOP

by Father Michael V. Gannon

Biography of Augustin Verot, Confederate bishop, one of the most remarkable personalities in the story of the Catholic Church in the United States. Authentic religious and social history set against the background of Civil War days. *$4.95*

THIS GOOD NEWS

by Quentin Quesnell, S.J.

". . . truly good news — a clear up-to-date summary of current biblical theology . . . there is nothing better at present for an introduction to theology." — *Homiletic and Pastoral Review* *$4.50*

MATURING IN CHRIST

St. Paul's Program for Growth in Christ
by George T. Montague, S.M.

". . . a thoughtful and faithful analysis of growing in Christ, as St. Paul conceived of it against the background of his day." — *Roland E. Murphy, O.Carm.* *$3.95*

JOURNEY THROUGH THE BIBLE LANDS

by Luis Alonso Schökel, S.J.

The Christmas gift of the year. An illuminuting and entertaining account of a trip to the Holy Land by a well-informed and witty biblical authority. "A pleasant and profitable armchair journey through Old Testament lands under the guidance of a competent and convivial companion." — *America* *$4.95*



BRUCE



At your bookstore

THE BRUCE PUBLISHING CO.
912 Bruce Bldg.
Milwaukee, Wisconsin 53201

A Positive Approach

SACRAMENTS OF INITIATION: BAPTISM AND CONFIRMATION. By Father Charles Davis (Sheed and Ward, N.Y., 1964), pp. 159. $3.50.

Depth theology plus an easy style make a scholar's research available to the active pastor. Father Davis doesn't multiply footnotes like autumn leaves but he ends up with a scholar's harvest of intelligible conclusions. An extra fine feature of his approach is the fact that he states which opinion he makes his own. Unlike a dogma book, he does not merely cite opinions.

Father Davis develops just the one idea of the sacraments of initiation. He traces the origin of the sacraments and ends with a summary of the present practice. In establishing the purpose of Baptism and Confirmation he points out in what ways the present practice fulfills or hampers the original purpose.

Through it all, Father Davis introduces enough ascetical comments to enable the priest administering Baptism to find all the explanations he needs for making the ceremonies more understandable to the people attending. Another application easily made is that of the Vigil sermon at the Easter renewal of baptismal promises. A simple summary of the book would be a sermon better than most.

One of the best aspects of this work is its positive approach. Father Davis doesn't waste time castigating theologians or liturgists of the past. He states in what ways they were wrong or in need of adjustment, but he also shows the historic context in which the development of a sacrament became understandably misguided.

As an example of his positive approach, in a single paragraph he explains the "slap" from the bishop as a degeneration of the kiss of peace. He mentions that Durandus was the first to give the touch on the cheek the wrong interpretation in the thirteenth century, but he lets his own case stand in simply presenting the proper interpretation. Without an army of adversaries to annihilate, he does a fine job of discussing the sacraments that prepare the Christian for the Eucharist.

BONAVENTURE STEFUN, O.F.M.Cap.

Diamonds and Dynamite

RELIGION AND PERSONALITY. By Adrian Van Kaam, C.S.Sp. (Prentice Hall, Inc., Englewood Cliffs, New Jersey, 1964), pp. vi + 170.

This small volume by Van Kaam is dynamite and precious stones combined. His treatment of personality and character, illustrated by Pope John XXIII, is like the whole world of costly jewels combined into one small section. The dynamite comes in his bold yet well-founded comments on the perfect religious personality, which owing to subtle self-deception, sometimes parades as sanctity when in reality it may be really something quite different. His pictures of the immature and repressed religious are priceless. Petty, unrecognized jealousies and envy, and "the willful me" fail to come to terms with each other, hence the person parades as "closed, cumbersome, tyrannical, and compulsive." In certain passages, however, the author pushes the notion of repressed hostility a bit too far, and some word combinations of his are likely to cause disturbances of various sorts for the unsophisticated reader; an example is the word pair "sinful habits and neurosis" which appears several times on page 101 and following.

Here we have a daring and thrilling account of a very elusive subject. The

Dictionary of the American Hierarchy



by Rt. Rev. Msgr. Joseph B. Code

Fellow, London Historical Society

- Includes biographies of every man raised to the episcopacy in the Church who worked to sustain and advance the Faith, either in this country or, having been born or educated here, left to carry the Word to other lands.
- Close to 1,000 entries, many with historical footnotes.
- Thirty-five correlative appendices on the establishment of Sees, episcopal succession and many other topics.
- A truly unique work, destined to be the classic in the field.
- An invaluable reference work for any library.
- Introduction by His Excellency, Most Rev. Egidio Vagnozzi, Apostolic Delegate to the United States.

In this year of the 175th Anniversary of the American Hierarchy, a copy of this monumental volume was suitably presented to His Holiness, Pope Paul VI by the author.

Available NOW — Price, $12.95

Joseph F. Wagner, Inc.
Publishers

53 Park Place **New York 10008**

author presents a study of human personality which is both unique and challenging. We shall comment on the various chapters later. As a whole the work is learned in content, progressive and bold in its assumptions and reflections, brilliant and picturesque in its expression, almost frightening in its implications and projections.

Chapters one and two are straightforward enough, though powerful and penetrating. They contain the account of man's relation to God, people, and the world; his perfection, following life-long self-awareness, acceptance, and realization. Chapter three is somewhat suggestive and mysterious, but not too unlike much modern Existentialist writing. Chapter four is elusive and mystifying, even somewhat destructive of the reader's self-assurance, if he be one of those who is hoping for a set of empirical definitions and predictions about normal personality.

We shall now consider various texts, taken out of context it is true, but worthy of deeper pondering and fuller expansion for one who truly wishes to distance himself objectively from his subject.

In chapter three on willfulness and will-lessness the author says: (pp. 113–114) "I experience an obscure feeling of irritation with people who seem to exist exuberantly and 'dangerously,' without fear of doom and damnation. However, my self-image of achieved perfection does not allow me to admit to myself that I have this feeling of irritation. I repress my resentment and envy instead of exploring the message of these emotions in my life . . . . My irritation . . . masquerades as aggressive 'aposolate,' 'fraternal correction,' 'moral censorship,' and 'holy concern for unholy brethren.'" This has a rather Freudian ring but perhaps will help certain individuals to get down to a better understanding of themselves.

On pages 117 to 119 the author applies the biological notions of differentiation and integration very effectively, stressing the continuity of the process for life; but a little later, speaking of the notions of commitment in connection with sacrifice, his terms seem to require a dictionary for fuller understanding. He says: "No way of 'existing,' or standing out in the person's existential project, will become so predominant that it prevents standing out primarily toward the Transcendent and His presence in reality. To make the peripheral modes within his existential project central, would be experienced by the religious person as a betrayal of the fidelity which flows from his central commitment to relate to the Transcendent as first in his life."

It would seem that the writer presupposes a fairly full understanding of psychoanalytic theory, as well as of Existentialism, in a reader who would get the most out of the work. The whole of chapter four might be summarized thus: In religious matters some persons never develop much beyond the level of infancy; others have developed to a certain level and have lapsed again to a more primitive way of thinking and behaving. So striving for perfection often resembles a neurosis, or even a psychosis.

VINCENT V. HERR, S.J.

Liturgical Meditations

ALIVE TO GOD. By Alban Boultwood, O.S.B. (North Central Publishing Co., St. Paul, Minn.), pp. 180. $4.50.

Abbot Boultwood's book is a series of fifty-two meditations, each one no more than approximately three pages in

length, but each so full of solid matter that it might well serve for an entire week's reflection.

The subjects are taken from the liturgy, principally that of the Mass. They encompass the whole economy of redemption and are presented in the order of the seasons of the Church year. They are grouped around the fundamental mystery of the Blessed Trinity. During Advent, for example, they focus attention on the promises of redemption made by God the Father; during the Christmas season, on the impact, effected by the Incarnation, of divinity upon humanity; at Pentecost, on the Mystical Body being endowed with its soul through the descent of the Holy Spirit. Throughout the season of Pentecost, the subjects stress the sanctification of the Mystical Body through the operation of the Holy Spirit in the Church.

In these meditations the reader becomes aware of the distinctive *character* of every Mass. He enters into the distinctive *spirit* of every Mass. He feels the transforming effect of that spirit in his soul—a maturing in the praise and service of God. He recognizes every Mass as the continuous, perfect worship which Christ offers to the Father. He comes to appreciate the tremendous significance of his own role in that worship. He learns to listen—not to a set of instructions—but to the voice of Christ. He takes his cue for everything he does from what he hears. He rejoices in the possession of Christ, grieves for his sins, compensates for them, and thrills to his victory over them. In these meditations the reader sees every Mass as an episode in the gradual unfolding of the drama of redemption—a drama based on God's action and man's reaction.

We finally have the Mass presented to us, not as a formula, but as a way of life

CHRIST THE ONE PRIEST AND WE HIS PRIESTS

by C. Dillenschneider, C.Ss.R.

The author establishes on solid dogmatic bases a priestly spirituality which can aid all priests live their lives seriously and with an illumined faith. A work written for priests who are both men of today and ministers of eternity. 2 vols. Vol. I, $5.75

A SURVEY OF AMERICAN CHURCH HISTORY

by Newman C. Eberhardt, C.M.

Father Eberhardt examines the rise and growth of Catholicism in the Americas against the backdrop of Old World Complacency and New World urgency. He creates a rich and multicolored tapestry of the Church in the United States, Canada, and Latin America. $2.95

FIRE OF LOVE

by Abbot Columba Marmion

An anthology of Abbot Marmion's published writings on the Holy Spirit, prepared by Father Charles Dollen. $3.50

MISSIONARY CRISIS AND CHALLENGE IN LATIN AMERICA

by Brother Robert Wood, S.M.

A handbook of practical information, which will appeal to all missionaries, whether they be priests, religious, or laymen. The natures of problems and practical solutions are presented simply and realistically.

paper, $2.95

At Your Bookstore or from:

HERDER OF SAINT LOUIS

314 N. Jefferson / St. Louis, Mo. 63103

through, with, and in Christ every day of the year. Thanks be to God!

DENNIS J. FLYNN, C.M.

The Heritage of a Teacher

AUGUSTINE THE EDUCATOR. By Eugene Kevane. (Newman Press, Westminster, Md., 1964), pp. 446 + Index. $5.95.

Christopher Dawson once said: "I learnt more during my school-days from my visits to the Cathedral at Winchester than I did from the hours of religious instruction in school." *Instruction* in religious doctrine rather than *initiation* into the historical Mystery of Salvation has been the bane of Christian education ever since the Reformation. Monsignor Kevane summons St. Augustine to help us rethink our educational mission.

The first half of the book is an erudite revision of the life of St. Augustine. The way we must understand Augustine, argues the author, is to view him as a professional educator. This he was from his days as *rhetor* in Rome until his death as Bishop of Hippo. For proof the author points to the literary style, the personal library, the events surrounding the conversion, elevation to Orders, and the *opera omnia* of the Saint. Monsignor Kevane also takes up and completes tentative conclusions drawn by classic studies in French, German, Italian, and English. His analysis of selected works on education by Augustine also leads him to this more sharply focused image of the Saint.

Dr. Kevane's book accordingly leads to a better understanding of the elevation of traditional pagan learning. Its incorporation during the era of the crumbling empire into the saving Christian vision of God, man, and society, marks a climax in the evolution of Western Civilization. Augustine, says the author, is the central agent in this process. The Middle Ages do not stand exclusively upon the *City of God.* Augustine's new order of learning is more fundamental.

Perhaps some will criticize the book at this point. Augustine, they might argue, said the liberal arts were only useful, not essential, for Christian wisdom. Alcuin, five centuries later, effected the beginning of a fuller synthesis.

Nor will Monsignor Kevane's second thesis escape criticism. Several voices these days call our attention to the catechetical and liturgical *"curricula"* of the Patristic Period. They declare that the American Church no longer needs an elaborate school system. This is alleged to be so because public education is no longer dominated by manifestations of anti-Catholicism or Reformation sects. But it is the secular or neutral educational milieu that concerns the author. He reasons that Augustine faced a similar educational tradition in pagan Rome. To remedy its faults and to perfect its virtues the Saint set up *"schola nostra"* for Christians. And he did so precisely because the patristic systems were inadequate.

This second argument is, of course, crucially topical. For this reason, certain factual generalities found in the book are less than satisfying. We are told, for example, that " . . . the Augustinian educational heritage . . . still exists and functions in the seminaries." (p. 289.) The statement is offered in proof of both the durability and the validity of the tradition. At the same time Monsignor F. Spadafora is approvingly quoted as saying that Scripture courses as currently taught in seminaries are " . . . vivisectional literary analyses and fantasy in research upon literary forms."

This "lament" is heard "universally," we are told; and also that Augustine would fully agree with " . . . the approach desired by Msgr. Spadafora." (p. 333.)

Mutual cancellation also occurs when the book speaks about the achievements of parochial education and about the training of teachers. The theoretical contentions are ably and amply supported by quotations from various Vatican authorities. But one would think that factual studies could have been cited. We have available now the work of the Sister Formation Conference, the Interim Findings of the National Study of Parochial Schools, the Notre Dame Survey of the Cognative Knowledge of Entering Freshmen (1962), the self-appraisal of the theology courses offered in the colleges of a leading religious society, and the several reports of Fichter, Rossi, Lenski, Greeley, Donovan, and Kruse.

These studies would not at all support some of the more optimistic assertions that the book makes. At the same time, they do give factual support to the author's central philosophical position in this half of the book. Religious teaching " . . . simultaneously academic and catechetical . . . " is indeed needed and possible. Furthermore, it is being achieved with greater efficiency at the higher as opposed to the lower levels of Catholic education.

Dr. Kevane calls for an intellectual initiation into the Mystery of Salvation through a thorough grounding in liberal arts, a deep study of (not about) Revelation, and the fusion of all learning and endeavor within the Christian concept of history. His ideal offers a huge challege. It remains for us somehow to implement the liberating discipline of which he speaks in a milieu whose vitalistic and existential orienta-

THE MINISTER OF CHRIST

by J. M. Perrin, O.P.... The author's biblical-theological approach sheds light on the vocation and pastoral work of today's priest. It clarifies the meaning of the liturgy, the nature of the Church, the active role of the laity in Christian worship. A lucid, practical and timely volume. $3.95

PAUL TILLICH IN CATHOLIC THOUGHT

*edited by Thomas A. O'Meara, O.P. and Celestin D. Weisser, O.P....*A timely evaluation of the work of the leading Protestant theologian by George Tavard, Avery Dulles, S.J., Maurice Schepers, O.P. and other distinguished theologians.

Afterword by Paul Tillich.
"It discusses some of the points which Tillich often stresses but never explains" *J. Heywood Thomas.*

Hardcover $5.95; softbound $2.95

THE THEOLOGY OF CHRISTIAN PERFECTION

*by Royo and Aumann...*A new printing of this modern classic is now ready. "The best and most comprehensive treatment of the spiritual life to appear in English in modern times" *Emmanuel* $10.95

Softbound Titles

BEGINNINGS: GENESIS AND MODERN SCIENCE
Charles Hauret $1.95

THE MYSTERY OF GOD'S GRACE *J-H Nicolas, O.P.* $1.25

DIVINE FRIENDSHIP
Jerome Wilms, O.P. $1.45

GAUGING SERMON EFFECTIVENESS
Sylvester MacNutt, O.P. $1.95

THE RESURRECTION OF CHRIST AND OF CHRISTIANS
Paul Bourgy, O.P. 95¢

THE PRIORY PRESS
2005 S. Ashland Ave. Chicago 60608

tions are consciously and powerfully initiating youth in both the ideals and follies that thrive in American culture.

JOHN WHITNEY EVANS

Dogma for the Layman

THE NATURE OF THE MYSTICAL BODY. Ernest Mura (Herder and Herder, New York).

The Nature of the Mystical Body by Ernest Mura is an attempt to give the non-professional theologian an insight into the essential structure of a vital aspect of Catholic teaching. Father Mura explains his purpose in these words: "The need for a theological synthesis of this great dogma has never been more strongly felt . . . educated laymen and laywomen . . . are frustrated in their need to know the great mystery." In all fairness then to the author, any judgment of his work must be made within this frame of reference. Even in this context, however, the work proves itself quite disappointing.

The book does, of course, have its merits. The desire of the author to make the work personally and ascetically enriching for the reader is clear. The concern to be as complete and as profound as possible is also evident.

Yet, there are a number of reasons why the work proves unsatisfactory. It is a book which strives for an all-inclusiveness, admirable in objective but disappointing in execution. The reason is that the all-inclusiveness is one which collects rather than synthesizes and which arranges rather than analyses.

I question too at times the aptitude of the author's theological expression. To say that the Church is an extension of Mary and that therefore Joseph must be a protector of the Church as he was of Mary is to be guilty of ecclesiological and mariological inaccuracy. To be concerned with the relationship of John the Baptist to the Mystical Body is to be concerned about a problem too arbitrary to engage the attention of a theologian writing for the laity.

There is one problem with the book that I think lies at the heart of the author's difficulty. He has taken the doctrine of the Mystical Body and grafted it upon an older idea of the Church. In so doing, he has failed to blend harmoniously the doctrine of the Mystical Body with the traditional teaching of the Church. Father Mura gives the impression that the doctrine of the Mystical Body is just another way of saying that the Church is a monarchical-hierarchical society.

The author has written on a theme that all of us wish to understand better. He has written for a lay audience that all of us wish to reach. The disappointment I have felt with the book was its unfortunate failure to better capture the inner dynamic of so vital an aspect of Christian teaching.

ANTHONY T. PADOVANO, S.T.D., PH.L.

Ecumenology

ECUMENICAL DIALOGUE AT HARVARD: the Roman Catholic-Protestant Colloquium. Edited by Samuel H. Miller and G. Ernest Wright. (The Belknap Press of Harvard University Press, Cambridge, Massachusetts), pp. 385. $4.95.

Of all the ecumenical gatherings in the United States the one held at Harvard University in March, 1964, was outstanding because of the eminence of the participants in scholarship, fame and ecclesiastical rank. Sponsored by the Harvard Divinity School as the Protestant response to the Second Vati-

Letters to Ann

by Sister Rose Darham, O.S.B.

A Valuable Discussion of Both Supernatural and Practical Virtues to Assist Today's Teenage Girl Faced with the Problems of Approaching Maturity and Responsibility



A reassessment of the virtues and ideals so characteristic of the model Christian girl is a vital necessity in this age of Beatles and "B" movies. In these pages, stress is placed where it must be placed (but how often so sadly neglected): the teenager's relations with God, with home and with others. But, even more importantly, Sister Rose, drawing on thirty-four years of rich experience helping "growing-up" Anns, inculcates tested principles for acquiring and preserving self-respect and individual dignity.

As we follow Ann through situations inevitably faced by every adolescent girl, we can readily recognize in Sister Rose's counsels what we ourselves would like to tell our daughters and sisters but just do not know how to begin.

A glimpse at the table of contents will document the fact that the subjects treated are as topical and inclusive as a teener's latest telephone marathon. A glance through a random letter will attest that the counsel offered is as inspiring and challenging as our perennial Christian heritage. Insights given on Courtesy, Health, Modesty, Automobiles and Drinking, Work, Friendship, Dating, Leisure Time, Envy and Jealousy help resolve these and many other daily dilemmas encountered by the "in-between"—too old to be a child, too young to be a woman. If you leave her to learn only from unaided experience, will she then turn out to be the girl you expect her to be?

If you seek "ferverinos" you will not find them here. If you anticipate a glib casualness in these pages, look elsewhere. But if you, as a parent, educator, or as a young girl yourself really desire a successful guide to Christian development, you can but be impressed with *Letters to Ann.*

Chapter Subjects:

CATHOLIC EDUCATION
CONSIDERATION FOR OTHERS
COURTESY
FRIENDSHIP
CONVERSATION
RELIABILITY
SCHOOL SPIRIT
SCHOOL SUBJECTS
PHYSICAL HEALTH
MENTAL HEALTH
THE "BLUES"
GOD'S HOLY NAME
THE NOBILITY OF WORK
ENVY & JEALOUSY
LEISURE TIME
PROMPTNESS AND PUNCTUALITY
COURAGE
GRATITUDE
HOME
DATING
AUTOMOBILES & DRINKING
GOING STEADY
MODESTY
"THE SALT OF THE EARTH"

Price, $3.95

JOSEPH F. WAGNER, INC., 53 Park Place, New York 10008

can Council, the Colloquium brought together one hundred-sixty scholars, who met for three days of discussion on matters of mutual concern, especially about the factors which divide Protestants and Roman Catholics.

The keynote of the meeting was sounded by Augustin Cardinal Bea, President of the Vatican Secretariat for Promoting Christian Unity, whose thoroughly inspiring lectures on the unity of Christians constitute the first part of this volume. The distinguished public addresses and papers delivered at the private seminars form the second section of this book. Father Gregory Baum, O.S.A., presents a lucid paper on the issues confronting the Council.

In a discussion of the interpretation of Scripture, James M. Robinson sets forth the chief issues in contemporary biblical scholarship. This theme is further pursued by Professor W. D. Davies. Professor Cyril C. Richardson describes the basic concerns of Protestant worship, while Professor Gerhart B. Ladner discusses the essence of the medieval reform movement. Reform in the Church is further analyzed by Professor Martin A. Schmidt.

Rev. John L. Thomas, S.J., Professor Krister Stendahl, Rev. Charles E. Curran, Rev. David M. Stanley, S.J., and Professor Paul L. Lehmann discuss the many theological and social issues surrounding morality and the exercise of conscience in a pluralistic society. President Pusey's address at the conclusion of the Colloquium presents the layman's view of the ecumenical movement.

In addition, the volume contains four splendid summaries of the private seminars in which, for three mornings, the invited scholars explored many problems in biblical studies, in the definition of symbol and sacrament, in the reform

Advertisers' Index

Alba House 201
Autom Company, The 251

Bruce Publishing Company, The 261

Catholic Building and Maintenance 200
Catholic Universities, S.V.D. 197
Char-Lite Mfg. Co. 253
Creviston & Son, Jewelry Mfg. Co., Inc. 251

Daprato Studios 202
Donald, The J. R., Co. 193

Endicott Church Furniture 255

Fiske, J. W., Iron Works 256
Friedrichs, Geo. A. 271

Gantner, The H. R., Co. 251
Gross, A., Candle Co., Inc. 198
Guided Giving, Inc. ..... Cover 3

Hansen, D. B., & Sons 186–189, 251
Herder, B., Book Company 251, 265
Hillyard Chemical Co. 195

Koley Plating Co. 251

Lohmann, The E. M., Company 251

Marsh Wall Products, Inc. ..... Cover 2
Monroe Company 271

Norton Door Closer Co. 185

Parsons & Parsons Company, The 271
Postal Church Service, Inc. 257
Priory Press, The 267

Tonini, F., & Son 251

Sangamon Mills, Inc. 271
Schmitt, Conrad, Studios, Inc. 191
Sheed & Ward 259
Smith, Ben J., Mfg. & Supply Co. 257
Summit Studios 251

Tonini, F., & Son 251

Verdin, The I. T., Co. 257

Wagner, Joseph F., Inc. 200, 263, 269
Will & Baumer Candle Co., Inc. ..... Cover 4

of the Church and in morality and conscience.

The volume is ably edited by Samuel H. Miller, Dean of the Harvard Divinity School, and G. Ernest Wright, Parkman Professor of Divinity there. This splendid volume will afford the reader a penetrating insight into the ecumenical movement sweeping the world and will show the incredible progress which has been made in the few years since Pope John of blessed memory summoned the Council. This is a *must* book not only for every priest and religious, but for every Christian who wishes to understand the currents of thought that are now stirring the whole Christian world as never before in centuries.

JOHN A. O'BRIEN
Notre Dame, Indiana

HPR Reviewers

Wenceslaus Plotnik, O.S.B., from St. John's Abbey, Collegeville, Minnesota, received his Doctorate in Theology from the University of Munich.

Edward D. O'Connor, C.S.C., currently teaches at Moreau Seminary in Indiana and is President of the Mariological Society of America.

Bonaventure Stefun, O.F.M.Cap., is editor of *Capuchin Challenge* and chaplain at Ursuline Academy in Pittsburgh.

Vincent V. Herr, S.J., holds a Ph.D. in Theoretical Experimental Psychology and has reviewed previously for HPR.

Dennis J. Flynn, C.M., is a faculty member of Our Lady Queen of the Angels Seminary in San Fernando, California.

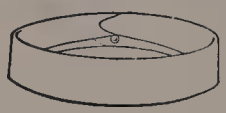
John Whitney Evans, assigned to Cathedral Senior High School in Duluth, Minnesota, is working on his Doctorate at the University of Minnesota.

Anthony T. Padovano, S.T.D., Ph.L., is professor of Dogma at Immaculate Conception Seminary, Darlington, New Jersey.

John A. O'Brien, a frequent contributor to many religious and secular publications, is research professor of Theology at Notre Dame, Indiana.

OVER ONE MILLION SOLD!


QUALITY
Monroe
FOLDING TABLES
Your organization, too, can order Monroe Tables at direct-from-factory, money-saving prices! Attractive savings on chairs, storage trucks, partitions, risers, etc. Send for FREE catalog!
THE MONROE CO.
52 Church St. Colfax, Iowa

NOWILTEX COLLARS
Fresh as Linen

Outwear Linen
Never Need Laundering!
These are the advantages of our water-proof collars. When soiled wipe clean with cold water and soap—then dry. Always fresh and new looking. Approved and recommended by the Religious throughout the world. For greater comfort, economy, convenience, wear "NOWILTEX". Ask your Catholic Goods Dealer or write us for literature.
The Parsons & Parsons Co., Est. 1879
Dept. A, 413 Huron Rd. Cleveland 15, Ohio


The Famous
ECONOMY UNIVERSAL
CANDLE BURNER
This Burner is unequalled in . . .
APPEARANCE
PERFORMANCE
ECONOMY
CLEANLINESS
Sold by Church Goods Dealers, Candle Manufacturers

MONEY FOR YOUR TREASURY
OVER 2,000,000
SUNFLOWER DISHCLOTHS
Were sold in 1963 by members of many organizations. They enable you to earn money for your treasury and make friends for your organization.
Sample FREE to official
SANGAMON MILLS, INC.
Established 1918 Cohoes, N. Y. 12047

Going Through a Red Sea

Toward the end of the summer, Palmiro Togliatti, the Reds' leader in Italy, died. The very day of his funeral in Rome we decided to go downtown to visit some historic shrines. From the aspect of spending a quiet few hours inspecting lovely old churches, that decision was a tactical error. But from the point of view of firsthand contact with real live Communists caught in a moment of great emotional stress, our timing was perfect. We were, willy-nilly, cast into a veritable tide of grieving Italian Marxists. They were everywhere. By every manner of conveyance, but mostly on foot, they converged on the Piazza di Venezia in teeming thousands.

These myrmidons swept along the sidewalks, spilled out into the streets, blocked off the tiny lanes feeding into the area of their rendezvous: the national monument to King Victor Emmanuel II. Men, women, and children—on they came in serried ranks splashed with red. Women wore red jackets and skirts; boys and men sported red bandannas around their necks; children carried red flowers. Scores of them bore furled red banners which flapped open in the breeze as they reached the rallying point. Old folks who could barely hobble; youngsters who could barely toddle; youth and the middle-aged—these immense throngs pressed on. They walked with a certain dignity and without turmoil. A number cried. Most were dressed poorly.

At first we thought to cut over into a side street to avoid the trouble of walking through them—and also to avoid any anti-clerical scene. But no matter where one turned, the swarming Communists were there already. So we breasted the flood and swam upstream through a red sea. Nothing more violent than stony stares resulted. Clearly there would be no martyrdom that day.

A feeling of depression and bewilderment swept over us as we walked on to St. Peter's Basilica. How can so many people, heirs to two thousand years of our Faith's teaching about human spirituality, be so duped? How can they believe that the hammer and sickle can actually bring peace, plenty, and happiness? Have *we* somehow partly failed them? How. . . how. . . how? Why. . . why. . . why?

Our drooping spirits and preoccupied thoughts were lifted by a droll turn. A Swiss Guard by St. Peter's eyed us narrowly, a hint of a smile playing about the corners of his mouth. "Are you a Communist?" he asked. Then a light dawned. Across the left shoulder ran a blood-red strap holding to my left side a blood-red TWA travel-bag. The Communist color stood out strongly against the black.



Maybe it was that bag that prevented martyrdom. Next time it will be left home.

AIDAN M. CARR, O.F.M. Conv.
Editor



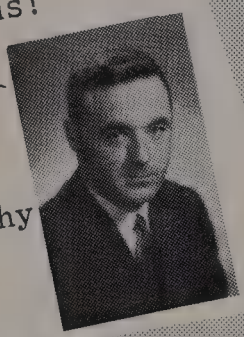
Dear Father,

Here are the men of Guided Giving, inc. who can assure you of the best fund raising direction. We total over 60 years and millions of dollars in experience.

While we are not available on a moment's notice, because of our heavy schedule, we can arrange a preliminary analysis any time, at no cost.

Plan ahead for success with Guided Giving. Call us collect or write me soon! Dedicated service at low fees for all fund raising programs!

James J. McCarthy
President





Guided Giving, inc.

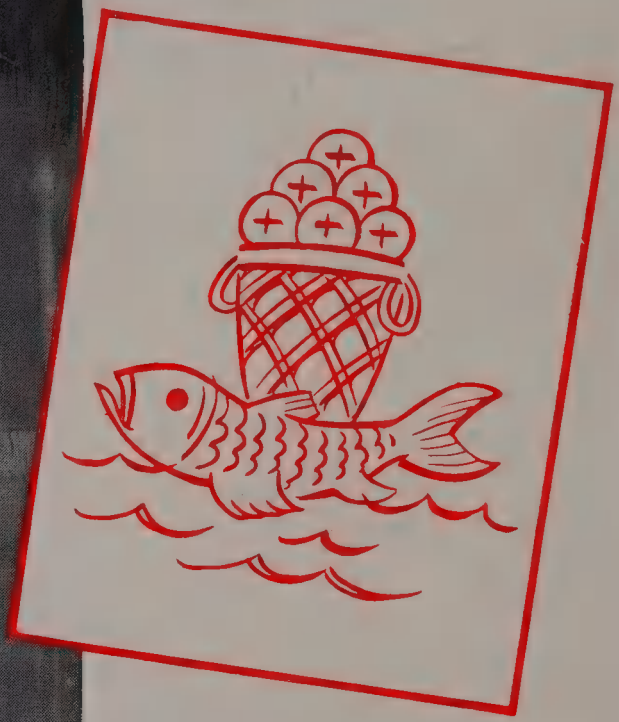
FUND RAISING—PUBLIC RELATIONS

44 Pondfield Road
Bronxville, New York
Telephone—(914)-779-7788

731 Artvue Drive
Pittsburgh 15, Pa.
Telephone—(412)-276-6526

Appropriate SYMBOLS...





Loaves and fish. "Outstanding ancient symbol of the Most Holy Eucharist. Taken from the crypt of St. Lucina, in the Catacomb of St. Callixtus. Christ, the fish, brings to the faithful His Body and Blood."[1]

Candles are symbols, too...

. . . shining before the Tabernacle, the Sanctuary Light glows as a universal symbol of the Real Presence.

For this high purpose, Will & Baumer offers the Lux Domini, 14-Day Sanctuary Light composed of pure olive oil and 100% pure natural beeswax in strict conformity to Canon 1271. Each container is sealed at the factory and carries a positive quarantee of its rubrical content. It gives a steady, smokeless, highly visible light for fourteen full days.

Will & Baumer provides a complete selection of lights conforming to Canonical prescription and varying diocesan conditions.

See your Will & Baumer representative or Church Goods Dealer for personal service.

[1]*Van Treeck, Symbols in the Church. Ch. IX, Plate XXVII, Fig. 3*

See your Will & Baumer representative or Church Goods Dealer

WILL & BAUMER CANDLE CO., INC.

SYRACUSE, NEW YORK EST. 1855
BOSTON NEW YORK CHICAGO
LOS ANGELES MONTREAL

PURVEYORS TO THE VATICAN
BY APPOINTMENT

DETROIT, MICHIGAN
PLEASE DO NOT REMOV

the Homiletic and Pastoral Review

JANUARY, 1965

VATICAN II: THIRD SESSION | *John J. King, O.M.I.*

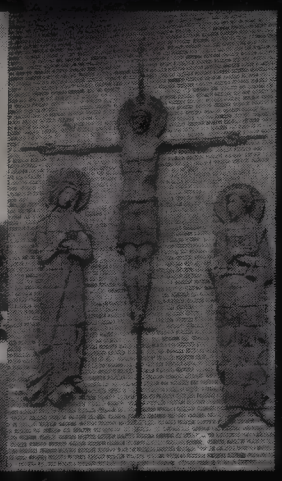
JUDGING CONTRITION IN THE VERNACULAR CONFESSION | *Eugene J. Weitzel, C.S.V.*

CAPITAL PUNISHMENT: YES OR NO? | *Rt. Rev. Msgr. Salvatore J. Adamo*

WHAT IS CFM? | *William Nerin*







• Under the direction of The Office of Gaudreau, Architects, and The Reverend Joseph E. Raley, Pastor of St. John the Evangelist Church, Severna Park, Maryland, Rambusch designed and made • 1—Exterior cast sculpture of St. John the Evangelist • 3—Exterior modeled terra cotta bas-relief of the Crucifixion made from same clay as bricks • 4—Botticino marble altar with low bronze tabernacle and six low bronze candlesticks in sockets arranged so Mass can be said versus populum, Crucifix suspended over middle of altar, luminous tester which lights mensa and predella • Sanctuary downlites, stained glass windows, stations, side altars, baptismal font.



4

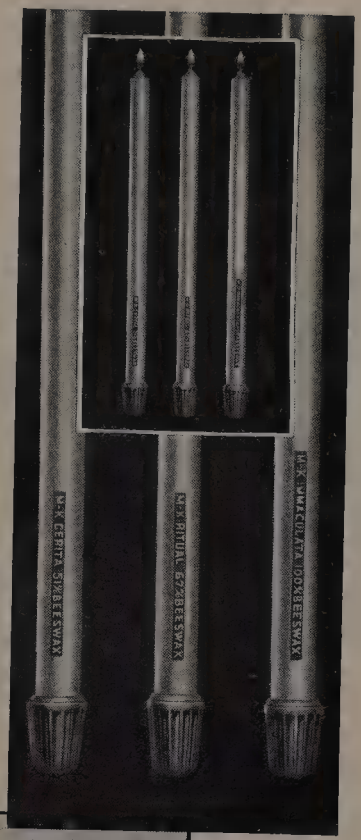
RAMBUSCH DESIGNERS • CRAFTSMEN • LIGHTING ENGINEERS
40 WEST 13th STREET, NEW YORK, N.Y. 10011 - Tel. 212-Oregon 5-0400

The Ultimate in Candle Quality!

GUARANTEED RUBRICAL

Emkay®

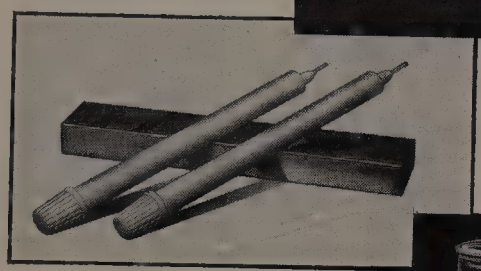
BEESWAX CANDLES



Specifying Emkay provides the important assurance that the Church candles and accessories you buy are the finest you can buy — and are guaranteed correct in every respect.

Emkay Beeswax Candles — available in 100%, 67% and 51% Beeswax grade — are uniform in beauty, color and smoke-free burning . . .

Emkay 7-day and 14-day glass-enclosed Olivaxine Sanctuary Candles, too, combine beauty and serviceability to perfection — while conforming exactly to the Church specifications.

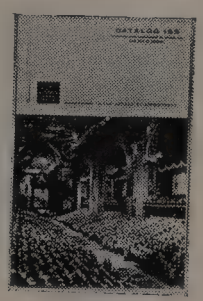


Mail coupon now for complete details.

Purveyors to the Vatican by Appointment



Emkay® THE FINEST NAME IN CANDLES



Candles, ■ Symbol of Christ

MUENCH-KREUZER
Candle Co., Inc.
Syracuse, N.Y. 13201
TEL. GR1-6147

NEW YORK — 225 5th Ave., Room 639
CHICAGO — 4001 N. Ravenswood Ave.
BOSTON — 73 Park Drive
NEW ORLEANS — 6140 Gen. Diaz St.
WESTERN DIVISION — LOS ANGELES, ■
2031 E. 51st St. 2306 E. 48th St.

MUENCH-KREUZER CANDLE CO., INC.
Dept. P-15 Syracuse, N. Y. 13201
Please send catalog with details on Emkay's complete line of Church candles and accessories.
☐ Have representative call.

Name .....
Address .....
City and State .....

THE HOMILETIC AND PASTORAL REVIEW (Monthly), LXV, No. 4 (January, 1965). Copyright 1965 by Joseph F. Wagner, Inc., 53 Park Place, New York. Second-Class mail privileges authorized at New York, N. Y., with additional entry at Easton, Pa. Subscriptions to the U. S. $7.00 per annum. $7.25 Canada.



A The simplicity of the lines of Hansen's design Roman Style Cassock is highly recommended.

B The Semi-Jesuit Style Cassock has a convenient buttonless front, Roman form fitting back.

C A Clerical Cloak is more distinctive than an overcoat when worn over a cassock. Tailored in either Gabardine or Kersey with velvet collar or collar of same material. Made with or without armslits.





America's Finest CASSOCKS

CUSTOM HAND-TAILORED BY *The House of* HANSEN

10-62

Assured Quality and Distinctiveness Without Extravagance

There is no question that a garment hand-tailored to your individual measurements is more comfortable and better fitting. Let your next Cassock be a HANSEN Cassock.

No. A969 All-Wool Basketweave Cloth. Lightweight. For year round wear.

No. A990 All-Wool Worsted Cloth. Medium weight. Wrinkle resistant.

No. A955 Tropical all wool lightweight material. Ideal for warm weather.

No. A911 All-Wool Imported Serge Cloth from France. Lightweight.

No. A558 All-Wool French Surah cloth. Lightweight. Wrinkle resistant.

No. A758 All-Wool Imported Gabardine from Switzerland. Lightweight.

No. A951 Pure Silk Cloth. Lightweight. Ideal for summer and travel.

No. A987 All-Wool Imported Panama Cloth from Belgium. Lightweight.

No. A946 Imported Silk-Warp Henrietta Cloth from Switzerland. The finest.

WRITE FOR SAMPLES OF MATERIALS AND EASY SELF-MEASUREMENT BLANK — PRICES START AT $79.50

D The Ferraiolone worn in the Pulpit and at commencement exercises, banquets and receptions. Purple for Bishops and Right Reverend Monsignori, black Very Reverend Monsignori and Clergy.

E The Roman Cloak is tailored of purple material. Piping of gold metal cord for Bishops, red metal cord for Domestic Prelates.

F The House Cassock has Cape attached and additional half sleeves. Trimmed with red or purple piping and buttons according to rank of Prelate.

G The Choir Cassock, worn by Bishops and Monsignori. Illustrated with Mozetta and Rochet as worn by a Bishop.

H The Cappa Magna, worn by a Bishop, is illustrated with fur Cape and lace Rochet. Fur Cape available in Ermine or Coney.











The House of HANSEN

23 NO. FRANKLIN ST., CHICAGO 6, ILL.



D. B. HANSEN & SON

Telephone FRanklin 2 8[illegible]

Altar Boys COMPLETE OUTFITS

AMERICAN MADE IN OUR OWN CHICAGO STUDIO

MATERIAL — HANSEN'S Cassocks are made of extra strong serviceable, two-ply fabrics, vat-dyed (guaranteed fast color)—tailored EXTRA FULL.

DESIGN AND FIT—HANSEN'S Cassocks are expertly tailored. The form-fit Roman back drapes nicely and the fitted sleeves hang gracefully and naturally.

INSPECTION—Every cassock is carefully inspected before the HANSEN label is sewn in, carrying with our positive money-back guarantee

THREE Distinctive Styles: No. B12 Zipper Front—B10 Button Front—B11 Buttonless Belt-on.



No. B12 ZIP-ON Roman Back has improved quick action locking zipper front.



No. B10 BUTTON FRONT Roman Back, patented ivory-hard removable buttons that will not pull off.



No. B11 BUTTONLESS BELT-ON ha hook-and-eye collar and belt front.

P-9-62

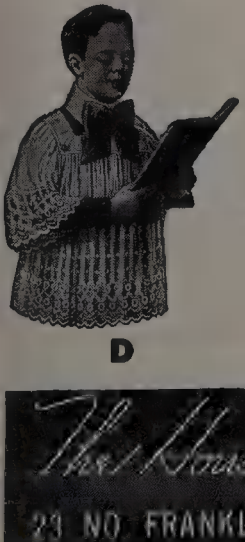
Write for our Complete Catalogue



A

B

C



D



E

PRICES FOR ALTAR BOY CASSOCKS

5% Discount on 12 to 23 Cassocks — 10% on 24 or more

Choice of black, red, white, purple or green Cassocks

Age Cassock	Cassock Down Back Measurement	Poplin Button-on No. B10, Ea.	Poplin Belt-on No. B11, Ea.	Poplin Zipper No. B12, Ea.	Correct Length of Surplice
8 Yrs.	40 in.	$7.75	$7.75	$8.75	18 in.
9 Yrs.	42 in.	8.25	8.25	9.25	20 in.
10 Yrs.	44 in.	8.75	8.75	9.75	20 in.
11 Yrs.	46 in.	9.00	9.00	10.00	20 in.
12 Yrs.	48 in.	9.50	9.50	10.50	22 in.
13 Yrs.	50 in.	10.50	10.50	11.50	22 in.
14 Yrs.	52 in.	10.75	10.75	11.75	22 in.
15 Yrs.	54 in.	11.25	11.25	12.25	24 in.
16 Yrs.	56 in.	11.75	11.75	12.75	24 in.
17 Yrs.	58 in.	12.25	12.25	13.25	24 in.
18 Yrs.	60 in.	13.00	13.00	14.00	26 in.
19 Yrs.	62 in.	13.75	13.75	14.75	26 in.

For Cassocks larger than standard sizes shown above please write for price

Please specify STYLE • COLOR ▪ SIZE when ordering

ALTAR BOY ACCESSORIES

A **No. B152 Sashes**—Poplin, yellow fringe, each.....$1.5
No. B142 Capes—Poplin, yellow fringe, each.....$1.6
No. [redacted] Ties—Buster Brown (Windsor) Black, white, red, gold. Per doz.....$4.5
No. B63 Acolyte Collars—Nowiltex. Size 11 to 15—in ½ sizes only, Each 60¢, per dozen.....$7.0
Skull Caps—Poplin, self lined. Specify color. Each.....$ .8

B **No. B60. Altar Boy Surplice.** Light weight cotton material. Sanforized Made extra full. Length 18 to 24 inch. Each.....$3.2
No. B61. *(not illustrated)* Same [redacted] No. B60 but with lace. Made extr full. Length 18 to 24 inch. Each.....$4.2

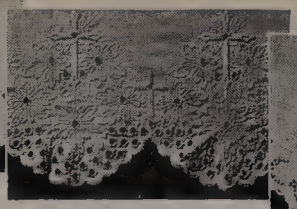
C **No. B71. Altar Boy Surplice.** Fine wearing Marquisette with lace. Mad extra full. Length 18 [redacted] 24 inch. Each.....$4.5
No. B70. *(not illustrated)* Same as No. B71 but without lace. Lengt 18 to 24 inch. Each.....$3.5

D **No. B100. Altar Boy Surplice.** Embroidered lace floral design. Extr full. Sizes 18 inch to 24 inch.....$9.8

E **No. B62. Rubrical Altar Boy Surplice.** Sanforized. Rubrical bandin in all church colors, made extra full. Specify color banding desire when ordering. Length 18 to 24 inch. Each.....$5.7

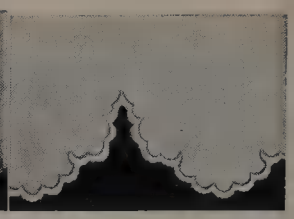
Size 26 in. 50¢ additional, except No. B100 $1.00 additional.


A


B


C

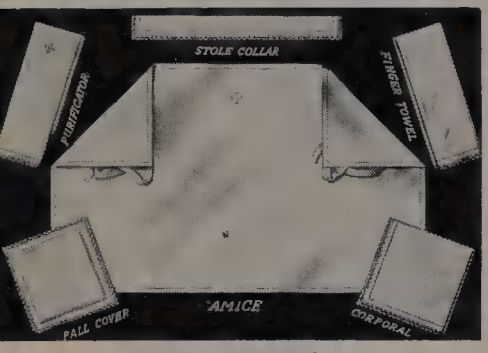

D


E

Linen Altar Cloths

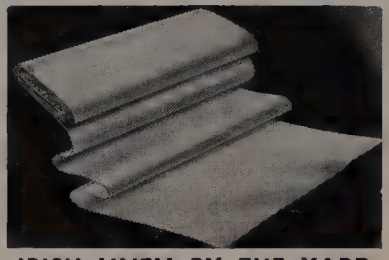
When ordering linen *Altar Cloths*, specify *finished length*, including *side drops*, and *finished width including front drop. Made to order only and are not returnable.* Two inch hem on sides and one inch hem on back. Maximum width 32 inches including front drop.

(A) **No. F7 Altar Cloth.** Medium weight linen, **silk** embroidered eyelet cross design, per yard.....**$4.00**
(B) **No. F15 Altar Cloth.** Medium weight linen, **silk** embroidered cross design, per yard **4.50**
(C) **No. F9 Altar Cloth.** Medium weight linen, **silk** embroidered cross design, per yard **6.00**
(D) **No. F8 Altar Cloth.** Medium weight linen, **silk** embroidered IHS design, per yard **4.75**
(E) **No. F20 Altar Cloth.** Medium weight linen, **silk** embroidered Scallops, per yard **3.70**



ALTAR LINENS

	F1 Plain Hem Each	F1 Plain Hem Per Dz.	F2 Hemstiched Each	F2 Hemstiched Per Dz.
Amice	$2.00	$23.00	$2.10	$24.00
Corporal	.80	8.60	.90	9.60
Purificator	.90	9.00	1.00	10.00
Pall	.75	7.50	85	8.50
Finger Towel	60	6.50	.70	7.50
Stole Collar	.40	4.00	.50	5.00



IRISH LINEN BY THE YARD

36 inches wide

No. F0* Light weight, yd.....$1.32
No. F8** Medium weight, yd.... 1.56
No. F4** Heavy weight, yd.... 1.72
No. F2* Handkerchief wt., yd. 1.73
* For light weight Albs Surplices
** For Altar Cloths, Altar Linens, Albs and Surplices.



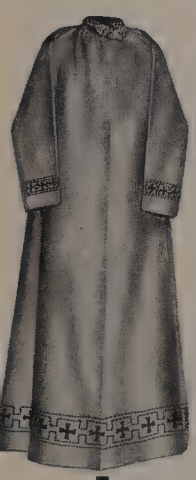
CINCTURES

No. F0½—White, cotton, crocheted tassel. Each $1.75

No. F2½—White, linen, crocheted tassel. Each $2.75

No. F3—Rayon silk, all church colors, crocheted tassel. Each...$2.25

P-9-62


F


G

(F) No. F502 Alb. Light weight linen, cross design embroidered banding. Guaranteed fast colors — Red, Green, Black, Purple and Yellow. Please state color desired. **$20.25**

(G) No. F601 Alb. Light weight linen top. Fine quality lace, embroidered with IHS design **$21.75**

No. F601 Surplice to match Alb. **$24.50**


H I

(H) No. F780 Alb. Imported Swiss lace, IHS design. 3½" insertion lace and 4½" bottom lace, as illus. **$20.50**

No. F781 Alb. 3½" insertion lace only **$18.75**

No. F782 Alb. 4½" bottom lace only **$18.00**

(I) No. F200 Alb. Imported Swiss lace skirt, Chalice design. Lace in 20" length and 34" length.

Alb. with 20" lace **$29.75**
Alb. with 34" lace **$43.75**

Catalogue sent on request, containing a full line of Church goods and religious articles.


J


K

(J) No. F875 Surplice. Embroidered non-wrinkling sheer nylon. Ideal for traveling purposes **$15.50**

No. F825 Surplice. Plain non-wrinkling sheer nylon **$9.75**

(K) No. F505 Alb. with 4" insertion lace and 4¾" bottom lace..**$19.25**

No. F504 Alb. with 4" insertion lace only **$16.75**

No. F503 Alb. with 4¾" bottom lace only **$16.75**

The House of HANSEN
23 NO. FRANKLIN ST., CHICAGO 6, ILL.
D. B. HANSEN & SONS
Telephone FRanklin 2-8750

Needlecraft Vestments

By the House of Hansen. A combination of skilled handwork with materials of unusual beauty explain why Hansen's Needlecraft Vestments are recognized as the Standard of Excellence, and vie in artistic achievement and price with importations. ***Inquiries regarding your vestment requirements are invited.***



C

(A) No. Y6655. Brocaded Damask Angel Wing design material. Furnished in all Church colors. Woven cross design banding. Embroidered IHS of AXPO emblem to match.

	Unlined	Lined
Roman Chasuble	$46.75	$52.75
Roman Cope	60.50	69.75
Roman Dalmatics	89.75	101.75
Benediction Veil	22.00	28.25
Preaching Stole	LINED ONLY	10.25
Gothic Chasuble	60.50	68.25
Gothic Cope	65.50	72.75
Gothic Dalmatics	104.00	116.75

(B) No. Y6305. Brocaded Celanese, Crucifixion design material, woven Cross design Banding. Furnished in all Church colors IHS or AXPO Emblem to match.

	Unlined	Lined
Roman Chasuble	$47.50	$53.00
Roman Cope	65.00	76.75
Roman Dalmatics	99.75	114.50
Benediction Veil	25.50	31.00
Preaching Stole	LINED ONLY	11.00
Gothic Chasuble	64.00	73.50
Gothic Cope	69.00	78.75
Gothic Dalmatics	116.00	129.75



A



B

(C) No. Y6340. Large Cross design Damask material, in all Church colors. Woven Chalice design banding. IHS or AXPO emblem.

	Unlined	Lined		Unlined	Lined
Roman Chasuble	$49.75	$54.50	Gothic Chasuble	$64.75	$75.25
Roman Cope	65.25	76.25	Gothic Cope	68.50	78.75
Roman Dalmatics	111.00	124.00	Gothic Dalmatics	123.00	134.75
Benediction Veil	27.00	32.25	Preaching Stole	LINED ONLY	12.25

READY MADE PRIEST CASSOCKS IN STOCK

Roman or Semi-Jesuit Style Cassocks—for the Clergy and Seminarian.

CHOICE OF TWO MATERIALS

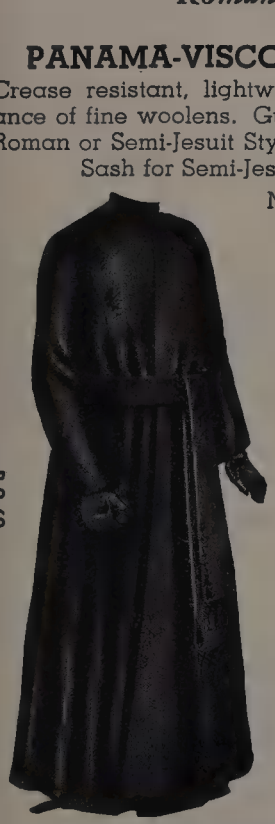
PANAMA-VISCO-ACETATE MATERIAL

Crease resistant, lightweight, durable, has the appearance of fine woolens. Guaranteed fast dye. Unlined.
Roman or Semi-Jesuit Style Cassock.....$25.00
Sash for Semi-Jesuit Cassock is additional.

65% DACRON—35% WOOL MATERIAL

Lightweight, wrinkle resistant, stain repellent.
Body half lined—Sleeves completely lined—Full pocke
Bottom trimmed with brushbraid Fast dye.
Roman or Semi-Jesuit Style Cassock.....$39.

No. 4B/16 Snap-on Sash. Each **$4.50** or No. 4B/17 Tie-on Sash. **$3.25**



Semi-Jesuit Style

P-9-62

16 SIZES LISTED IN SEMI-JESUIT OR ROMAN STYLE

When ordering please specify *style* and *number* desired.

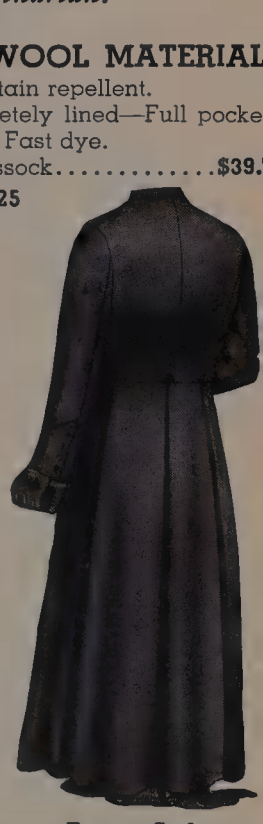
No.	Back Meas.	Chest Meas.	Collar Size	Sleeve Length
B5638	56 in.	38 in.	15 in.	32 in.
B5640	56 in.	40 in.	15½ in.	32 in.
B5642	56 in.	42 in.	16 in.	32 in.
B5644	56 in.	44 in.	16½ in.	32 in.
B5838	58 in.	38 in.	15 in.	32½ in.
B5840	58 in.	40 in.	15½ in.	32½ in.
B5842	58 in.	42 in.	16 in.	32½ in.
B5844	58 in.	44 in.	16½ in.	32½ in.
B5846	58 in.	46 in.	17½ in.	32½ in.
B6038	60 in.	38 in.	15 in.	33½ in.
B6040	60 in.	40 in.	15½ in.	33½ in.
B6042	60 in.	42 in.	16 in.	33½ in.
B6044	60 in.	44 in.	16½ in.	33½ in.
B6046	60 in.	46 in.	17 in.	33½ in.
B6240	62 in.	40 in.	16 in.	34 in.
B6242	62 in.	42 in.	16½ in.	34 in.

STYLING: Roman Button Front with hand sewn black buttons and coat button holes.

COLLAR HEIGHT: For both Semi-Jesuit or Roman Style, 1¼" with a 1" opening.

CUFFS: Standard size on sleeves.

HEM: Two inches at bottom.



Roman Style

The House of HANSEN
23 NO. FRANKLIN ST. CHICAGO 6, ILL.
D. B. HANSEN & SONS
Telephone FRanklin 2-8750

Communications from Our Readers

A Priest's Salary

Editor:

I would like to add a *fiat* to Father Weiss's comments on the salary of a priest (HPR, November, 1964, p. 134).

Might I propose as a further motivation for such a plan that it would deliver the priest from a position of continually being patronized by his parishioners and others, that is, it would free him of the embarrassment of others continually offering him a "special price." It would seem that the clergyman should be able to have the dignity of paying the same prices that other men do. Disguised hand-outs are not particularly appealing.

Father Weiss suggests that each priest write out a check for board and room. If the tab for this were deducted from the salary check before being made out, it would save the Fathers some income tax money.

Edward L. Bode

Brunswick, Missouri

In Defense of the Irish

Editor:

Please excuse me for writing to you so late in reference to the Editorial in the August issue of the Homiletic and Pastoral Review. The Editorial was entitled "Recipe for a Hardy Plant" (HPR, August, 1964, p. 988).

I would like, for the sake of justice and clarity, to comment on the "considerable criticism among Catholics about the inability of Irish immigrants to stand up against Britain's religiously cold climate." We, in Ireland, are by now quite accustomed to this problem, and the very first to admit its existence. Certainly there are those Irish who have fallen from the Faith in England—but how many? It is really difficult to say, but taking the word of those Irish and English priests working among the Irish population centers in England we can say that they are a small minority.

This minority, however, is a cause for worry, and the Irish Church is not standing by indifferently in the face of such a problem. But let us not exaggerate it! Certain newspapers in Britain seem to find pleasure in mentioning the *Irish* nationality of criminals appearing in court, or someone involved in a public scandal. Some of our fellow Catholics across the sea seem to enjoy, on every given opportunity, to talk about the "many" Irish alcoholics staggering around the streets of Britain's largest cities. Others seem to be downright indignant that those Irish Catholics comport themselves in a very unbecoming manner in Church, and especially at Mass. Of course very few will fail to let you know that so many Irish men and women are partners in mixed marriages and, as a result, involved in quite a few divorce suits. Naturally, for those who feed on and digest with pleasure the downfall of his neighor all this should provide quite a feast.

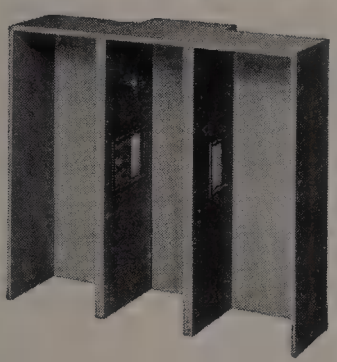
But, thanks be to God, there are many, a vast majority of English Catholics—both clergy and laity—who prefer to look at the brighter side of the question. Like ourselves they are well aware that to be born in the Emerald Isle does not guarantee you a halo, and that, consequently, you will find those few unhappy persons falling by the wayside. Let me also state that a good number of these unfortunates never were very zealous in the practice of their religion even before leaving their home shores.

I think I can honestly say that we hear far less about the thousands of hard-working men and women from Ireland who have helped both financially and manually to build many churches and schools in other countries; about the thousands of Irishmen and women who have voluntarily promised or pledged to abstain from any alcoholic drink; about the many Irish who have married non-Catholic partners and who have not only lived up to their marriage obligation to bring up their children in the true Faith, but have also been instrumental in the conversion of their partner by their wonderful example. These fine people have their defenders, such as Archbishop Heenan who publicly thanked God for the Irish Catholic's loyalty to the Faith.

I hope that you will not conclude from this note that as an Irish Catholic I feel self-conscious about our defects. No, far from it! I think we should all be open to a little criticism, as long as it remains constructive criticism. But one becomes tired from hearing the same old tune played over and over again. I feel the same way when I hear and read uncalled for and unqualified criticism of the Italian Catholics on account of devotion to Our Lady,

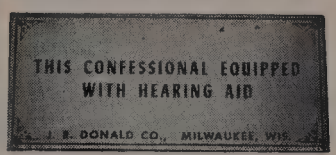
DONALD ACOUSTICAL CONFESSIONALS . . .

Your Choice of *Permanent* or *Mobile* Acousti-Confessionals





FOLDS COMPACTLY FOR STORAGE



DONALD CONFESSIONAL COMMUNICATION SYSTEM AIDS PRIEST AND PENITENT

It eliminates voice strain and reduces fatigue for the Priest and, at the same time, assures hard-of-hearing penitents that they will not be overheard beyond the confines of the Confessional.

Designed by a parish Priest to aid the hard-of-hearing, the Donald Confessional Communication System is easy to install in your present Confessional or in your new one. This is ■ helpful service you should have for your penitents.

Privacy of speech as well ■ comfort, beauty and dignity are obtained with the Donald Permanent Acousti - Confessional. Modern acoustic construction absorbs sound, eliminates voice reflection. Wall panels incorporate a thick blanket of sound absorbing material protected by perforated plywood facing.

This is an attractive, highly practical confessional which benefits both Priest and penitent. Easily moved and readily stored, the Donald Mobile Acousti Confessional is ideal for convents, hospitals and other institutions. It can also be used as an auxiliary confessional in larger churches and cathedrals. Built with exactly the same modern acoustic features as the Donald Permanent Acousti-Confessional, the mobile confessional is often used in smaller churches as a permanent unit.

Write for literature:

J. R. DONALD CO.

Department H

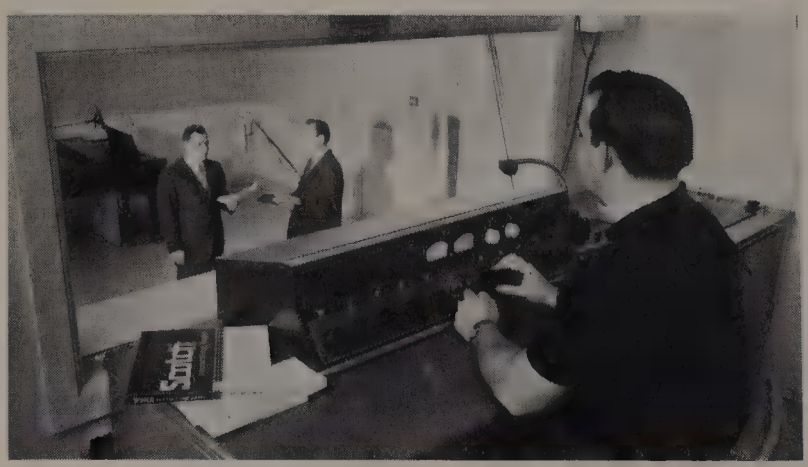
620 N. 108th Place ■ Milwaukee Wis. ■ 53226



The radio ministry that begins

on Scotch® Brand Recording Tape

Each week, "Forward in Faith," a half-hour radio program, is created at the Cleveland, Tenn., international headquarters for the Church of God. And every Sunday by way of magnetic recording tape and 125 radio stations, "Forward in Faith" reaches out to 46 states in this country as well as to 19 countries abroad.



"Forward in Faith" radio program is prepared weekly at Cleveland, Tenn. Shown near microphone are the Rev. Bennie S. Triplett, left, program director, and the Rev. G. W. Lane, radio minister.

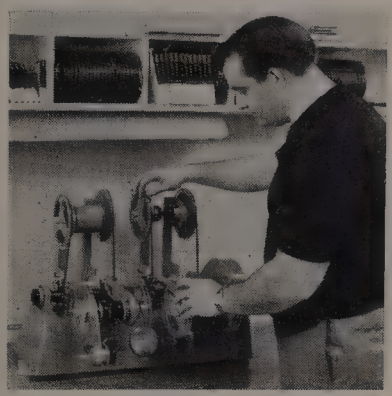
A TAPE is flown to Kotzebue, Alaska, for local broadcast. A Spanish version is heard in Guatemala, Mexico and Argentina. A Japanese version is broadcast from Yokohama. The program is also aired in Jamaica, Costa Rica, Panama, Puerto Rico, the West Indies, Nicaragua, the Virgin Islands and the Philippines.

The Rev. Bennie S. Triplett is program director and the Rev. G. W. Lane is the radio minister. Both participate on the program as well as the 30-voice "Forward in Faith" choir, which is directed by Dr. Delton L. Alford.

The Church of God, which supports the "Forward in Faith" program,



here extends around the world



Tapes of the Church of God's program, "Forward in Faith" are duplicated, distributed, then aired over 125 stations in this country and abroad. The audio engineer is Charles Sloan.

has over 6,000 local churches and over 380,000 members. Tapes of the radio program are often used by local pastors for special playings and to take church services to shut-ins.

MAGNETIC RECORDING TAPE also serves another important Church of God project. At Lee College, the church trains foreign students to be missionaries. The students learn English with the help of a language laboratory equipped with tape. These students can hear the language spoken correctly, practice it, then compare—an audio-lingual instruction technique that's met with great success in high schools and colleges throughout the country.

The tape used by the Church of God is "Scotch" Brand Recording Tape, the one preferred by most professional recording engineers and broadcasters. Over 1,200 rolls per year are required to sustain the expansive radio activities of the church. Tapes are of course returned to Cleveland for re-use.

YOU'LL FIND "Scotch" Recording Tapes familiar workers in churches of all denominations across the land. They assist pastors in sermon preparation. Help in counseling work. Assist in choir rehearsal. Make possible the exchange of services and news with missionaries.

"Scotch" Recording Tapes are offered in both professionally-proved standard types and in specialized tapes for extra-hard service in audio-visual use. Your dealer will be glad to help you select the right tapes for your church's particular requirements.

For the free booklet, "The Tape Recorder in the Church," which describes many ways that tape can help with church work, just write 3M Magnetic Products Division, Dept. MED-15, St. Paul, Minn. 55119.



"SCOTCH" AND THE PLAID DESIGN ARE REGISTERED TRADEMARKS OF 3M COMPANY. ©1965, 3M COMPANY.

Magnetic Products Division **3M COMPANY**

and of the Spanish Catholics on account of, for example, their attitude to non-Catholic beliefs. It makes me think that sometimes some of our brothers in Christ prefer to knock down their fellow-members of the Church because of a few small faults, rather than praise them for what is good in them.

KEVIN POWER, O.S.Cam.
Wauwatosa, Wisconsin.

Words from a Married Priest

EDITOR:

I would like to make a few pertinent remarks on the letter published in your November issue, signed by Father Z.

In that letter, among other things, this question is raised: "Does not the present legislation, making clerical celibacy a *conditio sine qua non* of the priesthood, place celibacy above the priesthood?"

First, let us not lose sight of the fact that the present legislation imposing celibacy on candidates to the priesthood extends to, and covers only the Latin Rite. Candidates to the priesthood who belong to the various Eastern rites, according to can. 1 of the *C.I.C.*, are in no way obligated to comply with this purely disciplinary measure.

Second, even in the Latin Rite this legislation is not absolute and all-inclusive, as witness the present exceptions in Germany, Denmark, etc., where married ministers, after entering the Catholic Church, were ordained to the priesthood, and as married priests are performing their priestly duties in Latin Rite parishes.

The query as to whether the present legislation "places celibacy above the priesthood" should not be difficult of solution for anyone sufficiently instructed in his faith and in the basic laws of the Church.

The priesthood is simply beyond compare, when placed side by side with celibacy. They are just not in the same class or league. Priesthood is a sacrament; celibacy merely a state of life. Priesthood, like baptism, impresses an indelible mark on the soul of its recipient. Celibacy has its merits or demerits according to the degree it is observed, or not. The priesthood is absolutely necessary to the implementation of the tasks assigned by our Lord to his Church. This can hardly be claimed for celibacy.

Further, how could placing celibacy above the priesthood be reconciled with the historical fact that even in the Latin Rite, prior to 1078, during the pontificate of Gregory VII, celibacy was not the rule, the law, and the practice?

How could St. Paul have stated that "It behooveth therefore a bishop to be blameless, the husband of one wife . . ."?

And how, if celibacy is above the priesthood, could our Lord have chosen eleven out of twelve men for his apostles when they were not celibates?

Father Z. raises some other (to quote his own words) "old-hat, cliché-ified," and I might add, gratuitous, and oft-answered questions, some of which are so fatuous as to deserve no repetitious replies.

However, when Father Z. wonders about the scandals that might arise as a result of a married priesthood, does it ever occur to him that there are—regretfully—scandals among celibates also? Scandals resulting from defection from faith and Church? And to quote him again, "who would tabulate statistics" on such and similar facts "resulting from an ill-considered choice" of a vocation and state in life?

As to the "psychological stigma attached to being the son or daughter of a priest" it should be noted that no such stigma is felt or attached to the children of legally and validly married priests. Such a stigma brands only the illegitimate children of some few celibate priests who illicitly indulge in promiscuous relationships.

The hoary, uncalled-for and unsubstantiated charge (or even assumption) that a married priest would refuse to answer night sick-calls can best be refuted by throwing the burden of proof on the accuser, and demanding proof positive of one single instance, when and where a priest, simply because of his married state, refused to administer to the sick or the dying. (By the way, I wonder if, by analogy, Father Z. would consider it fair to level a similar charge at married doctors?) Needless to say, any priest, single or married (legally, of course), guilty of such gross and sinful neglect of duty, would certainly prove, beyond the shadow of doubt, his unworthiness of being an ordained laborer in the vineyard of Christ.

As to the influence that a wife might have in the running of a parish, we might very safely and truthfully say: "Much less than many housekeepers and mothers have, without whose permission sometimes members of a parish cannot even get to see their pastor."

In these days of dialogue, *aggiornamento,* reform and renewal, when according to Pope John, of blessed memory, the windows of our minds should be opened and the fresh air of fair and fearless argument should be allowed to penetrate, will it be asking too much of the editor of HPR to publish this letter in its entirety, so that *audiatur et altera pars?*

A Married Priest of the
Byzantine Rite

ELECTRO-VOICE ANSWERS YOUR SOUND SYSTEM QUESTIONS



...to help you and your parishioners meet the challenge of the new liturgy!

Sound reinforcement at the altar and for the commentator or lector is now essential. New altar positions, and use of the vernacular are creating acoustic problems in many churches.

Electro-Voice, world leader in microphone and loudspeaker design, answers your basic questions about sound reinforcement. This non-technical booklet will help you get more from your present sound system—keep you from making expensive mistakes when installing a new system.

Write for this informative free booklet, and the name of your nearest Electro-Voice sound specialist today.

Electro-Voice®
SETTING ■■ STANDARDS ■ SOUND

ELECTRO-VOICE, INC., Dept. 152HR
Buchanan, Michigan
Please send me the free booklet "Sound Reinforcement and the New Liturgy" plus the name of my nearest E-V sound specialist.

NAME_____

PARISH_____

ADDRESS_____

CITY_____ STATE_____

I am: planning to ☐ Install ■ new sound system ☐ Revise present system.

Opening for Seminarians

EDITOR:

Having read Mr. Kenneth R. Maly's article, "A Seminarian Looks at the Council" (HPR, November, 1964, p. 127), I find myself wondering whether the author's numerous insights and observations are in any way indicative of a current trend on the part of all seminarians to participate in the intellectual revolution taking place in the world today. If this is the case, then the Catholic Church and the world at large can look to the future, and to the priests of the future, with hope and expectancy.

Mr. Maly's conscientious effort to relate and synthesize man's various activities resulted in a beautiful article, the universality of which is unusual in this age so notoriously characterized by specialization. I think it would be a good idea to expose Catholics to more ideas and opinions from seminarians. Nothing but good can come from any breaching of the walls that presently separate those preparing for the priesthood from the rest of the world.

WILLIAM L. RILEY

Aurora, Ill.

Priestly Power Generator

EDITOR:

I am writing in reference to the "Questions Answered" section of the September HPR which discussed Celibacy.

I am one of the old duffers (had my 76th the other day) ordained back in '20, who never had an unhappy regret over his priesthood because of the sacred virginity in which it is enjewelled. On the contrary, I have both learned and progressively experienced that the strength, deep-down and real, of an *Alter Christus* wells forth from his inner fountain of perfect chastity. The souls God gives us to shepherd feel this priestly irradiation and quietly demand this ascendancy of their priest over their own peculiar condition.

I can say that no woman, old or young, has ever approached me with any flippant familiarities; and yet I have always enjoyed their confidence, was joyfully welcomed to homes or convents, and never had to fear any even remote onslaught to modesty or decency. In fact, people willingly accepted my reprobation of nudistic fashions or practices whether in their own regard or in that of bringing up their children.

I, for one, would feel very sad were there a wide relaxation of this sacred law because it would, in the long run, usher in a loss of pastoral power over the minds and hearts of our faithful. Married ministers, despite the excellent parts they play, just haven't given up enough.

Thanks for the cheering support of our priestly power generator.

AN OLD DUFFER

Molehills Out of Mountains?

EDITOR:

I would like to comment on the letter published in the December issue of HPR, p. 192, entitled "The Vanishing Pastor."

It would seem to me that the author of this letter has allowed his concept of the pastorship, if not of the priesthood, to center around the idea of stewardship rather than what it more basically should be: "Dispenser of the Mysteries of God." The crux of the letter dwells on rights, and the claiming of these

rights, but in such a way that the pastor seems to be the meat in a hierarchy-layman sandwich. While it is clear that the Council could have said more about the glories and functions of the priesthood, nowhere has it even been intimated that the role of the priest has been relegated to that of "buffer between bishops and emerging laymen."

What kind of practice would a doctor have who was content with the professional *status quo*—who stopped studying after he left medical school? Not only would his number of faithful patients steadily diminish, but, in the long run, he would most likely do more harm than good. Thus, the so-called "New Breed" may be just what is needed to upset the lethargic applecarts of those for whom even their professional interest has become retrogressive and stultified.

Could it not be true that if the "money-sermon" were replaced by one which is liturgically oriented, if the pastor became more in the eyes of his people than a member of the Bingo-and-Raffles-Commission-in-residence, if prospective donors were motivated rather than harassed, and if the idea of the local church as a Christian community rather than a "plant" were stressed, most money problems would resolve themselves?

Nor is Father's application of Gresham's law valid, even analogously. Married deacons and emerging laymen will never replace the priesthood, in fact, the reason for the restoration of the diaconate is to assist the priest—to help free him from the extraneous burdens of stewardship so that he may spend more time becoming a "Dispenser of the Mysteries of God."

ANOTHER PASTOR

Rt. Rev. Msgr. Joseph B. Code

Dictionary of the American Hierarchy

- Includes biographies of every man raised to the episcopacy in the Church who worked to sustain and advance the Faith, either in this country or, having been born or educated here, left to carry the Word to other lands.
- Close to 1,000 entries, many with historical footnotes.
- Thirty-five correlative appendices on the establishment of Sees, episcopal succession and many other topics.
- A truly unique work, destined to be the classic in the field.
- An invaluable reference work for any library.

Available NOW — Price $12.95

Joseph F. Wagner, Inc.

Publishers

53 Park Place **New York 10008**

PRIESTS' BREVIARIES TO HAVE LATIN ALONGSIDE ENGLISH

. . . from the September 26, 1964

INSTRUCTION

of the Sacred Congregation of Rites
and
The Commission for the Implementation of the Constitution on the Liturgy

No. 89:—

> Breviaria adhibenda a clericis quibus usus linguae vernaculae in persolvendo divino Officio, ad normam art. 101:1 Constitutionis, tribuitur, praeter interpretationem vernaculam, textum etiam latinum contineant oportet.

The edition of the Breviary
published by
THE LITURGICAL PRESS
entitled
THE HOURS OF THE DIVINE OFFICE IN ENGLISH AND LATIN
fulfills this requirement of the Holy See
most perfectly.

— 3 volumes: $33.00 per set. —

Officially Approved by the Holy See
Officially Approved by the Bishops of

UNITED STATES	**South Africa**	**Wales**
Canada	**New Zealand**	**England**
Australia	**Scotland**	

- large print
- with captions to explain psalms
- with notes explaining the liturgy of the Hour
- fresh, brisk, transparently clear, new translations of hymns, homilies, collects, responsories, rubrics
- available NOW at your local bookstore or order directly from:

THE LITURGICAL PRESS, Collegeville, Minnesota

THE HOMILETIC AND PASTORAL REVIEW

VOL. LXV, NO. 4

JANUARY, 1965

PUBLISHERS • JOSEPH F. WAGNER, INC. • 53 PARK PLACE • NEW YORK 7, N. Y.

LONDON: B. HERDER • MELBOURNE: W. P. LINEHAN

EDITOR • AIDAN M. CARR, O.F.M.Conv., S.T.D., J.C.D., LL.D.

Editorial address: St. Anthony-on-Hudson, Rensselaer, N.Y.

CONTENTS

Page

Editorial

A Brittle Glory **360**

Vatican II: Third Session **291**
By *John J. King, O.M.I.*
Studium Generale
Missionari Oblati di Maria Immacolata
Via Aurelia, 290
Rome, Italy

Capital Punishment: Yes or No? ... **300**
By *Rt. Rev. Msgr. Salvatore J. Adamo*
Catholic Star Herald
101 N. Seventh St.
Camden 2, New Jersey

Judging Contrition in the Vernacular Confession **307**
By *Eugene J. Weitzel, C.S.V.*
Viatorian Seminary
1212 Otis St., N.E.
Washington, D.C. 20017

What Is CFM? **314**
By *William Nerin*
St. John the Baptist Parish
Edmond, Oklahoma

Page

Negroes Are My Blessed Problem ... **317**
By *Nellis J. Tremblay*
Vincentian Institute
Madison Ave. and Ontario St.
Albany, New York 12208

Hypnotism: The Ancient Superstition; the Modern Mystery **320**
By *Leo J. Hombach, S.J.*
St. Matthias Church
830 Easton Ave.
Somerset, New Jersey 08873

Spotlight on Liturgy **329**
By *James D. Shaughnessy*
Sacre Coeur Parish
312 Albert St.
Creve Coeur, Illinois

Questions Answered
By *Aidan M. Carr, O.F.M.Conv.*
Seminary Renewal 340

Communications from Our Readers
A Priest's Salary 278
In Defense of the Irish 278
Words from a Married Priest 282
Opening for Seminarians 284
Priestly Power Generator 284
Molehills Out of Mountains? 284

SUBSCRIPTION RATES

PAYABLE IN ADVANCE	IN THE U. S. A.	ONE YEAR–$7.00—TWO YEARS–$13.00
	IN CANADA	ONE YEAR–$7.25—TWO YEARS–$13.50
	FOREIGN	ONE YEAR–$7.85—TWO YEARS–$14.70

Solicitors of subscriptions for THE HOMILETIC AND PASTORAL REVIEW are not authorized to receive payments. Payments for subscriptions should be made only to its office direct or through the responsible booksellers who handle subscriptions.

THE WAY

A quarterly review of Christian Spirituality

THE WAY aims to give its readers a better understanding of the interior life against the background of scripture and the liturgy. Each number is devoted to a particular biblical or liturgical theme.

The theme of the January issue is the priesthood. Fr Bernard Leeming writes on Christ, the priest and Fr Piet Fransen, the noted Belgian theologian, examines the nature of the ordained priesthood in the context of collegiality. Other articles treat of the priesthood of the laity, preaching the word, and the sins of priests. The texts in this issue include translations from Augustine and Origen on the priesthood of the laity, and Pope John's favourite passage from Isidore of Seville, on the duties of a bishop.

THE WAY is published by the English Jesuits. The annual subscription is $5.00. (Copies of the January issue, described above, can be obtained for $1.25.) Orders and checks should be sent direct to **THE WAY, 31 Farm Street, London, W.1.**

Page

Books and Reviewers

Contraception and Holiness. *Nicholas Lohkamp, O.F.M.*....347
The Humanity of Christ. *V. V. Herr, S.J.*..348
Dictionary of the American Hierarchy. *Francis J. Weber*....351
Mutations of Western Christianity. *Jeremiah J. Smith, O.F.M.Conv.*....353
Effective Oral Interpretation for Religious Leaders. *Joseph H. O'Neill*....354
Unity in Freedom. *Anthony J. Bevilacqua*....355
Pastoral Catechetics. *Emery Beiersdorfer, O.F.M.*....358

SERMON OUTLINES ON THE LITURGY OF THE SUNDAYS AND FEASTS

By *William Toohey, C.S.C.*

Holy Cross College, 4001 Harewood Road, N.E., Washington, D.C. 20017

Men of the Kingdom....333
Fifth Sunday after Epiphany
What Kind of a God Is God?....335
Septuagesima Sunday
Assurance and Challenge....336
Sexigesima Sunday
Going Up to Jerusalem....338
Quinquagesima Sunday

May we save you up to 40% on your

Vestments
Bandings



#250—Liturgical Linen Alb, Maltese Cross, Colors—Gold, Green, Red, Purple, Black. Price: $16.50 ea. Sizes—small 57″, medium 60″, large 63″. Also available #402 Plain linen Alb $12.50 ea. #402 Dacron/Cotton plain Alb, $12.00 ea.

Trimmings
Linens



#404—Round neck Alb. Snaps on side. Linen or Dacron. Price $15.00 ea. Sizes—small 57″, medium 60″, large 63″.

Albs & Surplices
Embroidered Emblems



#6380—Gothic/Traditional Style. Pebble Rayon Damask Shiffli. Embroidered 3″ banding and Chi Rho Emblem. Colors—White, Black, Red, Violet, Green, Roman Purple.

Prices:

Roman Chasuble (lined)	$ 31
Gothic Chasuble (lined)	48
Cope (lined)	50
Dalmatic & Tunic (lined)	88
Veilum (lined)	27
Benediction Set	77
Roman High Mass Set	196
Gothic High Mass Set (all accessories)	213

Antipendiums
Church Fabrics



#6525—Vestment facing the Congregation. Back plain Chi Rho. Raw Silk, unlined. Accessories lined.

Prices:

Ample Gothic	$ 72
Cope	78
Dalmatics	119
Veilum	55
Solemn High Mass Set	324
Benediction Set	133

Buy direct from manufacturer and save. For free catalogue and sample fabrics write or call

LITURGICAL CHURCH GOODS MANUFACTURING COMPANY

978 Madison Ave., Paterson 3, N. J.
P.O. 1421 Tel. (201)274-4851

WAY OF THE CROSS FOR TODAY

A NEWLY WRITTEN SET OF STATIONS—GEARED TO MODERN NEEDS AND THE PRESENT LITURGICAL RENEWAL

By the *Editor of CATHOLIC QUOTE, Rev. Joel Pokorny, O.S.B.*

Here is an example of one of the meditations for the Seventh Station, "Jesus Falls the Second Time":

"Jesus,/by virtue of the silence You maintained during Your passion,/and indeed during Your whole life,/teach me to be reverent in the use of my tongue./ Teach me interior recollection,/to live constantly in the quiet of Your presence./ Teach me to be a person of prayer/ rather than one addicted to a foul mouth./ Teach me to speak when spoken to,/to be a pleasant conversationalist,/and help me to avoid monopolizing a conversation./

"Jesus, help me to mortify my tongue/in atonement for blasphemies pronounced every day/in this land You have so richly blessed./ Help me to atone for all the vile cursing/that is so common among us,/and also for all senseless profanity and vulgarity./ I would also atone for filthy speech and story telling,/for they ridicule the sacredness of sex/which You have instituted as the source of life./ Help me, finally, to atone for the lack of charity in thought and speech/against other human beings,/each of whom is a child of Yours/and made to Your image and likeness./

"Jesus, inspire me to get back/into the habit of attending Benediction of the Blessed Sacrament./ In this devotion/I receive Your almighty blessing to do Your will./ Your silence and submission in the Blessed Sacrament/will teach me to root out from my life/ the weeds of complaining and murmuring./ And in Benediction I shall have a specific means/of making reparation for impious and impure speech,/since the Divine Praises are said for precisely this intention."

There are 27 other meditations like the above—two for each Station. Both may be used each time, or they may be divided, thus offering two sets of Stations in one booklet.

PRICE: One copy 25¢—five for $1.00—100 or more $18.00 per hundred—500 or more, 20% discount. We pay postage.

Also for Lent and throughout the year DAILY PRAYERS

About 50 prayers—the old standbys (like Morning Offering, Spiritual Communion, Consecration to Mary, etc.) and many ORIGINAL for modern needs. Includes the ANCIENT WAY OF PRAYING THE ROSARY, by inserting the mystery into EACH Hail Mary—rivets attention. Author and price of DAILY PRAYERS same as Way of the Cross for Today (above). Makes a much-appreciated small gift to parishioners for Easter.

We invite you to subscribe to CATHOLIC QUOTE, a magazette published TWICE a month, 24 copies a year. About 60 choice quotations a month. Priests everywhere are using it as a sermon aid and bulletin filler. Subscription: $2.00 yearly, $5.00 for three years. Canada and foreign, $3.00 yearly, or $7.50 for 3 years. Index at the end of each year included. Binders available. May also be had for parish distribution—inquire about special bundle rate.

CATHOLIC QUOTE

Benedictine Fathers, Atchison, Kansas 66002

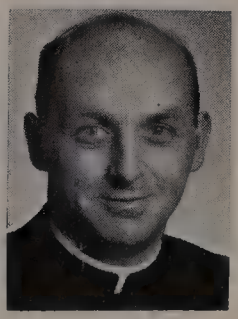
Vatican II: Third Session

By
John J.
King, O.M.I.

THE FIRST THING which must be said about the third session of the Council is that it was a most resounding success. This session, much more than either of the first two, marks the turning point in the crisis of adaptation into which John XXIII plunged the Church. Behind us now is the undisciplined precipitation to anything and everything new; behind us also is the unmovable opposition to any change. Both attitudes, of course, will continue to be expressed here and there. They may cause reaction and delays, but they have ceased to be important. They can no longer seriously influence the direction of the Church's life. Solid, dynamic *aggiornamento* is clearly in possession of the field.

This is said with full knowledge that for many, the session ended on a sour note. Those who were here in Rome will not soon forget the air of gloom in which we passed the final week. They will not forget the disappointment evident among the non-Catholic observers, a disappointment which, for some, revived all the sinister connotations of the word "Rome"—connotations which we thought had been permanently laid to rest. The causes of this atmosphere were three: the last minute changes effected by Pope Paul in the decree on ecumenism, the Council's failure to vote on religious liberty, and the closing address of Pope Paul, particularly his references to the Blessed Virgin Mary. We intend to treat these events with absolute honesty. It is not useful to pretend that they do not create difficulties. But these difficulties are not a sickness unto death. They must be viewed within the whole context of the session's positive achievements. We prefer to begin with an emphasis on the positive.

After ninety years, a council has finally published a dogmatic constitution *De Ecclesia*. The Church has reflected



Father King, superior of the Oblate International House of Higher Studies in Rome, peritus *and member of the Press Panel at the Council, here continues his report for HPR readers.*

upon her own nature and given to the world a fresh understanding of what she believes herself to be. The published decree on ecumenism places that movement fully within the mainstream of the Church's life. Preliminary approval has been given to the declaration on the Jews and other non-Christians. Preliminary approval has also been given to a decree on seminaries which will re-orient the whole system of clerical formation. This may well prove to be the most important and far-reaching practical result of the whole Council. The schema on revelation, which is re-drafted and ready for voting, will put an end to a somewhat dolorous period in the Church's constantly developing intellectual life. This document is neither dusty, tired, nor dry. Under the light of the unchanging principles of our Faith—which were known to our Fathers as well as to us—it utilizes the sound achievements of modern scholarship to set before us an understanding of revelation, scripture, tradition, which is refreshing in its vitality. As for religious liberty, while no vote was taken, the fathers' public demonstration of overwhelming support for the statement makes it inconceivable that any parliamentary or semi-parliamentary tactic could prevent its eventual promulgation.

This enumeration is far from exhaustive. In fact the trouble with writing about this session is that so much was accomplished one hardly knows where to begin or how to proceed. It seems to us that in publishing the constitution on the Church, the Council has achieved one of its principal aims. This constitution will give impetus to a greatly expanded ecclesiology. This document in itself is not the last word; nor does it automatically remove from consideration all other Christian literature on the Church. It is, like every other Council document, a product of its time; it is a partial explanation of one aspect of Christian doctrine which can never be completely, perfectly and definitively treated. The work of theology will go on and this work will bring its precisions and clarifications. But this work must take both its direction and its spirit from the Council. These will hinge, generally, on four items in the text: the description of the Church as mystery, the doctrine of collegiality, the role of the laity, and the place of the Blessed Virgin.

MYSTERY OF THE CHURCH

God's plan was to raise man to a participation in the divine life; when the human race fell in Adam, the Father did not abandon us; but prepared our redemption. God the Son came and saved us by his Blood and completed his work by sending the Holy Spirit to continually sanctify those who believe in Him. Thus the Church is "a people made one with the unity of the Father, Son and Holy Spirit." This Church is the body of Christ, thus an organized, visible society; it is animated by the Spirit of Christ and thus is a society living with the very life of God Himself. So from the outset the most fundamental reality of the Church is emphasized: the Church is mystery. Not in the sense of something unknowable, rather in the sense of being a complex reality—partly human and partly divine. We can no longer approach the Church primarily as a "society"—it is a society and will remain one forever. But our minds and our hearts must first go to the living reality of the Church—and this living reality is Christ. Or more exactly, union with God the Father, through Christ, in the Holy Spirit.

One can scarcely exaggerate the effect this change in perspective is going to

have on our theology and our Church life. It will certainly mean less emphasis on the visible, human, "political" aspects of the Church, less attention given to what divides us from others, what tends to set us apart from humanity as an esoteric group with a destiny of our own. It will mean more emphasis on the sublime spiritual union affected between God and man, more attention to what we possess as the common patrimony of all mankind, more insistence that the Church, while distinct from the world, is not separated from it. The Church lives in the world, its mission is to the men who actually exist. Thus she cannot be unconcerned about actual conditions and events of human society. The Church will become more concerned to show herself to men as a vital force which is truly present to them because she understands them and lives in the same atmosphere as they do.

She must banish the idea that she is just an interesting museum piece. In shaking off her practical exclusiveness (while retaining, of course, her consciousness of her unique mission), the Church has come to see clearly that her vital energies are directed outward toward the world and not inward toward herself. As the "salt of the earth" and the "light of the world," she must be continually diffusive of herself and not concerned with preserving for herself either privilege or preferment. This is the purified image of herself which the Church is setting before the world. Far from damaging the Church in any way, this image expresses more clearly than before the beauty and the attractiveness which Christ first imparted to her.

COLLEGIALITY

To continue his work, Christ formed the twelve apostles "after the manner of a college or a stable group, over which he placed Peter chosen from among them." The work given them was to continue forever and as the Roman Pontiff succeeds to Peter, so in a similar way the bishops succeed to the apostles. A man becomes a member of the college of bishops "in virtue of sacramental consecration and hierarchical communion with the head and the members of the body." Very carefully the text describes the relation between the Roman Pontiff and the college of bishops:

> But the College or Body of Bishops has no authority unless it is understood together with the Roman Pontiff, the successor of Peter, as its head. The Pope's power of Primacy over all, both Pastors and faithful, remains whole and intact. In virtue of his office, that is as Vicar of Christ and Pastor of the whole Church, the Roman Pontiff has full, supreme and universal power over the Church. And he is always free to exercise this power. The Order of Bishops, which succeeds to the college of Apostles and gives this apostolic body continued existence, is also the subject of supreme and full power over the universal Church, provided we understand this body together with its Head the Roman Pontiff and never without this head. This power can be exercised only with the consent of the Roman Pontiff.

As can be seen, this doesn't make the Pope a *primus inter pares* nor does it "share the Pope's authority with the bishops." The Pope has his power as Vicar of Christ and Head of the College; the bishops have their power as members of the college united to its Head. Rather, the text recognizes the power which the bishops have through the institution of Christ. Christ founded the Church as both monarchical and hierarchical with no contradiction

between the two. The traditional doctrine of the Church has in no way been changed. What has been done, then? Pope Paul has given the answer in his closing address: "What has been up to now expressed only in the life of the Church, now has clear doctrinal expression. What has been up to now subject to consideration, dispute and even controversy, now is drawn up in a doctrinal formula which is certain.

Throughout the Council, some have looked upon collegiality as a revolutionary doctrine which would end the period of "papal supremacy." They reasoned that since the bishops were to have more power, the Pope would have less. Such confusion is understandable, but it remains confusion. It is understandable because the precise relationship between the bishops and the Pope remains unclear. The Council did not settle the question. I doubt if theologians can—although they must now try very seriously—but it seems to me that this relationship will be worked out in the life of the Church rather than in theological speculation. The doctrine of collegiality leaves intact the primacy of the Pope. He can exercise this primacy together with the bishops or singly as Vicar of Christ.

But the bishops are certainly to have more authority in the Church. In his closing address, Pope Paul indicated that the practical effects of collegiality would be apparent after the close of the Council. Many post-conciliar commissions will be established and the bishops of the world will be called upon to direct their work. Also the Holy Father indicated that from time to time certain bishops will be called to Rome to collaborate with him in the affairs of general interest of the Church. These two modes of collaboration will coincide with the reform of the Roman Curia, which is presently under study by Cardinal Roberti. Thus a major re-shuffling of the central adminstration will take place. But not in a day. We can anticipate a period of confusion, of proliferation of commissions, committees, etc., and only after some time a process of coordination and simplification. The Pope himself apparently cannot foresee the exact way in which collegiality will be put into practice; but he is committed to a reform wherein the bishops will more actively participate in the central administration of the Church. This is clear. *It is also clear that he needs the continued support of the bishops to effect this reform.* The very complexity and size of the Curia make it impossible for him to effect changes as easily as he might desire. The future will probably show that the extent of reorganization that can be achieved will depend more upon the degree to which the bishops show themselves skillful in giving the Pope effective support, both active and vocal, than upon any other single factor.

EXPLANATION

On Nov. 16, three days before the final vote on *De Ecclesia,* the General Secretary, Archbishop Felici, read out to the fathers a "Prior Explanatory Note" which gave the sense in which the chapter on collegiality was to be understood. He said simply that it was sent to the fathers by "higher authority." There seems no doubt that it comes from the Pope. In this note, several points are made which are important to the understanding of collegiality.

1. College is not to be understood in a juridic sense, that is, of a group of individuals who are equal, but of a stable group whose exact nature is to be understood according to revelation.
2. One becomes a member of

the college through episcopal consecration and a hierarchical communion with the head and members of the college. Consecration gives a real participation in the episcopal function, its exercise requires some further determination by hierarchical authority.

3. The college of bishops must always be understood as including the Pope as its head. So the distinction is not between the Pope on one hand and the bishops on the other, but rather between the Pope individually and the Pope together with all the bishops.

4. The Pope as supreme pastor of the Church is always free to use his power at any time while the college can function only with the consent of the Pope as its head.

The day this note was read in the general congregation, there was a strong reaction on the part of some northern European bishops and *periti,* notably among the Dutch. This is hard to understand for the note really adds nothing to the conciliar text, but does provide an invaluable explanation of its meaning. Such a reaction makes one wonder how these individuals understood collegiality in the first place. As far as I could determine this reaction was limited to a few. Some of the strongest proponents of collegiality saw in it a very valuable clarification. The note is to appear in the acts of the Council and must henceforth be taken into consideration when interpreting the text. It was read to the fathers *before* they finally accepted the schema and clearly states: "The doctrine contained in chapter three must be understood and explained according to what is expressed in this note." Furthermore, in his final address, Pope Paul approved and promulgated the chapter "taking into consideration the explanation which is added" in the note.

There is no doubt that this note accounts for the great unanimity in the final vote. The day after it had been given to the fathers, those bishops who had steadfastly opposed collegiality circulated a notice among the fathers that they were now ready to accept the text without reservation. Their dogmatic anxieties had been dispelled.

This same chapter gave to episcopal conferences the power to restore the diaconate as a permanent rank of the hierarchy. For young men the law of celibacy must be maintained. But with the consent of the Roman Pontiff, the diaconate can be conferred upon married men of more mature age. Actual implementation will vary from country to country according to what the bishops themselves want. It is not true that this is meant merely as an aid to the apostolate in mission countries. It is meant for the whole Church. Deacons can be used for a variety of services of which the Council mentions only a few: administration of solemn baptism, custody and distribution of the Eucharist, assistance at marriage, reading the scriptures, officiating at funeral and burial services, and in general, all the works of charity or administration.

LAITY

The chapters on the laity and on the People of God, re-evaluate the position of the laity in the Church. No longer are they defined merely negatively as those who are neither clergy nor religious. Rather the Council underlines their dignity and their responsibility: "These faithful are by baptism made one body with Christ and are constituted among the People of God; they are in their own way made sharers in the

priestly, prophetical and kingly functions of Christ; and they carry out for their own part the mission of the whole Christian people in the Church and in the world." What is specific to the laity is their secular nature; more closely than either religious or clergy can be, they are caught up in the secular activities. And it is their particular function to bear witness to Christ in the world and to inform all secular things with a value which is both human and Christian. It is the laity who will remake the world. It is they who must bring all creation to perfection. This means they must promote civic, economic, technical progress and perfection.

They are called to cooperate with the hierarchy not only officially in the works of the lay apostolate in the strict sense; but also in the whole life of the Church. They have the right to speak their mind for the good of the Church: "They are, by reason of the knowledge, competence or outstanding ability which they may enjoy, permitted and sometimes even obligated to express their opinion on those things which concern the good of the Church." This must always be done "in truth, in courage and in prudence, with reverence and charity toward those who by reason of their sacred office represent the person of Christ." It would be naive to expect the transition from passive to active laity to be made without some stresses and strains. The rights of the laity carry with them a high responsibility—but there is no cause to doubt that this responsibility will be manifested—or at least developed.

Priests will accelerate this development if they sincerely encourage the laity, willingly accept their advice and their criticism and with true confidence assign them duties according to their competence and allow them the freedom and the time to fulfill these duties. And let them not expect a higher degree of success than they achieve themselves. It is rather painfully obvious that we priests don't succeed in everything we put our hands to. A spirit of responsibility cannot be legislated, nor brought about by coercion. It must be developed. On the other hand, the emergence of the laity will be inhibited by public criticism made without knowledge of the facts, by judgments rendered in difficult moral and dogmatic questions by those who possess no competence and who, in all charity, simply don't know what they are talking about. The age of the laity is not to be simply one of wide open criticism of every aspect of the Church's life. We don't need a generation of *enfants terribles* and the Council pointedly teaches that the right to criticize and express one's mind is rooted in "knowledge, competence, or outstanding ability."

As the laity assumes a greater role in the life of the Church, the hierarchy will, of course, retain the role entrusted to it by Christ: to rule, to teach and to sanctify the people of God. It remains the duty of the hierarchy "to test all things and hold fast to that which is good." So the Council reminds all that: "The laity should, as should all Christians, promptly accept in Christian obedience the decisions of their Pastors, since they are representatives of Christ as well as teachers and rulers in the Church."

All of this is said to present a balanced account. But we wish to underline most heavily that what the Council calls for in most urgent terms is the amplification—or the beginning—of a true dialogue between laity and clergy; a dialogue where each listens and where each learns. It calls for more initiative on the part of the laity, more personal responsibility, greater room in which to exercise their personal Christian com-

mitment. To accomplish this there must be, for many of us, a change in our attitude toward the laity. It must change from vertical to horizontal. It is understandable that some priests will feel such an effort is beyond them; but it is not beyond the vast majority of American priests, who remain close to the people and who are no strangers to clerical-lay cooperation. It is not beyond the young priest. It is not beyond the seminary to change its attitude in training priests to work *with* the laity and not simply *for* them. When we priests come to view the laity as true cooperators with us in the ministry and in the life of the Church, then we will have begun to understand the mind of the Council.

BLESSED VIRGIN

According to the decision taken last year, the doctrine on the Blessed Virgin Mary was placed in the constitution on the Church as the final chapter. Mary's intrinsic connection with the mystery of the Church could be better expressed in this manner. The first part of the chapter deals with Mary's role in the economy of salvation, according to the evidence of scripture and tradition. The second, speaks of Mary's relation to the Church. Here her maternal role is explained in a way which "in no wise obscures or diminishes the unique mediation of Christ, but rather shows his power. For all of the salvific influence of the Blessed Virgin on men originates, not from some inner necessity, but from the divine pleasure." As a result of this role, Mary has been invoked by many titles of which the Council mentions "advocate, auxiliatrix, adiutrix and mediatrix." The third section deals with devotion to Mary and preaching concerning Mary. The Council is concerned that devotion to Mary be neither diminished by any hesitation nor distorted by any excesses. The Council admonished all that devotion to Mary should be generously fostered; the exercises of piety recommended by the magisterium should be religiously observed. It calls also for the elimination of any "false exaggerations" especially in preaching. It concludes: "Let the faithful remember moreover that true devotion consists neither in sterile or transitory affection, nor in a certain vain credulity, but proceeds from true faith, by which we are led to know the excellence of the Mother of God, and we are moved to a filial love toward our mother and to the imitation of her virtues."

The discussion of the text centered mostly on the opportuneness of certain titles of Mary, especially mediatrix and Mother of the Church. Cardinals Leger and Bea were opposed to the use of the term mediatrix; not because it was not true, but because the term is difficult to explain and could cause ecumenical difficulties. Cardinal Suenens spoke very strongly against the "doctrinal minimalism" of the text. There was not enough emphasis upon Mary's maternity and her present role in the salvation of men. He warned against a "Christo-centrism which was anti-Marian." He caused something of a sensation by the vigor of his intervention; because of this and similar speeches, the final text has a very strong emphasis upon the spiritual maternity of Mary. The title mediatrix was kept in, but the theological commission refused to insert the title Mother of the Church.

At the end of the discussion, Cardinal Alfrink, speaking in the name of 124 fathers from three continents, insisted there was no room for maximalism or minimalism in regard to the doctrine on Mary. Doctrine was a question of truth and this is what the Council

should be concerned with. It was not concerned with devotion to Mary which was personal and could be more or less intense. He said all of the fathers were in agreement concerning the doctrine on Mary.

In spite of this intervention, which is one of the finest Cardinal Alfrink has given, the impression went out from the Council discussion that there was a division among the fathers regarding Marian doctrine and some of the speeches, I think, did give this impression. There was talk of "downgrading Mary" and "returning to Christ" and "making an accommodation to Protestant sensibilities." Further, we have heard reports of priests abandoning the rosary in order to be more "evangelical" in their piety. Much of this confusion is dispelled by the constitution. It is a strong re-affirmation of the privileged place Mary holds among us, and an urgent appeal that Christians honor their mother with a devotion that is at once solid and fervent.

CONCLUSION

Pope Paul's closing address dealt mostly with collegiality and the Blessed Virgin. He expressed his joy at the promulgation of the former and defended the text's frequent reference to the Roman Pontiff. This was necessary, he said, out of reverence and loyalty to the words and deeds of Christ who established Peter as his Vicar over the whole Church. It was necessary also in order to make clear that the authority of the bishops is in no way opposed to the authority of the Pope. Nor is the Pope's authority something completely foreign to the authority of the body of bishops. Only those who thought collegiality would somehow diminish the Pope's authority could be upset by his remarks. It seems true to say that with a more active episcopate, there will be need for an even stronger papacy, since the Pope is the head of the college and the center of union and communion among the bishops.

Fully one half of his address was devoted to the Blessed Virgin. He proclaimed her Mother of the Church—a title the theological commission refused to put into the text. Was this papal act a practical negation of collegiality? It does not seem so to me. At the end of the second session many petitions had been sent in urging this title be given to Mary. During the third session the Polish hierarchy petitioned Pope Paul to do this at the end of the session; they were supported by the Belgian and Brazilian hierarchies, perhaps also by others. During the debate in the *aula*, as far as I could determine, the main objection to the title consisted in this: it was recent, difficult to explain and could cause some to think Mary was outside the Church. But we have accepted into our Christian language many terms which require explanation. This one is easily explained. As the Pope said, Mary is Mother of the Church because she is mother of all the faithful, both laity and hierarchy. During the debate it was difficult to determine how many fathers actually opposed the title. It seems now the number was small. For Paul VI's declaration brought the bishops to their feet in a spontaneous acclamation of approval. So rather than consider the Pope's act as contrary to collegiality, it seems more accurate to say that the theological commission's rejection of the title did not represent the mind of the fathers.

Some have said that the attention given to Mary harmed the ecumenical spirit. But in the course of his address the Pope insisted strongly that it be made clear to separated Christians that devotion to Mary is not an end in itself;

by its nature it leads us to Christ and is secondary to devotion to Christ.

The Pope apparently acted to counteract any misunderstanding or scandal caused by reports of the Council discussion in the *aula*. I cannot believe that this public re-affirmation of our love and devotion of God's mother can really harm the cause of Christian unity. Just as I do not believe the cause of Christian unity can be blessed by Catholics becoming less devoted to Mary. What can, and has, done harm is a false, exaggerated, half-superstitious cult which pushes Christ and the gospels into the background. This harms not only the cause of Christian unity, but the spiritual life of the whole Church. Here there are real abuses to overcome. Both the Council and the Pope in his address recognize this and propose a true Christian devotion to Mary. The Pope obviously meant to offend no one but simply to honor the mother of Christ who is the mother of us all. The ecumenical movement can progress only if each Christian honestly bears witness to the faith that is in him. We must constantly seek to emphasize what we have in common and seek to remove causes of conflict; but we must eventually come to a more mature period in which we face also those things which separate us—not indeed to harden or widen the separation but rather in order to seek ways to remove it.

It is somewhat more difficult to understand the Pope's action in regard to the schema on ecumenism and the proposed vote on religious liberty. But these must wait until another time.

"Thou Shalt Not Swear"

Adrian, Michigan—(NC)—A Dominican nun disclosed here that she and her nun traveling companion created a stir among the Russian people when they visited the Soviet Union in the summer.

Sister M. Ann Joachim, legal counsel for the Adrian (Mich.) Dominican Sisters, and her companion wore their religious habits during the visit.

"Everywhere we went people stared at us and followed us," she said. "Some of the older ones would point to rosaries as if telling us that they understood what they were. Others would try to make the Sign of the Cross or indicate that we do so."

After repeated requests, Sister Joachim (who is also a writer, lecturer and educator) was allowed to visit a Soviet court in session.

"They must have known we were coming," she related. "They were trying a divorce case. I asked the judge, who was about 25 years old, why witnesses were not sworn. He replied, 'There is no need for witnesses to be sworn, since all Russians are honest.' It was a foolish question," Sister Joachim admitted. —The Catholic News, Vol. LXXIX, No. 51, p. 20.

Capital Punishment: Yes or No?

by
Rt. Rev. Msgr.
Salvatore J.
Adamo



Msgr. Adamo is the Executive Editor of the Catholic Star Herald, *the Camden, N.J., diocesan weekly.*

MANY PEOPLE IN AMERICA believe capital punishment is a capital idea; others consider it an abomination and barbaric anachronism. As one of the nine members of the *New Jersey Commission to Study Capital Punishment,* I had the enlightening experience, during the middle months of 1964, of listening to weighty protagonists for and against the death penalty. While I heard little to justify J. Edgar Hoover's condescending condemnation of the abolitionists as "misguided do-gooders," I heard less to vindicate the charge that the death penalty is an exercise in "savagery and sadism." At times emotions exploded over the question because the stakes are high: human life, the common good, law and order.

Throughout the controversy it proved difficult to maintain an incontrovertible position. Even our legal counselor admitted his views had swung back and forth like a pendulum during the investigation. It would seem, however, that Austin MacCormick, former professor of Criminology at the University of California, and now Executive Director of the Osborne Association, may have struck the right chord when he said: "I would like to go into this whole question of deterrence but I will end by asking you: How in God's name could anybody expect deterrence with as few executions as we have today? . . . For the last three years in the United States we have executed—going back to 1962—47, 42, and 56. As recently as ten years ago we executed 413." (According to *National Prisoner Statistics,* the number dropped to an all time low of 21 during 1963. However, 91 prisoners were sentenced to death during 1963 and the differential is due to pending appeals, commutations and so on.) His contention was reasonable nonetheless since an

annual average of 50 criminals being put to death out of over 8,000 homicides hardly constitutes deterrence in a nation of nearly 200 million people. Worse still, less than half the homicides ever reach the point where a likely suspect is indicted and convicted of murder in any degree. Beyond that there are psychological doubts whether the execution of 500 or even 5,000 annually would beget deterrence. It is likely that a man bent on murder will only be deterred by some intervening power or immediate threat of the same, not by fear of capture and capital punishment. Sometime ago in New York City police patrols were increased substantially in one of the worst crime areas, and immediately crimes decreased dramatically. Similar experiments have been conducted elsewhere. The murderer-to-be accepts risks in proportion to the goals he seeks and, since massive police protection is impractical, homicide is probably here to stay, death penalty or no.

I am not unaware of the fact that many Catholic moral theologians vindicate the State's right to inflict the death penalty for serious crimes such as cold-blooded murder. Generally speaking, their teachings follow the view of St. Thomas: "If a man be dangerous and infectious to the community on account of some sin, it is praiseworthy and advantageous that he be killed in order to safeguard the common good" (II-II, Q. 64, A. 2, C). The last phrase deserves careful attention: "It is advantageous that he be killed in order to safeguard the common good." If the deterrent value of capital punishment is of dubious power and if equal deterrence can be gained from the penalty of life imprisonment, then there is no special safeguard of the common good in imposing the death penalty. I am convinced this is the case nowadays.

PROS AND CONS

But I am getting ahead of my story. Let me produce some of the witnesses to state their case *pro* and *con* capital punishment. Most impressive of the clergymen was Rabbi Martin Freedman, whose love for social justice was evidenced recently when he and other rabbis and ministers went to jail in Tallahassee, Florida, for conscientious violation of its segregation laws. (A few days later all the clergymen were released without completing their sentences.) I asked the Rabbi: "While I find it quite agreeable when you point out that the abolition of capital punishment would bespeak mercy and greater reverence for life, I am somewhat puzzled at the insistence of those who say that capital punishment is an immoral act. The Mosaic law specified many crimes for which God himself dictated capital punishment."

To which Rabbi Freedman replied: "The *lex talionis* traditionally attributed to Mosaic law, the jungle claw, the principle of an eye for an eye, a tooth for a tooth, was already in its day a modification on the behavior that had preceded it and was present in society at that time . . . I should like to point out that the Talmud deals at great length with four categories of death sentences to be meted out and yet it continues on to say that a court which sentences a man to death once in seven years is guilty of murder and a court which sentences a man to death once in seventy years has too much blood on its hands . . . I know that I speak for the Central Conference of American Rabbis when over these past years it has reiterated its position in opposition to capital punishment . . . It seems to me that the general tenor of the Judaeo-Christian temperament and the religious

traditions is one which inherently considers the value of mercy, pity, peace and love infinitely more meaningful and more lasting in terms of mankind's development than the immediate and understandable human reaction for revenge."

ORGANIZED KILLERS

Here is part of the testimony of Professor Thorsten Sellin, the famous American criminologist who directs a research center at the University of Pennsylvania. He touched the central nerve of the problem when he pointed out: "Defenders of the death penalty would probably feel that if anybody deserves this punishment, it will be the hired killer in organized crime. It's a well-established fact that such murderers enjoy almost complete immunity, that the instances in which even a conviction has been secured are extremely rare, and that deterrence plays no role in this connection. As a matter of fact, the existence of organized crime, with its by-product of the murder of informers or competitors, is a good illustration of the fact that the nature and frequency of murder has no connection with the death penalty but is dependent on social, political and economic conditions and the character of populations."

To emphasize further the lack of deterrence in the death penalty Professor Sellin told this interesting story: "A prominent Wilmington clergyman was at police headquarters where a detective-sergeant and several officers were highly critical of the move then going on to abolish the death penalty. (In time the death penalty was abolished in Delaware and, three years later (1962), restored.) The sergeant expressed his support of the death penalty because of its deterrent effect. Ten days after the restoration of the death penalty, the sergeant shot and killed his wife in a domestic quarrel and was charged with first degree murder."

But what of murderers who received only life sentences and then were paroled after 15 or 20 years? How have they behaved? Professor Sellin's judgment: "Prisoners serving life sentences for murder do not constitute a special threat to the safety of other prisoners, or to the prison staff. They are, as a rule, among the best-behaved prisoners and if paroled, they are least likely to violate parole by the commission of a new crime. In the few cases where such a violation occurs, the crime is usually not a very serious one. A repeated homicide is almost unheard of . . . In the last several decades, for instance, only one case occurred in Pennsylvania, where a man convicted and sentenced to death for murder received a commutation for life, was later paroled and again convicted of murder in the first degree. However, in neither case did he actually murder anybody. He participated unarmed in a robbery during which a person was killed, and this brought him his first conviction. After parole, under similar circumstances, he again took part in a robbery. Prisoners on parole who commit murder, and there are some, have usually been serving sentences for burglary, robbery, or other offenses."

SOME FIGURES

Harold J. Ashby, Chairman of the New Jersey State Parole Board, submitted statistics which showed that only one of 178 lifers who had been paroled was returned for committing manslaughter, not deliberate murder. These statistics covered a period of twenty-five years. They prove there is little or no risk in releasing murderers back

to society after a suitably long period of imprisonment.

Another statistic came to light on the related question of commutation of death sentence by executive clemency in New Jersey. Since 1907 some 75 Catholics were executed while nine had their sentence commuted to life. On the other hand 76 Protestants were put to death while 28 benefited from executive clemency. There are other indications of inequity on ethnic grounds. Thus 26 Italians and 15 of Italian descent received the death penalty with only two obtaining commutation, whereas 76 Americans were executed while 29 were the objects of gubernatorial forgiveness. One lone American Indian, uncommuted, went to his death for a capital offense. The lesson would seem to be that if you commit murder and are sentenced to death, your chances for clemency are higher if you are an American Protestant. Oddly enough, however, a large proportion of Negroes won clemency.

There are too few states without capital punishment to provide any kind of conclusive comparison between them and similar states which have the death penalty. Yet present limited facts favor the view of Professor Sutherland: "The states which have abolished the death penalty generally have slightly lower homicide rates than the adjoining states which have retained the death penalty" (*Principles of Criminology*).

The Commission heard witnesses who just as vehemently opposed abolition of capital punishment. Most of them were involved in law enforcement: county prosecutors and policemen. There was Mathew J. Donahue, a policeman for over 37 years and presently Executive Director of the New Jersey State Association of Chiefs of Police. He told the Commission: "The police are the men who are on the firing line. All those people you've heard from so far are psychiatrists, members of the cloth, but the police are the men that have to arrest these murderers. We're the ones that have to look down their gun barrels and take away their switchblade knives. Incidentally, when a policeman is shot I suppose you notice that they never shoot him once, he's shot a number of times to make sure he's murdered because they realize if he gains consciousness and gets his firearm out, they are apt to be dead themselves. Now we are not alone in our stand on this thing. I have letters here from presidents of banks who go along with our thought; we have the trust companies, the small loan companies, the armored car guards, the prison guards who all feel the same about this thing as we do."

DIFFERING POINTS OF VIEW

Quite a salvo. It contrasted sharply with Professor Sellins' earlier testimony: "Policemen are rarely killed, but the fact remains that I do not think the death penalty has anything to do with it. As a matter of fact, some years ago, when Austria debated the abolition of the death penalty, one of the strongest pressure groups that secured the abolition was the organized police of Austria, because they claimed, contrary to what we usually hear, that it was the existence of the death penalty that tempted a criminal to kill a policeman to get rid of a witness or to succeed in escaping, and therefore they wanted the death penalty abolished." Of course, Austrian policemen are not American policemen. It may be that our culture tends to make American cops more attractive lethal targets.

Another witness who argued for retention of capital punishment was

Frank Wagner, Assistant Prosecutor of Bergen County. He informed us that "from a statistical viewpoint, we find from the Uniform Crime Report that it has revealed a rising crime rate throughout the entire United States. The total murders occurring in this country have numbered in the area of 8,000 per year, ranging from a low of 8,027 in 1957 to 8,599 in 1961. The figures of 1963, according to the latest Uniform Crime Report, is 8,500. It is also revealed that from 1961 to 1962 the total crimes in New Jersey had increased at the rate of 12 percent per 100,000 population. In 1962 in New Jersey murders increased a total of 20 percent as reflected by 153 murders in 1961 compared to 187 in 1962. The figures for 1963 dropped down to 181." Conclusion: why reduce any penalty when crime is on the rise?

Last but not least there were the views contained in a letter by FBI Director Hoover. A pertinent paragraph read: "There can be no doubt of the sincerity of many of those who deplore capital punishment. A realistic approach to the problem, however, demands that they weigh the right of innocent persons to live their lives free from fear of bestial killers against statistical arguments which boast of how few murderers kill again after 'rehabilitation' and release. No one, unless he can probe the mind of every potential killer, can say with any authority whatsoever that capital punishment is not a deterrent. As one police officer has asked, how can these 'authorities' possibly know how many people are not on death row because of the deterrent effect of executions?"

On the other hand, there is some evidence that in New Jersey and probably in other States, it is the wretched of the earth, made more ugly by the despicable crime of murder, who become the victims of capital punishment. The well-to-do, the educated, the respectable who commit such crimes rarely forfeit their lives. There is inequity in the application of the death penalty. From state to state there is further inequity. Thus there are 14 capital offenses in Georgia and at the other end only one (murder) in New Hampshire. In New Jersey there are four, including deliberate murder and kidnapping—the famous Lindbergh law. All over the United States only 85% of those convicted for capital offenses are murderers. Such a lack of uniformity, while a tribute to state's rights, makes capital punishment a matter of luck, bad luck.

It may be argued that stronger laws are needed, not abolition of those remaining. This would hardly work because no organized group is that concerned. Admittedly our penal codes need a thorough revamping, but such welcome development is far from likely.

LIFE IMPRISONMENT

The one man presently most responsible for seeking the abolition of capital punishment in New Jersey is State Senator John Waddington, a Democrat. A gentle, deeply religious Quaker, he introduced the Senate Joint Resolution in January, 1964 which created the Commission to Study Capital Punishment. At the same time he and State Senator Edwin Forsythe, a Republican, introduced a bill calling for the abolition of "capital punishment in certain cases and providing in lieu thereof sentences of imprisonment for life without eligibility for suspension, reduction or remission thereof, or for probation or parole until at least 30 years of said term [has] been served." The exceptions for which capital punishment

could still be applied would be assassination of the President, murder of a policemen while performing his duty and murder of a kidnapped person.

As a witness before the Commission, Senator Waddington told how he had favored capital punishment at first. Then came the shock that led to his change of views. "The first shock came to me when I learned that 29 modern nations do without the death penalty and that eight states have abolished it, four of them in the last century. This was a real shocker to me early in my investigations. So it immediately raised a question in my mind—well, if this is a good thing, how can these countries, most of the nations of what we call Western Europe, and how can four states going back as far as 1848, do without the death penalty if it is so necessary in New Jersey? It seemed to me this was a logical conclusion."

But if capital punishment were abolished what would replace it? "Life sentence," was his reply. Today, life imprisonment means anything from 14 years to 25 or 30 years maximum. In New Jersey the average sentence runs to 18 years, according to John G. Thevos, Prosecutor of Passaic County. To overcome this problem, Senators Waddington and Forsythe proposed a minimum 30-year sentence for first degree murder in their bill presently before the New Jersey Senate. There seemed some doubt whether such a provision could legally prevent the Governor from exercising executive pardon. However, since the Governor may commute present death sentences to life terms, such concern seemed pointless.

THE COMMISSION'S DECISION

On September 24th, however, the Commission voted to retain the death penalty by 7–2. Said the majority in their report to the Governor: "At the present time New Jersey and the remainder of the Nation are suffering a greater incidence of crime than at any time for which records have been kept. All areas of crime are up substantially from the 1940's and the 1950's . . . The great increase in crime in this State has coincided with a greater tendency to emphasize the rehabilitation factor in criminology as against the punishment or retributive and deterrent aspects of criminology. The Commission cannot conclude that easing the lot of the murderer will cause less crime or fewer criminal homicides . . . The Commission is convinced that capital punishment does deter some potential murderers from committing capital crimes; most particularly it is believed that the deterrence is most significant in the area of felony murder and in the area of a truly premeditated crime. No punishment would be a deterrent for a crime of passion, or a crime committed by one who is insane, yet these are not the people who generally receive the death penalty. . . The recommendation of life imprisonment will in the first instance make more efficient the administration of justice in first degree murder cases. However, we feel it also may provide a safe testing ground where the deterrent effect of the death penalty will not be lost while a true life sentence could become the standard penalty given by a Jury. The Commission recommends the retention of capital punishment. It also recommends, however, that after true life sentence is in effect for a period of time sufficient to create a body of facts and information, that there be a thorough review of the subject of capital punishment to determine whether new conclusions are appropriate."

Malcolm D. Talbot, Dean of Rutgers Law School, and I were the two dissenters. I believe some of the abolitionists hurt their own cause. If they had refrained from denouncing capital punishment as "barbaric, sadistic, savage, immoral," more of the men on the Commission might have been persuaded. As one of the members whispered to me during the course of a particularly vehement piece of testimony, "Hell, who are the criminals anyway—the State courts or the murderers convicted by the State?" Perhaps less emotional appeals may succeed in the future. For the present it doesn't seem that New Jersey will become the ninth State to abolish the death penalty.

Comments on the Council

Melbourne, Australia—A non-Catholic observer to the Second Vatican Council described the Council to Protestants here as "the greatest single event of the 20th century."

Bishop Fred Pierce Corson of Philadelphia, president of the World Methodist Council, cited the wide and sympathetic coverage of the Council by various communication means as one indication of its importance.

It was heartening, he said, that such attention should be given to a religious event in this age of secularism.

Bishop Corson, who attended all three sessions, commented that apart from the fact that the Council had directed the world's attention to religion, today's most important need, it was an important event because of the purposes given to it by Pope John.

He called Pope John a wise man of God who saw the Church's need for self renewal as the first purpose of the Council. The second purpose was unity, Bishop Corson continued, but the Pope saw that this must be preceded by self-examination.

Zurich, Switzerland—Despite "a genuine desire for reform," the Second Vatican Council has not achieved "a truly satisfactory solution" of the problem of papal primacy in its relation to the college of bishops, according to the Reverend Oscar Cullman, the Protestant theologian who is a member of the faculties of both Paris and Basel universities.

He discussed the Council's work in an article for **"Neue Zuercher Zeitung,"** leading daily of Switzerland.

With the exception of the decree on ecumenism and the Constitution on the Liturgy, Doctor Cullman said the majority of the texts which so far have emerged from the Council's deliberations "are typical compromise texts." He said that these can be interpreted by future popes in the sense that seems preferable to them, be it "progressive or conservative."

On the other hand, said Dr. Cullman, it is obvious "that the Holy Spirit is at work and manifests itself in these texts."

Dr. Cullman termed the decree on ecumenism "an ecumenical accomplishment," since never before had an official document of the Catholic Church spoken in similarly friendly terms of other Christian denominations.

—**Long Island Catholic,** Vol. 3, No. 34, p. 3; p. 5.

Father Weitzel, a member of the Viatorian Fathers, is presently studying for his S.T.D. at The Catholic University. He has edited Father Connell Answers Moral Questions; Follow the Rubrics; *and the soon to be published* More Answers to Contemporary Moral Problems, *all for C.U. Press.*



by Eugene J. Weitzel, C.S.V., S.T.L.

Judging Contrition in the Vernacular Confession

On September 14, 1964, the bishops of the United States gave permission for the use of the vernacular in reciting the form of absolution. I do not think that this change will cause any serious pastoral problems, since it does not fundamentally alter an essential element of the sacrament, but merely affects the language in which the form is recited. However, since a number of dioceses are urging penitents to recite the act of contrition before they enter the confessional, so that after recounting their sins, they can listen attentively in silence as the confessor gives absolution in English, I believe that one problem may already have arisen in the minds of many pastors and confessors. They may be wondering if it is necessary for validity, for the penitent to give an external manifestation of his sorrow in words in the confessional.

Before I present a solution to this problem, I believe that it would be worth our while to review briefly a few points of the Church's teaching on contrition. (We can easily lose track of them as we become more and more involved in the work of the active ministry.) First of all, most theologians agree that the three acts of the penitent, namely, contrition, confession, and satisfaction, along with the absolution given by the priest, constitute the essential elements (matter and form) of the sacrament of penance. Secondly, it is a matter of defined Catholic teaching that these three acts of the penitent are of divine institution for the validity of the

sacrament and the complete and perfect remission of sins.[1] Thirdly, since contrition is part of the *quasi-materia* (a term first used by the Council of Florence and later adopted by the Council of Trent to distinguish it from matter of the kind that is externally applied, such as water and chrism) of the sacrament of penance, it is not sufficient that sorrow be merely a subjective disposition of the penitent; but, rather, it must be externally manifested by the penitent in some way. Though the most common way for the penitent to manifest his interior disposition of sorrow is by the recitation of an act of contrition in the confessional, it is certainly not the only way, nor is such a procedure required for the valid reception of the sacrament. This brings us to the question: "What expression of sorrow is necessary to constitute the sacramental sign?"

The only requirement for constituting the sacramental sign is that the matter (contrition, in this instance) be sensible, that is, shown in some external way. Boutin, in his work entitled *Penance,* states that while it seems that the Council of Trent demands an explicit act of contrition as quasi-matter, sorrow will be made sufficiently explicit by the exterior attitude of the penitent, "who kneeling at the feet of the priest acknowledges himself to be a sinner by humbly striking his breast."[2] In a recent interview with Father John C. Ford, S.J., co-author with Father Gerald Kelly, S.J. of *Contemporary Moral Theology,* I asked him about this question, and he replied that, "Given the necessary internal contrition, there is no doubt in my mind that the mere fact of making one's confession is a sufficient external expression of that contrition to constitute with the priest's absolution a valid sacramental sign."[3]

However, Father Ford remarked that it is another question to ask, "What expression of sorrow is necessary in order that the confessor may make the pastoral judgment as to sufficient sorrow?" When I asked him his views on this question, he stated that there is no general presumption, especially with ordinarily well-instructed penitents, requiring an express declaration of sorrow during confession. He then went on to add, and this is an especially significant point, that a merely routine and perfunctory formula used even in confession would not necessarily give the assurance. He further maintained that other "ordinary signs" of contrition enumerated by standard authors can suffice. However, he insisted that it is nevertheless advisable that penitents express their sorrow explicitly in confession, even by means of a formula, for this gives the priest a good presumption of sorrow. Furthermore, since it is a good "ordinary sign" of sorrow, it gives the confessor an opportunity in appropriate cases to explore a penitent's sorrow, and to help him to mean more deeply what he is saying. Finally, while still considering this question, Father Ford noted that the present shift to English should also provide an excellent opportunity to instruct penitents in the meaning both of their sorrow and of the priest's absolution.[4]

[1] Conc. Thrid., s. 14, ch. 3, and c. 4.

[2] Louis-Napoléon Boutin, O.M.I., Th.D., *Penance* (Ottawa, Canada: The University of Ottawa Press, 1954), p. 106.

[3] John C. Ford, S.J., is the co-author of the two volume work *Contemporary Moral Theology,* which was recently published by the Newman Press, and he is the author of many other books and articles in the field of moral theology. At present time, he is a professor of moral theology in the School of Sacred Theology at the Catholic University of America. The material quoted in this article is taken from an interview and from personal correspondence.

[4] *Ibid.*

As regards the other ordinary signs of contrition referred to by Father Ford, McHugh and Callan teach that a confessor can have a high degree of probability, that is, moral certitude in a broad sense (*late dicta*), that a penitent has the requisite contrition, when he makes a sorrowful confession, or devoutly requests absolution, or, in the case of those who are unconscious, by a call for a priest, or the practices or prayers of a Christian life.[5]

Treating of this same question, Davis insists that a confessor can arrive at a prudent judgment concerning the penitent's disposition by observing the signs accepted by eminent theologians. He observes that, "The following are enumerated as trustworthy signs: Spontaneous confession made willingly; sincere and humble accusation; expression of sorrow; some reformation of life since the previous confession; a confession made in spite of difficulties, whether personal or those due to the penitent's surroundings; a sincere promise to follow the confessor's advice; confession of sins formerly concealed; confession on the occasion of a mission, retreat, sermon, or some personal misfortune."[6]

The popular author, Jone, expresses a similar view, for he maintains that a penitent may be absolved if the confessor reasonably judges that he is probably disposed. He then explains how the confessor can make the pastoral judgment as to sufficient sorrow:

> It may often be considered a sufficient indication of a good disposition if a person confesses of his own accord. He is very doubtfully disposed who, without making any resistance, always falls into his old sins, does not avoid the proximate occasion of sin, or uses no means for improvement. This doubt may be outweighed, however, by the fact that the penitent now confesses with much greater contrition than formerly; or if he has been aroused from his state of indifference by a mission, a death, etc.; or if at present he confesses some sin which he formerly concealed; or by his fulfilling some grave obligation, e.g., making restitution.[7]

HUMAN JUDGMENT

In the same section in which he notes the signs by which a confessor can judge the disposition of the penitent, Father Gerald Kelly, S.J., points out that the judgment which the confessor makes in regard to the requisite contrition and purpose of amendment is an essential judgment and that error can affect the validity of the absolution. However, Father Kelly is quick to point out that a judgment of this kind cannot be mathematical. Rather, it is a typical example of a human fallible judgment, and the certitude that moralists require a confessor to have is called *moralis, late dicta.* According to Father Kelly, "moral certitude in the broad sense" is a high degree of probability, or a rough estimate, or a legitimate presumption based on favorable signs, or at least, on the lack of unfavorable signs. Since he uses the expression "favorable signs," it seems reasonable to me to conclude that, in general, he would not require an express declaration of sorrow to enable the confessor to have moral certitude in the broad sense. On the other hand, he observes that there are times

[5] John A. McHugh, O.P., and Charles J. Callan, O.P., revised and enlarged by Edward P. Farrell, O.P., *Moral Theology* (New York: Joseph F. Wagner, Inc., 1950), Vol. 2, p. 710.

[6] Henry Davis, S.J., *Moral and Pastoral Theology,* (New York: Sheed and Ward, 1946), p. 276.

[7] Herbert Jone, O.F.M. Cap., J.C.D., *Moral Theology* (Westminster, Maryland: The Newman Press, 1959), p. 425.

when the confessor must require an affirmation of sorrow and more before he gives absolution.

> . . . But there are contrary signs; for example, in the case of penitents who have been "forced" to confession by wife, mother, teacher; and in recidivists, as well as those who remain in voluntary occasions of sin; also in some penitents who excuse everything they do, who want to argue; and so forth. In such cases, the disposition is dubious, and the confeshor may not rest content with a mere affirmation of sorrow; rather he must take some more definite means of being sure that the penitent has real contrition and purpose of amendment before he gives absolution.[8]

Though I am in full agreement with the authors quoted above, that an express declaration of sorrow during the confession is not required in order to allow a confessor to give absolution, especially with ordinarily well-instructed penitents, I feel that it is worthwhile here, in view of the total problem under discussion, to answer in more detail the question, "How certain must the confessor be?"

"ROUTINE" CONFESSIONS

Theologians define moral certitude as that type of certitude which is based on a firm and rational persuasion (conviction) derived from strong arguments about the existence of some contingent fact. They divide moral certitude into absolute certitude, which excludes the possibility of the opposite, and moral certitude in a broad sense (*late dicta*), which does not exclude the possibility or even some probability that a person is acting unlawfully when he acts in favor of liberty.

Because there are so many contingencies in human affairs, and so many circumstances to be considered, moralists do not require confessors to have absolute certitude regarding the disposition of the penitent to receive absolution. However, they do insist that the confessor be in possession of sufficiently strong proofs that he can reasonably judge that the penitent is probably disposed. In other words, a confessor would be justified in routinely giving absolution when only one or two positive signs of sorrow are evident, namely, when the penitent freely and willingly comes to confession, and/or makes a sorrowful confession. In ordinary and routine confessions (and this includes the bulk of them) the confessor should not employ soul-searching measures when making this judgment, but should be readily satisfied with the requisites acceptable to the majority of theologians. Furthermore, even in the unusual or difficult case, he is bound to do no more than employ the usual more definite means of being sure that the penitent has real contrition, which most theologians recommend. Too frequently, it seems, confessors become scrupulous on this point, often to the embarrassment or spiritual detriment of the penitent.

Both Davis and Kelly assure the confessor that there are instances when he should conditionally absolve a penitent about whose disposition he doubts. Davis writes:

> A penitent about whose disposition the confessor doubts may and sometimes should be absolved conditionally for a grave reason. He may be absolved, if otherwise he would be obliged to repeat his confession to another confessor with inconvenience, or if he were about to receive the Sacrament of Matrimony. He should be absolved in the following cases, namely, if he

[8] Gerald Kelly, S.J., *The Good Confessor* (New York: The Sentinel Press, 1951), pp. 47–56.

> is in danger of death, if he might otherwise suffer defamation, if he would have to remain long in the state of sin, if he might be antagonized against the Sacraments, if he is making his confession and Communion of precept, if he rarely approaches the Sacrament.[9]

When explaining this same point, Father Kelly reminds the confessor that whenever absolution is conditioned because of the doubtful worthiness of the penitent, the penitent should be warned. He suggests that the warning can be given in some such way as this,

> "... Now, I am going to give you absolution, but I want you to know that it really depends on you whether the absolution is good. If you really mean to try to do the right thing (e.g., give up practicing contraception, the absolution will take effect, and you may safely go to Holy Communion. But if you are not really sincere, the absolution will do you no good and you should not go to Holy Communion."[10]

Needless to say, this opinion which allows a confessor to give absolution conditionally to a penitent doubtfully disposed, may be safely followed.

THE AUTHOR'S OPINION

Returning now to the question of the advisability of requiring an express declaration of sorrow to enable the confessor to make the pastoral judgment that the penitent has sufficient sorrow, I would say that while I am in general agreement with Father Ford, I do not agree with his views completely. I maintain that when a confessor is hearing the confession of an ordinarily well-instructed penitent, especially one who has been taught to say his act of contrition before entering the confessional, there is no need to insist upon an explicit expression of sorrow.

This would seem to be especially true when several other ordinary signs of sorrow are present. However, for the reasons submitted by Father Ford, I would recommend that a confessor ask the penitent to express his sorrow explicitly in confession in those cases where the penitent is evidently poorly instructed. Furthermore, in those instances where a confessor cannot reasonably judge that the penitent is properly disposed, the confessor, as Father Kelly so clearly explains it, "may not rest content with a mere affirmation of sorrow; rather he must take some more definite means of being sure that the penitent has real contrition and purpose of amendment before he gives absolution."[11]

Since it is so important that all penitent be well instructed, I would urge that the faithful be frequently instructed in the manner of making a good confession, with special emphasis on the meaning of both their sorrow and of the priest's absolution. Since the confessor, due to the large number of penitents, may not always have time to give these instructions in the confessional, I recommend that they be given several times throughout the year, both from the pulpit and in the classroom. Inasmuch as large numbers of people go to confession both at Christmas and Easter time, it would seem advisable to give these instructions at this time. Certainly these instructions can be given at other times during the year when large numbers of people will be going to confession, for example, at the time of the Forty Hours devotion, an annual novena, or the parish mission. These instructions should also be given in the classroom at the opening of each

[9] Henry Davis, S.J., *op. cit.*, p. 277.
[10] Gerald Kelly, S.J., *op. cit.*, p. 58.
[11] *Ibid.*, p. 58.

school year, and at the time of the annual retreat, as well as at several other appropriate times throughout the school year. There is no doubt that if the faithful are regularly instructed on these matters, a confessor will not have to be concerned about this problem.

CUSTOM OF THE ACT OF CONTRITION

Since it has long been the custom for the penitent to recite an act of contrition after telling his sins and before the absolution has been given or completed, it seems only proper for the reader to want to know the basis for this practice, and whether or not it can be readily abandoned in favor of urging the penitent to recite the act of contrition before entering the confessional, so that after recounting his sins, he can listen in silence as the absolution is given in English. Perhaps the best explanation for this custom of having the penitent recite the act of contrition in the confessional is that theologians were of the opinion that the Council of Trent seems to demand an explicit act of contrition as quasi-matter ("Contrition which holds the first place among the aforesaid acts of the penitent is a sorrow of mind and a detestation for sin committed." (Conc. Trid., s. 4, ch. 4), and that the confessor will have the greatest assurance that this requirement has been met when the act of contrition is made in the confessional. Perhaps, another reason was to insure that the necessary disposition for absolution would be present in the moments before absolution is given or while it is being given. This latter reason gives rise to a third question, namely the normal unity required between the expression of sorrow and the reception of absolution.

Since no theologian, certainly, doubts that an act made before confession, in preparation for confession has sufficient moral unity, I need spend little time on this question. Nevertheless, most authors comment on this point, and so, for the sake of completeness, I will review their teaching on this point.

It is the opinion of McHugh and Callan that, "The matter must be united with the form, and hence contrition must be elicited at the moment of absolution, or a short time before (not more than a few hours before, according to some, or even a few days before, according to others)."[12] Jone notes that, "Contrition refers implicitly to confession if conceived during the preparation for the sacrament,"[13] and Boutin assures the confessor that, ". . . some authors affirm that absolution would be valid even if two hours or more separated it from the preceding act of contrition. There would still be a moral union between the repentance and the pronouncement of the sentence."[14]

Though some dioceses have already urged the faithful to recite their act of contrition after completing the examination of conscience and before entering the confessional, other dioceses instruct the confessor to recite the absolution in English only after the penitent has made his act of contrition. In those places where the bishop requires that the penitent make an act of contrition in the confessional, after telling his sins, confessors should faithfully follow this procedure. However, it would seem that procedures could be introduced which would allow the penitent to express his sorrow verbally, and thus avoid the time consuming practice of waiting until the penitent has com-

[12] John A. McHugh, O.P.., and Charles J. Callan, O.P., *op. cit.*, p. 710.
[13] Herbert Jone, O.F.M.Cap., J.C.D., *op. cit.*, pp. 396-97.
[14] Louis-Napoléon Boutin, O.M.I., Th.D., *op. cit.*, p. 109.

pleted his act of contrition before reciting the absolution in the vernacular.

One such procedure would be to alter the introductory formula to read: "Bless me Father, for I have sins for which I am truly sorry. It has been _____since my last confession." Another procedure would be to have the penitent conclude the telling of his sins by saying: "I am sorry for these sins and for all of the sins of my past life, especially _____." A third procedure would be to have the confessor to ask of the penitent, after he has told his sins: "Are you truly sorry for these sins?" The contrite penitent would then simply answer, "Yes," and the confessor would then proceed to recite the absolution in the vernacular. Any one of these procedures would be extremely useful in those dioceses which have not adopted the new procedure, especially on such occasions as Easter, Christmas and such times when there are many penitents.

INSTRUCTION NECESSARY

Before closing this discussion, it might be well to point out that in those dioceses where the penitent is urged to recite the act of contrition before entering the confessional, the faithful should be properly instructed on this point. As part of this instruction, they should be informed that sorrow for sins is an essential part of the sacrament of penance, and that it must be expressed in a way that is evident to the confessor. They should then be told that up to present time, this was achieved by having the penitent recite the act of contrition in the confessional. However, the method of going to confession is now being changed to enable the penitent to listen to the beautiful and inspiring words of absolution, and to save time when there are long lines of penitents. Now the penitent is to examine his conscience in the same way to which he is accustomed, and then make a fervent and sincere act of contrition before entering the confessional. Finally, the faithful should be assured that when they follow this procedure, their confession is just as valid as when they said the act of contrition in the confessional: because by the very fact that they enter the confessional freely and willingly, or by the fact that they confess their sins in a spirit of sorrow and in a frank and humble manner, they are telling the confessor, in a way that is truly external, that they are sorry for their sins.

In those instances where the faithful have been properly instructed in the correct manner of making their confession (and this has always been the case), the confessor need have no worry about the validity of the routine and ordinary confession.

Promoting Family Worship

Pittsburgh—(NC)—Children's Masses on Sundays and Holy Days, traditional and compulsory in some parishes, will be discontinued at the end of the current school year in the Pittsburgh diocese, Bishop John J. Wright has decreed.

In a pastoral letter written from Rome in connection with the Nov. 29 liturgical changes, Bishop Wright said: "If it be true that the family that prays together stays together, surely every effort should be made to encourage families which can conveniently do so to pray together at Mass."

He added: "Those families which, because of their generous and praiseworthy numbers, cannot attend Mass as a unit should certainly have the deserved consolation and strength that comes from each parent attending Mass accompanied by some of the children."

What Is CFM?

Tapping the Source of Married Apostles

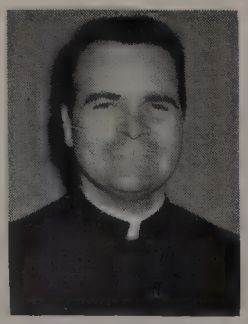
By **WILLIAM NERIN**

CFM is not a perfect instrument for the simple reason that it's human. But I will say this: it is the only lay organization I have seen that does give some sort of an authentic lay spirituality. Many other Church groups do give some spiritual development, but it is either in a single area or not authentically lay. This does not depreciate these other organizations, as there is often need for emphasis in one area, e.g., Catholic Interracial Council, Legion of Mary, Serra Clubs, etc.

An authentic lay spirituality is simply this—to get a layman to see *all* of the world in which he lives, to see it as Christ does, and to act upon the world, as each man has some responsibility for it. This world can be considered in various areas for sake of clarification. There is the domestic area, economic area, political area, educational area, religious area, and the social area of human relations, e.g., race, neighborhoods, etc. Or another way to see it is to view the layman as living his life in relation to himself (personal growth as a human and son of God); in relation to other humans (be they family members or distant Asians, or whether they are in our class or of a different class religiously, politically, etc.); and in relation to God.

Now this seems so obvious. But somehow I find that many priests in their pastoral efforts and sermons fail to understand this. Because of this we have developed "church" Catholics. The typical committed Catholic is one who will sacrifice to go to the sacraments, for the parish, parochial school, parish societies, money-raising ventures and to keep his private virtue. But try to get him to act in the interracial field, to participate *as* a Christian in his union, or in management, to serve on civic projects, to participate in politics, and how discouraging it is!

The story of Philadelphia in *Commonweal,* on May 1, 1964 is a good illustration of what I mean. I fear at times we are more interested in getting Catholics to keep the institutions of the Church going in a very respectable way, rather than seeing that the institutions of the Church are for people and for the world. To suck all the money,



Pastor of St. John the Baptist Church in Edmond, Oklahoma, Father Nerin is also the diocesan director of the Family Life Bureau. In addition, he holds the posts of area and state chaplain for CFM.

time, energies and thought of good Catholics into Church institutions is to withdraw them from the world. The picture of the dynamic early Church of the first three centuries is not one of Church institutions and Christians being "churchy." The Church was a missionary movement to and in the world. It was the "people of God," not "plants." The world and man was our concern then—not ourselves, nor our monuments.

So, CFM tries to develop real *lay* people committed to the world. I say priests fail to grasp this because I have seen priests make CFM into little Legion of Mary's or parish service clubs. It is true CFM does become involved in the parish—but not exclusively. This year the whole program was on the parish. Next year it will be on race and politics.

I have also seen CFM groups become glorified discussion clubs (that subtle, sophisticated way to eliminate one's guilt of never acting). I have seen CFM groups become closed ghettos whose only label can be that of "clique." I have seen CFM'ers in CFM for five years and be no further developed than when they joined.

PRIME MOVERS

But I have also seen the opposite. People converted to a new way of life for Christ. People who for the first time begin to see the meaning of their religion. People who become apostolic, who take risks, who are dying in sacrificial gift of themselves to others. I have seen CFM groups full of love; not afraid of action and involvement.

I should say that in Oklahoma (where I speak most experientially) whenever you go to NCCJ meetings or political or social meetings, percentage-wise the greatest number of Catholics there will be CFM'ers. The grass roots support for interracial justice will be given by CFM'ers. The laymen pushing the Liturgy, Cana Conferences, couples' retreats, lay school boards, adult education classes, YCS groups, are CFM'ers to a significant degree.

Now what produces a good CFM'er and a good CFM group? First of all, it isn't easy. There is no magic wand given with the Chaplain's Manual. It is not automatic. There isn't even a transitor computer system given to the group or chaplain. This is an artistic piece of work. It is the personal development of a small group of people as Christ developed a small group of apostles—and even then one was a failure.

However, this artistry of Christian development takes place within a system. The system is sound. If used correctly the personal growth can flourish.

FUNDAMENTALS

The essentials are really quite simple. 1) get a group of from five to seven couples who will commit themselves to the rest of the system for at least a year. 2) They meet bi-weekly (at first I would even say every week). 3) Give them the beginner's book and insist, insist, insist and demand that they take action from the social inquiry part of the meeting. (These basics are like Arnie Palmer's golf instructions in *Sports Illustrated* last summer—follow the essentials and the rest will come naturally. How true: my golf has really shaped up.) 4) The social inquiry is really very easy: a) Look at a human situation, e.g., the block you live on—is it friendly? b) Judge it by Christ's standards, e.g., He said "love your neighbor." c) Act to bring the situation up to the ideal, e.g., let's

have a block coffee at eight o'clock next Saturday night. This is the guts of the meeting. Never let the Scripture and Liturgy cut into this! Eliminate these if need be. *Action upon one's human world is crucial.*

Now this is the system. Simple, but how this system is violated. Let the troops get away from taking action and you might as well close shop. You are wasting your time as a priest and only kidding the laymen. Besides you do a great harm to CFM.

The action upon the race problem, parish, school, city hall, families, recreation, etc., will suddenly change the people. This is really so obvious. Psychology tells us this. Christ's own example tells us this. Business tells us this. Intellectual education is not the thrust of CFM. The *need for* education will come *as* the people act. Action opens up people!—even their minds. Touching reality is the trick of all life; however it is hard. But honestly viewing a part of my life and judging it by Christ's standards and acting upon it is real—so real most people want to duck it all.

REACTION ON THE CHAPLAIN

Once the devotion to the system begins to open up people, the priest can begin to act in a more personal way. He can now "session" with people who are beginning to come alive, face decision, go through crises of all kinds. They taste failures of a new sort. They see how apathetic their Catholic neighbor is. They find it hard to understand certain people (including closed priests). They become personally confused. They need our Lord's truth so much now. They need to know that He will listen to their anguish; that He is with them. The mystery of our union with each other comes close to their hearts. The Eucharist is needed. They have more to give to God through Christ. They want to know more about the Church's social teachings, the dynamics of the Church in her mysterious life, how to pray, how to love, how to reveal oneself to others.

We find ourselves truly "living" with these couples. We "feel" together. Our compassion grows. We, as priests, learn to love.

We find priestly resources being tapped that were dormant. We must read more ourselves. We must be holier as these people look to us for this. We teach so much by example. It's hard to take life easy when you know that there is a couple sweating out their fifth pregnancy on $5,000 a year. You worry about the wife who isn't regular in her cycle. You see a husband develop an ulcer. You see them torn between their duty to family and to world. They inspire us to devotion ourselves. Yet these couples want to see us as we are: humans subject to failure, i.e., as mortal men struggling to be holy the same way they are.

We learn to be sensitive and kind and thus we give more to the couples. This is the most important part of CFM —not the group meeting, or even the action. These are *sine qua nons,* but our being with them to help their growth is the role of Christ to His apostles. Thus the final glory is achieved—a true human engrafted into Christ and matured by the Holy Spirit. The glory of God, creation; the mission of the Church, the glory of God Himself!

Negroes Are My Blessed Problem

by
Nellis J.
Tremblay

I WAS ONCE STARTLED by seeing a Negro at the Communion rail. Why startled? Because you so seldom see them there. Even in our parish, with lots of Negroes moving in, so few are Catholics. When I put the question flatly: "Why are so few among your race in the Church?"—the reply came just as flatly: "Because no one has invited us!" So I invited them.

The Legion of Mary, two-by-two, found and invited *eighty* families of Negroes living in Saint Patrick's parish, Albany, N.Y., to an inquiry class. *Forty* promised to come. The first Sunday *three* people showed up. The following week, only *one* came. Back again went the Legion, not once, but again and again, for one whole year. A Southern missionary priest told us, "You have to prove yourself to them and show that you want them." We invited; they promised; we left literature; but no one came.

I read, consulted, prayed, and then went into the Negro community to ask questions. I learned of deep resentments; unknown quantities; uneducated masses; American citizens deprived of American's rights; Catholic Negroes ridiculed because of their Faith. A Church whose teachings provide supreme answers to problems, but seemingly unaware of the problems.

What does a priest do now? He sees masses of Negroes needing leadership; masses of Catholics unaware of what they do; a great barrier of ignorance separating whites and blacks. He makes friends with Negroes. At first, behind his back, they question, "What is he interested in us for?" "Is he worried about the size of his parish?" "Can't he afford a Cadillac?" Persistence, prayer, and proof soon win new friends. You are accepted for yourself, not feared because of your collar or the color of your skin. A suggestion here, a group started there, efforts begun in this direction or that. More and more whites come to aid the Negro. The group studies housing problems, dropout problems. Members of the group become friends with Negroes, and thus become more educated to the extent of the problem. The only answer to dropouts is to keep them in school. A tutorial program develops. How do we get volunteers to teach?



For eight years an assistant at St. Patrick's Church, Albany, N.Y., Father Tremblay is presently an assistant at the Cathedral of The Immaculate Conception, Guidance Counselor at Vincentian Institute, and Moderator of the Catholic Interracial Council of Albany.

That's simple, look for them. I soon rounded up many high school and college students who were eager to participate as teachers. My friends in the Negro community brought "tutees." By the end of the semester we had twenty-five under private tutoring. Everyone passed, no one dropped out of school. Several were able to go to college and accept scholarships.

COMING TO THE SURFACE

As the spring of last year set in, Negroes began showing up some myths around the nation. One was that the Negro was satisfied with the meager living doled out to him by the white overlord of the South. His demonstrations against segregation increased in magnitude and frequency. More and more he began clamoring for a just equality. Many thinking Negroes realize full equality will come only with education. A functionally illiterate Negro will never feel or be an equal with his "Bachelor of Arts" neighbor.

One Sunday my Negro friend insistently told a Baptist Negro congregation that unless they learn to read and write, the whole civil rights movement will pass them by. Quietly the minister expressed his burning desire to instruct his people. He requested of my friend some tutorial help, for he had heard of his success in this field. My friend, Mr. Arthur Weddington, had worked for years in the Urban League. At the present he is the Executive Director of Albany's Interracial Council. His knowledge of the dynamics of race relations is excellent. The simple request made by the minister actually seems to be the greatest breakthrough in furthering Negro rights in Albany in a great many years. How can I say this?

Negroes for the most part are deeply religious Christians. Their real leaders in life are their ministers, who rule much as the Irish, Polish, or German pastors of fifty years ago ruled the Catholic immigrant congregation. If the minister says "come to school," everyone comes. If he says "Don't trust that white man," then no one trusts you. If the Negro is educated in this country it will come to pass only because the Negro minister told him to do it. Albany, in many respects, is a typical Northern city. Ten percent of the population is Negro, about 12,000. The 1960 census indicated 4,000 functionally illiterate adults; that means no education beyond the sixth grade for this many, all over the age of eighteen years of age. Without a doubt, Negroes make up the greatest proportion of these illiterates. The Adult Education Committee of the Local School Board has for years offered free night courses. In all of last year, *ten* Negro people took advantage of these sessions.

SUPPORT COMES

The minister's request for tutors for his adults to learn reading and writing was passed on to me. The good will of many teachers in Albany to help in such a project gave me confidence. This invitation could be filled quickly. But I turned first to the Sisters of Mercy in an attempt to localize some of Pope John's desires for the ecumenical spirit. Mother Magdalena found no objection, rather she was most eager to help. Necessary permissions came readily from Bishop William A. Scully. Before seeking permission of the Ordinary, we needed permission from a very important person: the minister. After all, it was his Baptist congregation that would be taught by Roman Catholic nuns. To his credit and as a sign of his sincere

desire to educate his people, he accepted the offer. The sisters came, four of them, Mother Madgalena with them, to the Baptist Temple to meet the "students" and enroll them in courses of reading, writing, arithmetic, and history. Twenty-two candidates, impressed by these strangely dressed women approached and registered. The pastor of nearby Saint Ann's, Father John Fearey, graciously offered his school for holding classes. There were four classes, two evenings a week, for ten sessions during July and August.

In one class, a mother and her many sons and daughters, sons-in-law and daughters-in-law, wanted to try for their high school equivalency diplomas. In another class, there were some grandmothers, mothers, fathers, married sons and daughters, who had never finished the eighth grade. They reviewed reading and math techniques.

The prize class was made up of eight or ten elderly men and women. The minister said: "See that man? He's been receiving a paycheck for fifty years, but never knew how to sign his name until sister showed him how." This class would bring tears to your eyes. To think of American citizens so deprived of the fundamentals of life, because of some people's fears and prejudices!

The school has grown, twelve nuns now teach almost one hundred people. There have been no dropouts or discipline problems, no tardiness or skipping school. At the end of the second session in December, the minister had a "fellowship gathering" for his pupils and teachers. At this time he asked the students to stand up and tell everyone what these classes meant to him. One person said that now that she comes to school she can hold her head up high. She can now be accepted. Another said that all her children have taken a new interest in their studies. She said "We've all become book-worms." And so the whole evening went in testimonies to the value of this unique school.

A SMALL STEP, BUT A STEP

This story is only a little step in the right direction. Left to be done is the enormous task of educating 15,000,000 Negroes to the responsibilities of modern America. Left also, is the awakening of the Catholic Americans to their Christian responsibilities.

Too long have we as priests and Catholics in the North said that it is a southern problem. It's not! The ugly tail of the "Dragon of Prejudice" sweeps all of the northern cities. Since the Church's stronghold is the North a great opportunity presents itself. *If priests lead the fight for social justice from the pulpits, Negroes will find in us the leadership they lack.* Our people who control school boards, political organizations, and city government will know what they must do. They will no longer ignore, or be unaware of the facts of segregation in the ghetto schools; they will enforce housing codes; they will not refuse to give mortgages; and they will not run real estate agencies that segregate.

It's our duty as priests to point out the moral law. We don't hesitate to make ourselves heard when it is an issue of birth control or divorce. We have something here just as immoral. Laws from Washington and the State Legislatures are necessary and will help. But until priests begin preaching and doing something, Catholics will not understand.

Hypnotism:

The Ancient Superstition; The Modern Mystery

By LEO J. HOMBACH, S.J.

TODAY we are living in an age of scientific endeavor and sophisticated detachment. With all our modern conveniences and labor saving devices and recreational facilities, we are a people plagued with neuroses. Psychiatry has come into its own. No longer is it considered a dangerous pseudo-science but now it is recognized as a necessary and increasingly popular means of adaptation to the modern age. Concepts like social adjustment, sublimation, regression, etc., are a part of our contemporary vocabulary.

Nevertheless, although psychiatry is finally casting off its horrible connotations of bedlam days, it is still in its infancy. The discoveries of Freud have given us a valuable and useful means to recognize and examine the various activities of the soul within the human mind and as our knowledge of psychiatry increases, so also does the Freudian theory become more complicated.

For centuries certain psychodynamic activities have been recognized and used but never explained—such phenomena are described today by the term *hypnosis*. What is this phenomenon that makes possible some positive influence over man's vegetative faculties? Is it dangerous? Is it immoral? Does it have any real value? With hypnosis becoming a more common practice in medicine, the answers to these questions should be of more than academic interest to the priest.

In the past, on account of long neglect of scientists and the abuse of charlatans, the phenomenon of hypnosis had been assigned to the realm of occultism. Yet it had its beginning in medicine and was probably the most primitive secret learned by ancient healers. It has been suggested that some of the cave paintings of fifteen thousand years ago may indicate that primitive man experimented with hypnosis and later incorporated the process into some systems of medico-magic. The effect of most of the healing methods which predominate in primitive societies seems to be best explained as the result of hypnotic suggestion. It is obvious that diseases produced by psychological factors can also be eliminated by psychological activity. Nevertheless the effectiveness of psy-



Fr. Hombach is now doing graduate work in biology at Fordham University, New York City. Interested in the biological aspects of hypnotism, he has spent several years studying the literature and investigating recent advances in the use of this phenomenon.

chotherapy is not limited to these diseases alone as is indicated by the entire field of psychosomatic medicine today.

Suggestive healing makes use of a variety of techniques. Tribal healers today, using methods centuries old, are able to induce trances and hallucinations by means of rhythmic rituals such as singing, dancing, chanting and drum beating. The results of such treatment are startling, not only from the medical and therapeutic standpoint but also from the psychological. The use of suggestion in such ceremonies as tattooing, mutilation and the wearing of amulets seems, within limits, to result in a certain mental and even physiological health. This does not appear strange when we consider that the opposite effect occurs also during and through suggestion, viz., the efficacy of voodoo curses which depends upon the conviction of the one cursed and his fear of black magic.

Self-hypnosis was widely used by the Chinese in the ancestor worship. By means of prayer, fasting, meditation and self-suggestion, they were able to obtain elaborate hallucinations of their departed relatives. The "whirling dervishes" of Egypt depended upon self-hypnosis to achieve a complete state of catalepsy. The Greek oracles of Delphi and the cult of Aesculapius made use of this phenomenon to produce amazing effects. The Druids used this "magic sleep" to alleviate feelings of hostility and guilt. Most of witchcraft, much of devil worship, and probably all of the phenomena of the modern seance are due to some form of hypnotism.

OUT OF THE CAVE

Perhaps the first scientific record of an experiment in hypnosis was published in 1680 by Father Athanasius Kircher, S. J. in his *Physiologia Kircherinia.* Unfortunately Father Kircher died in 1680 and scientific interest in the phenomenon was postponed another century. In 1775 Doctor Anton Mesmer of Vienna sent out a circular letter to various scientific societies stating his belief that "animal magnetism" existed, and through it one man could influence another. In 1812 the practice of *mesmerism* was introduced into the Berlin hospital with the regulation that only licensed physicians would be permitted to use it therapeutically. For the next two decades, mesmerism developed and fluorished in Germany amid much adverse criticism centering around the principle of "magnetism" to explain the unusual phenomena.

NINETEENTH CENTURY

Meanwhile experimentation took place in France until the death of Mesmer in 1815. In 1822 the French Academy of Medicine appointed a commission to investigate the subject. After five years they presented a report favoring its use as a therapeutic agent but recommended its restriction to physicians. This decision was reversed by another commission ten years later.

In 1837 England entered the discussion in the person of Dr. John Elliotson, senior physician of North London Hospital. He successfully treated one patient suffering from epilepsy through the use of mesmerism. Another Englishman who accepted the mesmeric phenomena but rejected the theory of animal magnetism was Doctor James Braid, a surgeon, to whom we owe the incipient scientific character of hypnotism. He was a skeptic at first but soon discovered that he also could produce the phenomena in his wife and friends by simply telling them to gaze on his lancet or some other shining object. He declared that hypnotic sleep could be

induced by physical agents and he was the first to coin the word "hypnosis."[1]

Further development of hypnotism came from France where, in the latter part of the nineteenth century, a number of clinicians again became interested in hypnosis. The initial hero of this development was Doctor A. A. Liebeault who, with his confrere Doctor Bernheim, practiced "mesmeric therapy" at the school of Nancy. He also maintained that the phenomena were physiological in character and attributed them to suggestion. Opposed to Liebeault and Bernheim was the distinguished Jean Charcot of the school of Saltpetrière. Charcot held that hypnotic phenomena were not due to suggestion but to some fluid or other form of physical energy. The controversy between these two schools raged for about ten years and was finally settled in favor of the Nancy school, in favor of suggestion. Charcot's own contribution to the knowledge of hypnotism was the demonstration of several stages in hypnotic sleep and their distinctive symptoms.

Sigmund Freud, who worked with Charcot for a time, was extremely impressed by the fact that a hypnotized subject seemed to be able to store instructions in the subconscious, carrying them out upon awakening. Freud experimented with hypnosis for a time but abandoned it in favor of free association as a more efficient technique.[2]

After this the phenomena of hypnotism receded into the background as a tool of psychoanalytical therapy. It was not until the first World War that the hypnotic tool was once more used as a more efficient treatment of "shell-shock." Further development along these lines led many physicians to try hypnosis as a psychiatric shortcut. The consequent success caused a new interest in the procedure and in 1955 the British Medical Association accepted hypnosis as a useful medical adjunct. After some discussion and debate, the American Medical Association followed suit in 1958.

The difficulty of defining hypnosis arises from the fact that there are actually two processes that must be distinguished: hypnotic activity and hypnotic state—these differ on both psychological and physiological planes. The phenomena of hypnotism are either ideomotor or ideosensory. The former describes the subject's activity on the idea of some motor reaction, either positive or negative, and the latter consists of the subjects reaction on the ideas of sensory stimuli or the lack thereof. In the hypnotic process, induction takes place somewhat like sleep except that there is one sensorimotor pathway which remains open and the hypnotist remains the sole bridge to the outer world. In the hypnotic state the subject spontaneously talks and moves with little relationship to present reality and also he can be guided by the hypnotist who then becomes a part of the subject. The hypnotist means many things to the subject at various levels of his awareness as he extends his sensorimotor paths. When the subject excludes everything from his awareness except this relationship with the hypnotist, then they are said to be *en rapport*. Essentially the subject is motivated by the subconscious.

From the evidence of instruments measuring brain waves, reflexes, cerebral circulation, galvanic skin reactions and blood pressure, hypnosis is seen to

[1] J. M. Bramwell, M.D., *Hypnotism: Its History, Practice and Theory* (New York: The Julian Press, Inc., 1956), pp. 249ff.

[2] Sigmund Freud, *Collected Papers Volume One* (edited by James Stacey) (New York: Basic Books, Inc., 1959), pp. 253–254.

be quite distinct from sleep or unconsciousness. It is also apparent that the hypnotic state is quite distinct from the waking state although the evidence from the instruments mentioned show an apparent identity. Hypnosis does penetrate the subconscious and the subconscious does exert an influence on the subject just as in sleep when it produces

Certainly there is no doubt that some of these phenomena of hypnotism are familiar to us as continual occurrences in everyday life. What more can be said of "daydreaming" than to describe it as an hypnoidal or even light trance. No one is unfamiliar with the effect of monotony or boredom on the human intellect which corresponds to light hypnotic states. Rare is the teacher who has not observed some of his students apparently asleep in his class and nonexistent is the student who has not at some time experienced this effect. Is the student actually asleep? It seems that such is not the case but rather he is experiencing an hypnoidal trance which simulates sleep. This conclusion is not drawn from any scientific data since no one seems to have thought of taking encephalographic readings of the student in the classroom. The inference is drawn from the fact that the stimuli producing the "sleep" in the student are the same stimuli which will produce the state of hypnosis in a subject, namely monotonous auditory excitation.

Engineers of modern super highways are well aware of the effect of monotonous visual stimuli produced by a long straight highway. There have been too many accidents that have resulted from a trance produced by an unvarying straight road, a trance deep enough to induce limb catalepsy and even hallucinations. Now the road engineers introduce curves into the highways for no other reason than to distract the driver.

ITS COURSE

In progressing into the state of hypnosis, the first phenomenon is the dulling of the intellectual faculty which takes place in even the lightest or hypnoidal trance. This state is produced by monotony and also by means of certain drugs and even by the deliberate act of the subject in "letting the mind go blank." Once this phenomenon is evident, the subject is ready for further hypnosis. Suggestions are given by the hypnotist or by the subject himself (autohypnosis). These suggestions need not be verbal since gestures and physical attitudes are just as effective depending upon the subject's conditioning. This is the reason why the use of magnets and "passes" were so successful in Mesmer's day; it also explains why magic, taboo, voodoo, and even spiritualistic apparatus are so effective today.

Ideosensory phenomena are familiar to all who have dreams while asleep and while awake through straining the imagination as in "seeing" faces in a fire or in cloud formations. Under hypnosis, however, true hallucinatory phenomena are produced by suggestion. The subject can be made to hear and see, even feel, a nonexisting object (positive ideosensory phenomena). Conversely he can be made *not* to hear, see, or feel some or all existing stimuli (negative ideosensory phenomena). This activity of the subject is of great value to medical hypnosis and is the basis of hypnotic anaesthesia and analgesia. The same can be said of ideomotor phenomena. In the waking state we frequently experience the activity of normally involuntary muscles through the influence of mental activity.

To test these ideomotor reactions it is simply necessary to imagine a lemon being cut and squeezed and tasted. Who does not experience an involuntary secretion of the salivary glands through the entertainment of this concept. Under hypnosis the ideomotor activity of "mind over matter" is enhanced to the degree that the subject can actually influence his vegetative faculty.

The most difficult of hypnotic phenomena is the effect of certain suggestions posthypnotically. Let it suffice to say that a suggestion accepted in deep hypnosis can have an effect outside the trance. These posthypnotic suggestions may be foolish and yet the subject will carry them out even if it has been suggested to take place months or even years later. The subconscious ironically has an excellent time sense. When the time has elapsed for the suggestion to be acted upon, the subconscious causes a certain anxiety and even compulsion moving the subject to act. Compulsion is not a good word to be used here since the subject is actually convinced that he *wants* to do this although he does not know why, so that he may make some statement to the effect that he must be "mad." Although the subject may resist this posthypnotic suggestion, to do so is deleterious to the mind and can be a result of real anxiety and hysteria.

Finally, there is some evidence of the actuality of extra-sensory perception (ESP) taking place during a trance. This occurs either through suggestion or even spontaneously and under deep hypnosis, moreover it is not unusual for the subject to anticipate the commands of the hypnotist as though "reading his mind." In a seance, the medium is able to perform certain feats of clairvoyance through a self-induced trance.

Despite its misuse by charlatans, its failures in the hands of some well-intentioned but incompetent physicians, hypnosis has established itself as very useful in many areas of therapy. The most successful application has been in the field of obstetrics. Under a hypnotic trance, chemical anaesthesis can be totally or partially eliminated during childbirth without fear of respiratory and circulatory depression. Unfortunately hypnosis is not suited to all women since not more than half of those willing to undergo the process have a completely successful experience with it. Recently autohypnosis, which can be taught in a total of one-and-a-half hours per group of six patients, has proved itself of great worth in making the subjective impression of labor more pleasant.[3]

Moreover, hypnotic technique has been a valuable tool in prenatal treatment of expectant mothers. Hypnosis permits the gynecologist to examine with relative ease and minimal discomfort patients who would resist the same diagnostic procedures in the waking state.

The use of posthypnotic suggestion is capable of minimizing postoperative pain and gas accumulation. When it is necessary to maintain an uncomfortable position following an operation (as in plastic surgery), hypnotic suggestion can provide the requisite control of voluntary muscle. Patients with skin grafts have been able, under hypnosis, to maintain an awkward posture for as long as three weeks. Under such circumstances, hypnosis can give the illusion that the operation is taking less time than it actually is. In many plastic surgery cases bandages may be used instead of splints because of the

[3] Josephine A. Davidson, M.D., "Autohypnosis in Labor," *British Medical Journal*, no. 5310 (1962), pp. 951–953.

greater muscle relaxation possible through hypnosis.

Intractable pain, such as that produced by cancer, may be somewhat alleviated by hypnotic suggestion. Depending on the individual, analgesia may become manifest anywhere between the light trance and the deep somnambulistic stage. Some subjects are gifted in such a way as to induce this analgesia in themselves by a form of autohypnosis. The technique usually used in cancer cases is to alter the patient's time sense so that an hour of pain seems subjectively like a few seconds.

In dermatology, hypnosis is used to produce many sensory and functional changes related to skin diseases; it can also be used to influence the psychiatric factors involved in a number of dermatological conditions which may be of psychic origin, although its use here may be dangerous. Hypnotic recall of allergenic contacts has been used to aid the dermatologist in detecting the causes of some mystifying cases. In orthopedics hypnosis has been used to help fearful patients take their first weight-bearing steps following operations for fractures. Under hypnosis these patients have demonstrated greater range of motion of the extremities than in the waking state and it is certainly a useful muscle relaxant.

IN PSYCHIATRY

Although Freud abandoned hypnosis as a method of psychoanalysis, nevertheless it is being used in psychiatry both as a palliative device in supportive therapy and as a way of resolving resistance in reconstructive therapy. It may serve to bring out hidden facts that the patient is unable or unwilling to disclose in the waking state. It may facilitate dreams and associations. Some patients have regressed hypnotically to the period of the traumatic experience that is causally related to their difficulty. Even so most psychiatrists today believe that hypnosis is incompatible with psychoanalytic treatment and many of them agree that hypnosis interferes with the doctor-patient relationship.[4]

It is in the field of psychosomatic medicine that hypnosis has its most bizarre effects and also its greatest dangers. Many physical conditions have underlying psychic factors which are either causative or aggravating and these symptoms may be eliminated by hypnosis. Such disorders as asthma, tics, hiccup, enuresis, dysmenorrhea, headache, hysterical deafness or blindness are all amenable to hypnotic suggestion. Obese patients can be influenced to eat less, allergies and their effects have been relieved. For the alcoholic, hypnosis has proved somewhat successful. Doctor Michael Miller tested the efficiency of hypnotism on twenty-four patients by inducing an aversion to alcoholic drinks. The duration of the alcoholism ranged from three to thirty-four years and the patients were made to relive the unpleasant hangover effects of alcohol in the hypnotic trance. During the follow-up period, which averaged nine months, four patients relapsed, one of whom had responded to additional treatment.[5]

Although hypnosis is most effective in symptoms removal, this in itself can be dangerous and should never be used without adequate history and diagnosis on the part of the physician as well as a firm knowledge of psychodynamics and

[4] Alfred Auerback, M.D., "Attitudes of Psychiatrists to Hypnosis," *Journal of the American Medical Association (JAMA)*, vol. 180 (1962), pp. 917–921.

[5] Michael Miller, M.D., "Treatment of Chronic Alcoholism by Hypnotic Aversion," *JAMA*, vol. 164, (1959), pp. 1492–1495.

personality structure. Doctor Harold Rosen of Johns Hopkins University Hospital, the chairman of the Committee on Hypnosis of the American Medical Association, cites the case of a woman who presented herself to be cured of chain-smoking. She was hypnotized out of the habit. However a few months later she was seen again, this time complaining that she had become a compulsive eater. Once more she was hypnotized, stopped overeating and lost the thirty pounds she had gained. Some time later she appeared with another complaint. She had become an alcoholic. Doctor Rosen points out that the basic cause of her difficulty was still present even though hypnosis "cured" her symptoms.[6]

In another case, a girl was cured of the habit of biting her fingernails but then she developed a severe case of neurodermatitis. The solution was again to hypnotize her and allow her to return to biting her nails. The neurodermatitis was then cured.

Doctor Milton Erickson, a noted psychiatrist of Phoenix, Arizona, never removes a symptom without substituting another in its place. For example, if a patient has a noticeable tic in his face, Doctor Erickson transfers this symptom under hypnosis to the little finger where a slight twitch would not be noticed.[7]

A DANGER

We have discussed hypnotism at some length from the viewpoint of the subject but it is also important to mention dangers that may be present to the hypnotist himself. Doctor Rosen points out that since results of hypnosis may at times seem somewhat magic, this can arouse fantasies of omnipotence and omniscience and other psychopathological states in the hypnotist himself. In some cases the hypnotist may employ trance induction as a means of gratifying his own personality problems. Since 1953 Doctor Rosen and his associates have been asked to see at least "three hypnotist-colleagues a month." Some of these have been psychotic; eight have required closed-ward psychiatric hospitalization. Among other cases, he cited a psychiatrist who "would examine and even treat patients while in an autohypnotic trance, and would occasionally have no recollection of having seen, examined or treated the patients in question."[8]

How does the medical practitioner make use of hypnotism and still avoid the many dangers just pointed out? The answer to this question has been most aptly expressed by the Committee of Hypnosis which gave the following norms to American medical practitioners in 1958:

It has already been emphasized in this report that a background of psychodynamic psychology and psychiatry is essential in order to understand the phenomena of hypnosis. It is equally important to insist on the fact that the utilization of hypnotic techniques for therapeutic purposes should be restricted to those individuals qualified by background and training to fulfill all the necessary criteria that are required for a complete diagnosis of the illness which is to be treated. Hypnosis should be used on a highly selective basis by such individuals and should never be-

[6] Harold Rosen, M.D., "Hypnosis—Applications and Misapplications," *JAMA*, vol. 172 (1960), pp. 684–685.

[7] Harold Rosen and Milton Erickson, M.D., "Hypnotic and Hypnotherapeutic Investigation and Determination of Symptom Function," *Journal of Clinical and Experimental Hypnosis*, vol. 2 (1954), p. 201.

[8] From a speech given by Doctor Rosen at the annual meeting of the American Psychiatric Association in Atlantic City. Reported in *Medical World News* (June 3, 1960), p. 32.

come a single technique used under all circumstances by a therapist. No physician or dentist should utilize hypnosis for purposes that are not related to his particular speciality and that are beyond the range of his ordinary competence.[9]

EFFECT ON THE WILL

Today it is universally accepted that hypnosis is a natural phenomenon albeit poorly understood. It is not a result of magic, devil worship, or witchcraft. Nevertheless, there are still serious arguments against its practice regardless of its effective value. The moral objections arise from the domination of the subject (*rapport*), the weakening of the will, the possibility of immoral acts, the elicitation of secrets, and the dangers of increased suggestibility and over-dependence of the subject on the therapist.

That a hypnotic subject can be readily dominated by the hypnotist is rather doubtful. *Rapport* is not domination although it does admit a definite influence. The subject is *not* a mere automaton in the hands of the hypnotist; as soon as suggestions are offered that have some psychological influence on the subject, he shows resistance and exercises psychological defenses. It is true, however, that these defenses themselves may be quite injurious and here, as in the use of any medicine or surgical procedure, good medical ethics are to be followed.

Another debatable topic is that the will is weakened through hypnotism. There seems to be no doubt that while in deep hypnosis as in sound sleep, the activity of the will is suspended, the subject does not have full consent of his will. The controversial point is whether the activity of the will really ceases just because the intellectual faculty is not operating in the normal fashion. The subject certainly can will to accept or reject a suggestion via his subconscious, but once he has *accepted* the suggestion (hypnotic or posthypnotic) his will then does seem to be determined. Perhaps this is an error in observation—the fact that the subject *does not* exercise his will does not necessarily mean that he *cannot* do so. However this is considered, there seems to be some "weakening" of the will even if this is only manifested by the ease of subsequent induction of the hypnotic trance. Again, good medical ethics dictates that hypnotism would only be used when a proportionate reason demands its use.[10] It is obvious that the use of hypnotism for merely entertainment purposes is both unethical and immoral.

SUBJECT TO IMMORALITY?

For years there has been a long argument as to whether an individual can be persuaded to perform criminal or immoral acts under the influence of hypnosis. The classical authors cite excellent cases seemingly denying this possibility[11] but it seems rather certain now that a subject *can* be induced to do that which is repugnant to him in the waking state.[12] Most individuals have drives lurking in their subconscious that conflict with their moral code. Where hallucinations can be induced, a subject may be made to perform criminal acts. This was proved in the case of an enlisted man who was persuaded, under hypnosis, to attack a superior officer under the impression that he was an

[9] "Medical Use of Hypnosis, Council on Mental Health," *JAMA,* vol. 168 (1958), pp. 186–189.

[10] Ibid., p. 187.

[11] Bramwell, *op. cit.,* pp. 319–323.

[12] John R. Cavanagh, M.D., "Hypnosis: Use, Implications and Problems," *Catholic Medical Quarterly,* 13 (1960), pp. 150–162.

enemy. Certain sexual aberrations have been evoked with the aid of hypnosis. Doctor Ainslie Meares points out that one well-known authority on hypnotherapy has stated that most of his female patients experience orgasm during hypnosis. Since this is by no means common to all hypnotherapists, Doctor Meares is inclined to believe that this particular therapist unconsciously made erotic suggestions to his subjects to which they responded.[13] The fact that this can occur and the fact that extraverbal suggestions of this type may cause fantasies in the subject in which the therapist is involved through *rapport* certainly does demand a grave reason for using hypnosis. That this should not be a problem is again determined by sound medical practice.

The other moral arguments against hypnosis will never arise if the practitioner observes the norms set up by Doctor Rosen who recommends that basic psychiatry be mandatory for physicians who wish to use hypnotism in their practice since hypnosis is really a psychiatric tool.[14]

In summary we must point out that hypnosis can be a valuable tool to the medical and psychological sciences. Since scientists do not know thoroughly the psychophysiology causing hypnosis nor do they know all the effects of the hypnotic state, its use demands training and care. It follows, then, that the use of hypnosis for merely entertainment purposes is *strictly immoral* because among the effects of hypnosis are those which can cause grave psychological harm. Unless the medical practitioner is certain that no deleterious reactions will take place in his patient, he is like the doctor who uses a new drug on a patient without being assured of its tested safety. No doctor who is not also a psychiatrist should use hypnosis for symptom removal. Even in simple anaesthesia and analgesia, the doctor or dentist must be sufficiently trained in psychology to recognize psychotic tendency lest his patient make use of hypnosis as an escape mechanism. Of course professional secrecy concerning the information obtained under hypnosis must be rigidly observed but this presents no difficulty to the doctor of professional integrity. In general, when hypnosis is medically indicated, it is morally unobjectionable if employed by a reasonably trained professional.[15]

[13] Ainslie Meares, M.D., *A System of Medical Hypnosis* (Philadelphia: Saunders Company, 1960), p. 238.

[14] Rosen, *op. cit.*, p. 687.

[15] Joseph Mangan, S. J., "Hypnosis: A Medico-Moral Evaluation," *Linacre Quarterly*, vol. 26 (1959), pp. 46–48.

Ecumenical Journey

London—(RNS)—The Church's newly proclaimed rules about attending non-Catholic services in England and Wales were welcomed in the **Catholic Herald** here as "the beginning and not the end of the ecumenical journey on which the Church in this country has now embarked."

Under the rules Catholics are now allowed more latitude in attending non-Caholic church ceremonies, such as weddings, funerals and special occasions, but are still forbidden to attend non-Catholic Eucharist services or take an official part in a non-Catholic service unless in a civic capacity. The rules were announced by the English and Welsh hierarchy as a result of the promulgation in Rome of the Vatican Council's Decree on Ecumenism.—**The Pilot,** Vol. 135, No. 51, p. 3.

Spotlight on Liturgy



Face the People; Needed: Lectors and Commentators

By JAMES D. SHAUGHNESSY

BY THIS TIME MOST OF US have had enough experience with the renewed liturgy to realize that if this renewal is to be effective we must do more than we have been doing to make it speak clearly to the people. More than likely we have already grown accustomed to the use of English in the holy Sacrifice, and are liking it better each day. Yet, English is not enough if we are to reach that level of intelligent participation demanded by the liturgy itself and which was envisioned by the Church last November. There are other areas to be developed, each with its own localized problem to be solved.

Perhaps it has to do with the physical set-up of the sanctuary. Have we placed the altar facing the people? Is it in the proper position? Are we making the best use of our public address system? What about the pulpit? Should we use additional lecterns or ambos? Or is it some other matter of logistics in the sanctuary? More than likely it has to do with our use, or non-use, of a commentator, a lector or cantor, as part of the worship service.

The physical arrangement of the sanctuary is very important. It should be evident to most that we are not going to achieve satisfactory participation with our people unless we give considerable thought to these arrangements. The first item is the placement of the altar. If at all possible, it should face the people. This for several reasons. In the first place it brings the priest and the Sacrifice into a much closer relationship with the people. This is important, not only for the people, but for the celebrant as well.

It is most difficult, if not impossible, to achieve any satisfactory communication between priest and people when they are separated by a considerable distance and the celebrant has his back to the people. With the altar facing them the people soon feel that they have now become a definite part of the action, that certain proclamations and greetings are clearly directed to them, that they can clearly observe and be drawn into many of the sacred priestly actions. Hence, they are no longer excluded from their own priestly function—an exercise of their right and duty as baptized and confirmed Christians.

For the celebrant also the position of the altar has significant implications. With our back to the people and

separated from them by some distance it is sometimes difficult for us to maintain the awareness of the people, or even at times to be conscious that they are there at all, and that this is their Sacrifice as well as our own. There is a certain intimate privacy which is frequently achieved by the isolation created by turning our backs to the people and retreating to the rear of the apse. As one who has experienced this reverie, I can say that it is most gratifying to my personal spirituality, but it misses the whole point of my responsibility as the leader of the assembly of God's people at worship. As much as we would sometimes like it so, the Mass is never a private affair, nor is it primarily intended for the celebrant's personal spirituality. The Mass is a corporate act of God's people, and all of us, celebrant and congregation alike, must do our part to make it a community action.

On the other side of the ledger there is the price we must pay to achieve some sort of excellence in our role as leader of God's people at worship. Not only must we give up the personal satisfaction of the semi-private approach to the Mass, but we must also learn to accommodate ourselves to the needs of the people as we both strive for the proper co-ordination in the common act of worship. It means we can no longer proceed through the Mass at our own pace, accommodating it to our personal spirituality and the movements of the moment. We must pace ourselves with the people for the unison prayers, we must pause and wait for the commentator to fulfil his role in directing the people or enlightening them concerning the Mystery. We must stand aside and listen to the lector read the Lesson, and eventually, while the people and/or the choir sing or recite.

Those of us who have fallen prey to a certain "liturgical-possessiveness" as far as the Mass is concerned will find the change in our role a bit disconcerting and distracting as we progress from the "private" concept of the holy Sacrifice to the community manner of worshipping. But painful or no, it will be worth the effort.

PLACE FOR THE READINGS

There is also the question of the proper position for the Readings. We are told this may be done, either at the altar facing the people, in the pulpit, or at the edge of the sanctuary. It is possible to envision circumstances of time and place in which any one of these recommended positions would be satisfactory and should be used. But ordinarily it would be better to have a standard procedure and a permanent place for the proclamation of the holy Word of God. It would seem at present that the more satisfactory solution might be to have two lecterns or ambos placed on either side of the sanctuary, and to have them identified as Gospel and Epistle according to the altar where the Sacrifice is being offered, i.e., the Epistle to the right as the celebrant faces the people, and the Gospel to the left. (There are those who prefer but one ambo, e.g., Godfrey Diekmann, O.S.B., as well as those who prefer the traditional position for the Gospel and/or the Epistle). Without desiring to launch a controversy it seems to this writer that the two ambos, and the position of the ambos which corresponds to the altar "facing the people" is a clearer expression of the action of the Service of the Word.

With respect to the question of the public address system, this would depend upon the size and the acoustical qualities of the building and the timbre

of the voices, as well as the experience and training, of the men functioning as celebrant, lector, commentator or cantor. It might be noted that it is our experience that in the average parish the majority of our laymen have little experience in public speaking and not only need to have their voices amplified, but also special training in the use of the equipment.

When we have taken care of the physical aspects of the arrangement of the sanctuary, and faced up to some of our own personal psychological problems, we are ready to prepare for the "full and active participation which is demanded by the very nature of the liturgy." We are simply not going to make participation work (except in the most unusual situation) unless we make some use of the commentator, lector, and, very likely, cantor. These roles may be combined, but it is better not to do so. To identify these roles let us say that the commentator is one (lay or cleric) who gives directions, makes short but valuable comments, and generally assists the congregation in their community worship. He is an aid to the presiding celebrant. The lector (may be a laymen except for the reading of the Gospel) reads the Lessons, and in the future may lead the congregation in the common recitation of the Gradual meditation song. The cantor's responsibility would be to lead the people in whatever singing they would be doing—be it a read or a sung Mass.

To think that we can, in any but the most unusual circumstances, lead our people to any satisfactory degree of true participation without the use of some of these offices is simply to place too great a burden on our people, or, what is worse, to again overemphasize the office of priest as presiding over the worship service. Too few of our people come to Mass with any adequate preparation to offer the holy Sacrifice efficiently or intelligently, or with anything more than a superficial knowledge of the Mass. We must assume that they will benefit by some well-written and pointed comments on certain parts of the Mass, or some clear direction. This is even more true of singing and reciting in unison. There may come a time when our people will progress to the point where the commentator's office will become less prominent, or be dispensed with altogether, but that time is not now. For the present we need all the help we can get, and the commentator, lector and cantor serve a very important need.

WHO AND HOW?

Granted that they are needed, what about the selection and training of these men? We are told that they should be men of "good Christian life and well-trained for the part." Therefore, our training and selection must be done judiciously and thoroughly. We all have men of good moral character who also have the talents for most of these tasks, and we should make use of them. In an earlier Roman document (1958) preference was given to the cleric for these roles, and this is still true; yet we feel that it is certainly in keeping with the spirit of the Church in our time to make the fullest use of the layman that is possible in many of these roles.

Some priests may want to train their own men using their own materials, and calling upon their own competence and experience with the liturgy and the art of public speaking and music. Others would prefer to use a tried and tested training method currently on the market for this purpose. There is one such training course. It was originally done

by experts for the National Council of Catholic Men and published by them—it was known as the Commentator's Kit. This same kit has been reworked in the light of the renewed liturgy and is now part of the Parish Worship Series published by the National Liturgical Conference, and available through the Helicon Press of Baltimore. The Training Program for Commentators and Lectors may be purchased separately.

This course takes a minimum of six weeks to complete, and it is as thorough as it can be in the time allotted. Of course, the training of the men will continue "on the job." But let us emphasize that it must not be limited to "on the job" training, nor should it begin there. In this Kit there is also a Demonstration Mass, Check Lists and Reading Lists for the men, as well as sample commentaries for the Mass with or without singing. But whether we go it on our own, or use such a prepared training course, it cannot be overemphasized that we need these commentators, lectors and cantors. Without them our efficiency will certainly suffer, and very likely there will be less dignity and order to the worship action of our people—a less satisfying and effective liturgy.

Penance—Community Sacrament

Penance—the most secret of all the Church's sacraments—became a community affair at one student chapel recently, with the participants engaging in a public examination of conscience and receiving a public penance.

The event took place at Kenrick Seminary at the conclusion of the annual retreat, in an experiment designed to emphasize the social nature of sin.

"We also wanted the students to see that all the sacraments—even penance—are a part of the liturgy, the public worship of the Church," said Vincentian Father Oscar Miller, dean of students at Kenrick.

Some ninety-five theology students—most young men in their early twenties who have already completed at least eight years' study for the priesthood—attended the voluntary evening service. It included a Bible vigil based on penitential scriptural themes (the Prodigal Son, the Good Shepherd), and a public examination of conscience carried out in dialogue form by two commentators.

A single penance was imposed publicly on all present who desired to go to confession. Only the individual's own self-accusation of faults, and the actual absolution of the priest, were carried on in the privacy of the confessional box.

The penance, agreed upon beforehand by each of the three confessors taking part in the ceremony, was to perform an act of charity toward the community that no one would know about.

Choice of what that act would be was left up to each individual penitent.

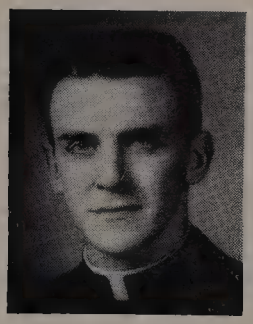
"It was a tremendous experience," said one student later. "I never realized before in quite the same way how much sin affects the whole community. It really is a sin against the whole People of God, the whole Body of Christ."—**St. Louis Review,** Vol. XXIV, No. 50, p. 1.

Sermon Outlines

on the Liturgy of the Sundays and Feasts

By WILLIAM TOOHEY, C.S.C.

Father Toohey is Professor of Homiletics at Holy Cross College and at Marist College in Washington, D.C. In the summer he conducts speech courses at Moreau Seminary, Notre Dame, Indiana. Father is also Catholic Chaplain at the National Training School for Boys, a federal institution.



Men of the Kingdom

FIFTH SUNDAY AFTER EPIPHANY

Introduction: The Gospel is the parable of the Tares (Mt. 13:24–30). It belongs to that collection of parables describing the characteristics of the Kingdom established by Christ. The Kingdom comes into a world of sinful men, signified by the story of the weeds growing side by side with the wheat. The main thrust of the parable is a warning against weeding; that is, against inordinate concern over the fact that God permits bad men to exist with

the good in the midst of his Kingdom. This is his business, and He will take care of the weeding at Judgment Day. (Exegetical note: To focus interpretation wholly on the Last Judgment is to obscure the main point of Christ's message—the warning against weeding.)

BODY:

I. *The encounter* between Christ and critic.

A. It seems quite likely that Jesus was asked (probably by a Pharisee) why, if the Kingdom of God was truly established, sinners had not been separated from the good men.

B. A Pharisee (the word means "separatist") would be disturbed by God's untidy plan, whereby He permitted sinners to escape uprooting from the field presumably reserved for only the Israelite saints.

C. Jesus framed his theological message in the imagery of the soil, and pointed out an obvious truth: no farmer in his right mind attempts to separate weeds from wheat while the crop is still maturing.

II. *The significance* of the revelation.

A. The reply of Jesus discloses the true nature of the Father's plan: his Kingdom is meant to exist in the midst of the real world—a world with sinners and saints. "He makes his sun to rise on the good and evil, and sends rain on the just and unjust" (Mt. 5:45).

B. This doesn't invite complacency, but a candid view of life as it is. We must expect evil; we must realize that bad men and hypocrites mix with the good.

C. The duty of the Christian is to accept these facts (the pain and complexity of the human condition) with patience and faith. The trials of rubbing shoulders with all kinds will challenge and strengthen Christ's witnesses.

D. The warning is against irreligious solicitude and impatience with God's unspectacular plan; the itch to establish a ghetto of the "saved" and castigate the unwashed. "Judge not before the time" (I Cor. 4:5).

III. *Conclusion:* The timeliness of the warning.

A. There are many of us today who need to heed Christ's warning. Let the one among us positive he can identify the weeds from the wheat be the first to start the weeding. But who is so confident about his own status with the Lord that he can afford to judge others? "Do not judge lest you be judged" (Mt. 7:1).

B. Face facts. The Kingdom is still growing; men are still coming in. How can any true Christian desire to eliminate the possibility that there will eventually be a lot more wheat than he may have thought from appearances?

C. We are immature Christians if we are disturbed over a Providence which determines that evil men and environments will exist along with the Kingdom. This doesn't mean that the Kingdom is any less magnificent; we are assured that the wheat will survive until harvest.

D. Our consuming concern should be with our own transformation into Christ —accomplished most ideally in the Eucharistic liturgy. Once we become his true wheat, who can say what efficacy our witness will have in the world of men who are yet neither weeds nor wheat!

What Kind of a God Is God?

SEPTUAGESIMA SUNDAY

Introduction: The Gospel is the parable of the laborers in the vineyard (Mt. 20:1–16). This is one of a group of parables revealing the shallowness of the Scribes and Pharisees, the significance of Jesus' ministry to the outcasts, and the magnitude of God's mercy. The simple story illustrates how the Gentiles (the late-comers) are to enjoy the promises of the Kingdom equally with the faithful of the older Israel. The spotlight is on God's extravagant goodness. The parable rule of "end stress" accentuates emphasis on God's favor and astonishing generosity to the eleventh-hour workers. (Exegetical note: Do not deal with v. 16, a generalizing conclusion (probably a later addition to the original parable) that strays from the main point.)

BODY:

I. *Natural reactions* to Christ's story.

A. Immediate sympathies are probably with the men who worked during the heat of the day. At first glance it seems unfair to give them no more than the workers who came in at the last minute.

B. The point that they got what they agreed to doesn't help much; we feel that, even so, some adjustment should have been made if the "boss" was going to give so much to the late-comers.

C. Thoughts automatically shift to matters of social justice; here, we feel, is good cause for a strike.

II. *Story purpose* changes the whole complexion.

A. When we realize that, irrespective of when they showed up for work, the reward (wages) offered to the workers is the Kingdom, we see that there can be no increase. The fact that the early workers had been already promised the maximum (salvation), points up the folly of complaining about not receiving something more.

B. The gripers were the Scribes and Pharisees, who thought their special merits entitled them to special treatment. They are offended by this violation of strict justice and economics, whereas they should have been only too grateful God didn't let them have what they deserved.

C. The attention is focused on the beneficence of the Master, who is willing to extend his offer of everlasting happiness to late-comers (Publicans and sinners). God is revealed to be a God of love, whose lavish mercy extends spontaneously to all men. He doesn't check time-cards before deciding to grant us his favor and a chance to cash in. The emphasis shifts from what might appear to be unfair treatment of the first-called to amazement over his loving concern for those who, by secular standards, wouldn't deserve such great reward.

D. Thus the Gospel is Good News! We discover that there is no limitation to his love: all men are eligible. This is the gratuitous and supernatural character of the Christian vocation: "Am I not allowed to do what I choose with what belongs to me? Or do you begrudge me my generosity?"

III. *Conclusion.*

A. What is our response when we discover that our God is a God of love? Are we like the Pharisees, becoming irate at a God who opens heaven to every Tom, Dick and Harry? Do we hate what we see when we are brought face to face with Love? If so, we condemn ourselves, for He *is* love. Are we like the elder son in the parable of the Prodigal, who grew indignant at his father's love?

B. The only reason a man doesn't rejoice in finding how marvelous a God he has is because he doesn't believe he has need for such a God. He is the "merit-conscious" Catholic, so like the Pharisee, self-satisfied with gaining heaven and winning salvation — all on his own.

C. We must remove our masks and acknowledge that we are the late-comers (the sinners undeserving of his grace). Then everything changes for us: the Master's amazing justice elates us, moves us, and sets us at ease; for we realize that we are the ones who benefit. Our God is like a kind employer; He loves us without cause; his goodness moves Him to give according to our *needs,* not according to our deserts.

D. Christ's Word to each of us is: "Yes, even you are granted a place in your Father's Kingdom, undeserving though you be. God is like that—that's why *I* am."

Assurance and Challenge

SEXAGESIMA SUNDAY

Introduction: The Gospel announces the parable of the Sower (Mk. 4:3–8). The coming of the Kingdom is revealed in the picture of a sower spreading his seed (the good news of the Kingdom), and the growth of this reign of the Lord in the manner in which the seed is received. There are two messages contained, both of which the preacher must communicate: the

abundant harvest (the inevitable triumph of God's Kingdom) and the importance of attentive hearing of the Word. The homily will combine, then, and encouraging word of assurance and a challenging word on the need for a proper reception of the Word.

BODY:

I. *In spite of all,* a splendid harvest.
   A. "Christ is still proclaiming his Gospel" — this is not just a fancy phrase by the Council Fathers (*Liturgy Constitution,* par. 33), but a profound insight into what is happening at this very moment.
   B. Christ Himself is communicating with each of us about our present situation. He compares the present status of the Church (his Kingdom) with the sowing of seed.
   C. He reveals to us a candid picture of the ups and downs, successes and failures, of Christianity in 1965. We perceive the wayside, rocks, and thorns in the frustrations, hazards, disappointments and losses of the Church's efforts today (prejudice, discrimination, hatred, cheating, delinquency, corruption in politics, business, the American home).
   D. Christ reminds us, however, that in the midst of all this He reaps a splendid harvest (in farming, 10 per cent was considered a good harvest; thus Christ's yield of 30, 60, 100 per cent was considered a bumper crop!). In a world of evil and persecution, Christ wants us never to forget that He has risen in triumph and now reigns in our midst, with the "little flock" now numbering well into the hundreds of millions, and that our Savior may be counted on to finish his work of taking us to our Father.

II. *What kind* of soil am I?
   A. Christ issues a salutary warning on receiving his Word: "Take heed how you hear." He is still presenting Himself, as He did to those to whom this parable was first addressed; and we declare ourselves either wayside, rock, thorns, or good ground, by our response.
   B. Christ, the Word, may be received today in very different ways — and each of us is somewhere in the lineup.
      1. The Wayside: Christ's invitation falls on concrete hearts — in one ear, out the other; He never really gets a hearing at all; no penetration or reception.
      2. The Rock: The superficial hearers, the short-lived enthusiasts without depth, for whom Christianity is not a Cross but a crutch; and so they are "scorched" and "wither" at the first frustrations or trials.
      3. The Thorns: True hearers who worry because of a lack of trust (they cannot satisfactorily see the presence of Christ in the world), or weakened through a love of money or worldly lusts they, too, defect, and the Christ-life within them is choked out.
      4. The Good Soil: Those who "hear the word and keep it." They believe that Christ's Kingdom is established and flourishing, despite many appearances to the contrary, and that nothing can stand in its way. At the same time, they realize that its fructifying (whether or not they personally are sanctified) depends on their dispositions.

III. *Conclusion:* Assurance and challenge
   A. Christ is giving us the fundamental assurance of his triumph, completely ruling out any faint-heartedness on our part. "Happy is the man whose

faith does not falter because of me." We can see how false is a disappointment over there not being enough "kicks" in religion; we discover how wrong it would be to be discouraged by the *seeming* victory of opposing forces: Communism, racial hatred, wars, domestic decay, etc.; and we appreciate Christ leaving us free—free to make the leap of faith and total commitment.

B. We decide whether or not we are good soil; our response right now at this Eucharistic celebration indicates this. If we are open to his Word of invitation; if we are wiliing to ploy and nurture its growth (fighting against temptations to despair or discouragement, or entanglements of world and flesh) — then our communion with the Lord will bear marvelous fruit, as we are made more truly one with Him.

Going Up to Jerusalem

QUINQUAGESIMA SUNDAY

Introduction: The Gospel (Lk. 18:31–43) contains the third prediction of the passion, plus the miraculous healing of the blind man at Jericho. For the third time (previously in Lk. 9:22 and Lk. 9:44) Christ confronts his followers with the unpleasant details of what awaited Him; and again they failed to understand what He was talking about. On the journey to Jerusalem, Jesus heals a blind man, who hails Him with a messianic title ("Son of David"), as a sign of a greater miracle of redemption soon to be accomplished for all blind men.

BODY:

I. *Why the passion* prediction?

A. It seems a shame for Christ to shatter the mood and to bring the Apostles down to earth with such a jolt. Twice before he had issued dire predictions at what they thought the worst possible moment: just after Peter's profession of faith (Lk. 9:22), and while they were marvelling at the cure of the epileptic boy (Lk. 9:44).

B. It might be that Christ was trying to assure their preparation for any eventuality well *before* it happened. He gave them adequate proof of his

power and great promises of eternal life, and then revealed that He "must" suffer. In spite of his efforts (and Old Testament prophecies — cf. Is. 53; Pss. 117, 22), they refused to take seriously what He said to them.

C. At least Christ could have expected his warnings to fortify and support them *during* the actual passion. But instead of the fulfillment of his predictions providing another proof of his power, it meant utter frustration and scandal — "All is lost; and we had hoped for so much from him." They panic, desert, scatter.

D. The prediction provided substance for faith *after* the event. When "the Holy Spirit brought all these things to their minds," they realized the significance of his forewarnings; and also the *sign*ificance of the miracle on the way to the city.

II. *The blind man* at Jericho.

A. While yet only on the way to the city and the moment of redemption, Christ performs a sign of this ultimate miracle of salvation.

B. Luke has the blind man call Jesus by a messianic title — "Son of David," and our Lord insists that the man be brought to Him.

C. Faith in the care God has for the outcasts of life, brought this man his request. But he got much more than he bargained for — another fact realized only later.

III. *Conclusion.*

A. Because the true meaning of these events comes in looking back on them, they are just as significant for us today as for Luke's original audience.

B. It was only after Jesus was glorified that men gained the stupendous impact from both the Old Testament prophecies and Christ's own predictions. . . "And their eyes were opened and they recognized him" (Lk. 24:31); "These are the words which I spoke to you while I was yet with you, that all things must be fulfilled that are written in the Law of Moses and prophets and the Psalms concerning me" (Lk. 24:44).

C. We can see now that He went to his passion with full knowledge and deliberation; He wasn't surprised at its occurrence, nor compelled to its climax. Amazing revelation: He predicted all these things so that we would know how great was his desire to rescue us; He wanted to be sure we understood that love was the motive, for this, He knew, would elicit our responding love.

D. Christ's strategy is to stimulate our faith-filled commitment. His "going up" to Jerusalem means to the Cross and into the bosom of the Father. We are a part of all of this; indeed, we are (each of us) the blind man on the way. Now the full meaning of Luke's words strike us. Jesus didn't say: "Your faith has given you eyesight"; He said: "Your faith has *saved* you." Here is the sign of the tremendous reality that can be more completely ours as we offer Eucharist (thanks) for his love: we personally share in his redemptive act and join his passover to the Father.

Questions* Answered

By AIDAN M. CARR, O.F.M.Conv., *Editor*

Seminary Renewal

Question: As a priest out of the seminary only a few years I am, to some extent, puzzled by the accounts I read of proposals to revamp the seminary studies and "spirit" within the sem. I saw, for instance, comments of Cardinal Meyer of Chicago and of Cardinal Léger of Montreal, reported at about the closing of the last session of the Council. The former prelate, in remarking on the Council propositions on seminary training, called for a clearer statement on what is common to all clerical training and what is adaptable to local circumstances and needs. Cardinal Léger said: "We should put more stress on the spiritual, intellectual, and pastoral formation of the clergy." In the light of observations like these, what might we expect will appear "different" in the seminary of the future?

Answer: It would indeed be most unlikely that we would not be looking for rather wide-ranging alterations or at least different emphases in the preparation of priests consequent upon Vatican II.

It should not be interpreted as a reproach, in effect, to previous and present seminary courses and methods, to call now for an up-dating. As a vital and moving thing, clerical formation must expect to share in the freshness of the new breezes ablowing within the Church of God. No one who wants really to be honest with himself can call into question the fact that there is substantial room for improvement in the curricula and day-to-day conduct of Catholic seminaries. That they have been and are doing "a good job" is not, I think, the point. The burning question of great actuality is: "How can we go about doing a *better* job?"

And to the achievement of this eminently desirable goal, the Christopher Movement, under Father James Keller, M.M., the tireless and dedicated Director, recently conducted a Study Week titled "Apostolic Renewal in the Seminary." The results of this seminar on seminaries provide some really stimulating ideas on how to implement the *aggiornamento* so keenly anticipated. This Study Week gathered together some top men in their respective fields. Without wanting to omit others of exceptional competence, we may signal out *some* of the better-known names of participants. These would include: Myles Bourke; Avery Dulles; Bernard Häring; Frank Norris; Shawn Sheehan; Gerard Sloyan; Ronan Hoffman.

I'll borrow extensively from the report on the Study Week, not made public yet at this writing, and graciously supplied to HPR by Fr. James Keller. We're grateful also, of course, to the outstanding priests whose ideas we'll pass along to you and any other readers, if such there still be, of this column. No quotation marks will be used. . . "if

*** Please address any questions to the Editor, Fr. Aidan M. Carr, O.F.M.Conv., St. Anthony-on-Hudson, Rensselaer, N.Y. 12144.**

FIRMS WITH EPISCOPAL AUTHORIZATION TO HANDLE SACRED VESSELS AND REPAIR THEM

CHICAGO
D. B. Hansen & Sons, 23 North Franklin Street

COLUMBUS
The H. R. Gantner Co., 82 So. Fourth Street

GUTTENBERG, N. J.
Summit Studios, 112–114—71st St.

NEW YORK CITY
Rambusch Decorating Company, 40 West 13th Street

OMAHA
Koley Plating Co., 2951–53–55 Harney Street

PHOENIX
The Autom Company, 2226 North Seventh Street

LOUISVILLE
F. Tonini & Son, 636 S. Shelby Street

ST. JOSEPH, MO.
Creviston & Son Jewelry Mfg. Co., Inc.

ST. LOUIS, 63103
B. Herder Book Company, 314 No. Jefferson

ST. PAUL
The E. M. Lohmann Company, 413–415 Sibley Street

this be plagiarism and upon me proved. . . ."

The basic principle that is to guide the training of future priests stems from the basic reason for the priesthood: *sacerdos propter alios.* Priests are destined to carry out their apostolate for the laity who today show, in too large a measure, a cleavage between their faith and their daily pursuits in the world. This is a kind of secularism that infects "even" Catholics, and the rift this indicates can be considerably healed by a seminary formation that joins together three key aspects of a renewed spiritual or rather pastoral theology: 1) community of study; 2) community of worship; 3) community of life. These are truly important concepts and deserve our careful consideration. If we grasp this three-fold program in its inner meaning, we'll follow easily the (very probable) future picture of Catholic seminary life.

Study

The very nature of Christian intellectual effort demands a common search wherein the mind and heart are open to the truths of human salvation. Therefore both faculty and student body should, each in its own way, be dedicated to professional competence in the intellectual life in the seminary, with stress on the *community* nature of the endeavor to grasp Christian truth. Intensified interchange of ideas, a special kind of dialogue, between the profs and the seminarians is important to increase the sense of *sharing* among people engaged in a joint undertaking.

Members of the faculty are formers of their pupils as well as scholars. A truly active interest in new developments in their own specialities as well as in related areas of knowledge, particularly in philosophy, is vitally necessary. They can never grow stale. By the same token they must impart to their students a healthy respect for scholarship—the better to prepare them for the day when their apostolate will carry them to work among a laity that is constantly becoming better educated.

"Inner renewal of theology" implies that all branches of theology converge on this formal object: the revelation of the love of God in Jesus Christ. At the same time, theological studies are to be geared to a missionary aspect of Christianity since our faith is basically the mystery of the *"sending"* or mission of our Lord for the salvation of the world. This means a broader world outlook is to result in seminary training. . . a greater sense of the universality of our apostolate. This in turn looks toward the use of the experience and knowledge of the laity, even to the extent of having some of them teach in the seminary.

The importance of the "ecumenical dialogue" for the professors themselves was underscored in this Christopher Study Week. They should be ready to engage in exchanges of ideas with ministers not of our Church.

Because it is *in* the world that Catholicity operates and because it is *to* the world that most priests are sent, therefore seminary professors are to relate the disciplines they teach to their own apostolic work—this would give a down-to-earth meaning to their teaching.

The role of philosophy should be given increasingly serious attention since pastoral problems today fall largely within the realm of philosophy. The object and method of theology should not be confused with the object and method of philosophy. It is asked whether it is indispensable that two or three years be devoted to the study of philosophy *before* starting theology. Could not such a separation be harm-

ful for the spiritual training, the apostolic inspiration and perhaps the perseverance of the seminarians? As an alternative, it was proposed in the Study Week that the young men be trained first, although not exclusively, in those disciplines which are more positive in character: Church history, profane history, biblical theology, humane and social sciences—the better to place one in close contact with contemporary culture in its bearing on the Christian message.

At a more advanced stage, corresponding to the present years of theology, the interest could be concentrated on a more precise study of doctrinal theology, integrating the various themes of theology with one another and harmonizing them with the Church's renewal as heralded by Vatican II.

Planning the Presentation

Within the matters traditionally taught in theology, it is suggested that the *divisions* between subjects need some rethinking and rearrangement according to new lines of organization. One integrating principle might be the *real concrete life of the Church* as it exists today, reaching its highest actuality in the Eucharistic celebration. Taking this fact as a point of departure, would it not be possible to trace the gradual revelation of the mystery of salvation in the course of history, and to examine the understanding of the mystery in successive stages of thought within the Church?

Following this idea, the student for the priesthood would be introduced to biblical, patristic, conciliar, scholastic and controversial theology—and then later would go on to the study of contemporary doctrinal (systematic) theology. Thus the order of tracts studied would pursue a fundamentally histori-

everybody has a kink!

Father X was said to have one because he broke inexpensive charcoal to save money. In reality, he wasted

EXPENSIVE INCENSE

because flat or broken pieces of INEXPENSIVE CHARCOAL can't HOLD the 3 spoonfuls of expensive incense.



- Costs less than a postage stamp
- Holds and burns 3 spoonfuls of costly incense
- Lights instantly

Char-Lite Mfg. Co.

1715 Delmar, St. Louis, Mo. 63103

Gentlemen:

Please send me a FREE copy of the interesting folder: "The Incredible Story of 'Self-Lite' Charcoal" and its invention by a Catholic priest. Also send list of dealers in my city.

Name_____

Title_____

Address_____

#3

cal route rather than merely topical as now—although topical divisions would not be entirely rejected.

Another possible principle of organization would center on a careful inquiry into the major themes or life problems confronting the Christian, e.g., how does a man actually enter into a relationship with God so as to become "a new man"? How can the social milieu be Christianized? Is there a philosophy of history that bears upon the problems confronting the actual Christian life?

Moral theology could be more satisfactorily integrated with doctrinal (dogmatic) theology, and kept in closer contact with biblical, sacramental and liturgical studies. So far as Canon Law is concerned, it should be separated out from moral theology in order that moral may appear as it truly should: rooted in the abiding principles of the Gospel without the refinements of legal concepts. The social doctrines of the Church, conciliar declarations and encyclicals ought to form an organic part of seminary training and to be a foundation for the apostolate of both priests and the laity.

Pastoral theology ought to be presented with organic unity and dogmatic basis, and the existing courses in pastoral techniques, catechetics, homiletics, religious sociology, religious psychology and allied subjects should be integrated one with the other. They will then be seen in their true light, not simply as helpful equipment, but as necessary conditions for the faithful transmission of the Christian message to men.

In keeping with Vatican II's Constitution on the Sacred Liturgy, sermons should draw their content from scriptural and liturgical sources, and their character should be that of a proclamation of God's wonderful works in the history of salvation. The professor of homiletics accordingly should be a man conversant with modern biblical and liturgical studies.

Awareness of the world in which he will labor as a priest requires the seminarian to gain a working familiarity with fields such as sociology, economics, social psychology. There should be likewise a sympathetic appreciation of literature, art, and the media of mass communications as realities that can reflect God's truth, goodness and beauty—things that enrich the whole of man's life rather than debase it. In the teaching of dogma, moral, scripture, liturgy, etc., the seminary should endeavor to train its students to express what they learn in concepts and language that will be understood by the laity, and in a manner that will stimulate the layman to live by these same principles.

Future priests are to be formed to a sense of their leadership responsibility, and hence opportunities should be given the candidates to exercise creativity and initiative, always within the spirits of Christian obedience. With this in mind, it appears how important it is that classroom lectures be supplemented by an increased use of seminars and study groups under the guidance of the professors. In this wise the teacher, through closer contact with students, will be able to train them to do more research and to study on their own and to handle well incidents of group confrontation. Seminarians should also have ready access to good library facilities, both inside and outside the walls of the sem.

Young men who show exceptional promise in intellectual matters should be prepared to devote themselves more explicitly to the intellectual apostolate. In many countries the Church has suf-

fered from a lack of theologians equipped to confront the great intellectual questions stirring in the centers of creative thinking where the seeds of future social and cultural movements are frequently sown.

Worship

Genuine charity, prayer and recollection, both for their own sake and for their apostolic value, should be promoted as a most necessary part of seminary life. Professors and seminarians are, first of all, brothers in Christ. As members of a united family, they draw their spiritual nourishment from a common hearing of the Word of God and a common participation in the Eucharistic liturgy. In accordance with the Constitution on the Sacred Liturgy, it is to be hoped that concelebration by the seminary faculty will take place. The students themselves may collaborate in the preparation of community liturgical life and activities. The "celebration" of rites within the milieu of the seminary should be a meaningful expression, also through signs, of actual seminary life as well as constituting a preparation for future parochial assignments.

The spiritual retreat in the seminary, with its opportunity for individual acceptance of the Kingdom of God by each participant, could also provide for deeper community experience and thereby enrich students for a more fruitful apostolate.

Life

The entire seminary should strive to form a single living community. There should be authentic human, personal relationships among all there dwelling.

ALTAR BOY FURNISHINGS



Choose Quality . . . at Economy Prices!

by Toomey

MATERIALS
Cassocks, capes and sashes are made of durable poplin with silk like finish.

CUT AND MAKE
All garments are cut on full and tested patterns — all seams are finished — hems are generous in depth.

COLORS
Cassocks are available in all popular colors — black, red, white, cream, green and purple.

FASTENERS
Heavy-duty buttonhead snaps are a feature of these cassocks. They are quicker, and longer lasting than other closures. Buttons, if desired — or zippers.

R. J. TOOMEY COMPANY

BUY THEM FROM YOUR TOOMEY DEALER (Religious Supply Houses) THROUGHOUT THE UNITED STATES and CANADA

Since community and apostolic effectiveness are based upon communication, the various elements of seminary life should foster this by encouraging a truly personal interchange in classroom, recreation, prayer, work. In this way, students can experience a genuine Christian friendship, appraise it maturely and develop it.

The seminary administration and faculty have primary responsibility for maintaining a spirit of mutual respect, understanding and genuine charity throughout the house. Sound Christian obedience lies at the heart of good seminary formation. The mere imposition of rules does not assure the virtue of obedience. Because obedience is a virtue (a free response of each person to Christ as represented in legitimate authority) it must be formed patiently in a climate of mutual trust and respect.

Extra-curricular activities such as catechetical and missionary association, literary and journalistic clubs, offer precious opportunities for building up a vital apostolic spirit and serve to promote healthy community life.

Seminarians should be taught how to instruct lay people on the concrete ways of implementing the social doctrines of the Church. In *Mater et Magistra,* for example, seminarians will find many areas of life which can be transformed through apostolic permeation on the part of the laity, v.g., technology, urban problems, communications, housing, economics, etc. By directing lay persons into these fields of influence, priests will help to mold the world's trends and structures—this is the Christopher philosophy of getting into the main stream of contemporary life in the key fields of opinion formation.

Since the Church is essentially missionary in its origin, nature and destiny, it follows that all her children should work tirelessly to bring the leaven of the Gospel into all phases of public and private life. This is not identified at all with any individualistic or self-centered piety; it is rather a love that finds outlets in pastoral zeal. In the training of the future priest it will be helpful if he can have actual experience in some forms of the apostolate on the "local scene," under the direction of the faculty. Wholesome contact with the laity is to be encouraged.

One of the greatest apostolic opportunities afforded the student is the seminary itself—to a large extent the sem will be what he makes it. Besides being concerned about his own formation, he must contribute through his personal witness and person-to-person relations to the building up of a Christian environment and apostolic solidarity required for the education of future priests—who are called to be the salt and light of the world.

(The Christophers, 16 East 48th St., N.Y., N.Y. 10017, plans to publish the papers and conclusions of the 1964 Study Week early in 1965. The title is *Apostolic Renewal in the Seminary*–50¢).

And this column would be very happy to have any comments by its readers *in re* their own ideas about how the courses and formation in seminaries could be improved, especially in view of practical experience in the pastoral ministry. (By way of *obiter dicta,* it always seemed to us that a course in the principles of bookkeeping—as distinguished from bookmaking—would be a useful source of information for pastors-to-be.)

Book Reviews

Opinions for Reform

Contraception and Holiness. Introduced by Archbishop D. Roberts, S.J. (Herder & Herder, New York, 1964), pp. 346. $5.50.

It is impossible to review adequately a book such as this in the short space alloted. By its nature, and of set purpose, *Contraception and Holiness* is a controversial book. With such a title this is to be expected. As such, it is pre-eminently a book that should be read with an open mind. To the degree one "listens" to the various contributors (one Archbishop, three priests, seven members of the laity) with openness and without prejudice he will be rewarded with valuable insights.

Not everything contained in this book is clearly stated; some of the argumentation is difficult to follow; other arguments fail to convince; some of the inferences seem unwarranted; some of the assumptions are very broad, and gratuitously stated. There is much that one might disagree with in this book. Despite this, however, the book is more than worth the time and attention it takes to read it. Indeed, it is the opinion of this reviewer that this book is to be recommended highly, most especially to priests. Priests are often accused of judging conjugal morality in terms of their own celibacy, of failure to appreciate the true value of the inter-personal relationship in Christian marriage, of failure to appreciate the value and holiness of the full range of sexuality in conjugal love, of failure to understand that the act of intercourse is not only a biological act, but also a human act to be viewed in the total context of conjugal society. All too often, it seems, such accusations are true. Such failures become acutely significant in the light of the agonizing problem confronting so many families today who responsibly judge that they ought not have another child, yet have no really effective way of implementing their decision without becoming sinners, or gravely jeopardizing the peace and harmony of the entire family and their own conjugal love. It is such a book as this that will help the priest to a fuller, more realistic, and more understanding approach to such problems.

These authors have endeavored courageously to be of real service to the cause of the Church by setting fourth their views on this intricate and vitally important subject. Frs. Stanley E. Kutz and Kieran Conley provide solid background for a true understanding of "responsible parenthood." Wm. D'Antonio endeavors to relate "responsible parenthood" with the population problem and draw some new conclusions thereon. Julian Pleasants and Elizabeth Daugherty have set forth some clear and relevant facts from the fields of Biology and Zoology which have a bearing on a true understanding of the conjugal act. E. R. Baltazar provides thought-provoking insights by viewing marriage and the conjugal act in the context of process. Archbishop Roberts and Justus Lawler seek to point out the ambiguities and inconsistencies in our understanding of natural law as well as in our application of the natural law principles to the problem of contracep-

tion. Rosemary Reuthers grapples with the paradox that man's ability to approach the ideal of marital sexuality is dependent on his ability to hold his procreative powers in abeyance at other times, and then comments on the means available for holding the procreative power in abeyance, particularly the rhythm method. Leslie Dewart contributes a very lengthy (110 pages) study of *Casti Connubii* and the development of dogma. Of special interest is his study of the basis in *Casti Connubii* for condemning contraception, and the relation of the marriage goods to one another. Finally, Fr. Gregory Baum clearly sets forth in summary fashion the nature of the *Magisterium* and its bearing on the question of contraception. All of the contributors hope for, and suggest possible reasons for, a "reform" of the Church's present stand on contraception.

To sum up: it took courage to publish this book (it has no *imprimatur*!). There is much in the various contributions that one might question or disagree with, yet there are very few instances where one could say with certainty that the author is wrong. On the other hand, there is much that makes this book worth pondering, and many are the valuable insights that will be gained by the open-minded reader.

NICHOLAS LOHKAMP, O.F.M.

The "Genius" of Jesus

THE HUMANITY OF CHRIST. By Romano Guardini, translated from the German by Ronald Walls (Pantheon Books, New York, 1964), pp. xxlv + 146.

The last paragraph of this book might be taken as a concise yet eloquent summary of the main concepts of the work. Many new insights will have reached the reader by the time he comes to this point. Some will have been stimulating and challenging, others most valuable and fruitful of deeper meditation.

In this paragraph the author says: "The starting point of new life . . . cannot be explained in terms of this world . . . the Logos reaches out and takes hold of this world, bit by bit—or else the world shuts itself up against him, is thereby judged and falls back into darkness." One might have thought this means that Christ came on earth to join God to man, to lift him up to a new mode of existence, to become his brother under the Fatherhood of God; but that man must perfect himself through all creation or else the divine descent will be vain and damaging. But the latter way of expressing the thought is only superficial compared to the author's way, which is one that may leave the reader wondering and confused.

This reviewer thinks the average reader finds the author's concepts difficult, especially those on attitudes and ideals, the structure of personality. But the book probably was not meant for the average reader. It is brilliantly written and the metaphors are subtle, the vocabulary unique to a small but elite group of writers. Not a few readers confess that the author has done little to strengthen their faith in the great mysteries of the Redemption. We feel that even trained philosophers and psychologists will find some difficulty with the text. For example on page 80 and ff. we speculate about the term "genius" as applied to Jesus. One reader said he put the book down with the notion that Jesus was not a religious genius. On rereading the passages, however, one gets fruitful insights into the many meanings of the term, and the special

HELICON'S NEW BOOKS--
--THE BEST YET!

HOMILIES ON CHRISTMAS & EPIPHANY

G. B. Montini, now POPE PAUL VI. The present Holy Father reveals his great pastoral understanding and skill in these seasonal sermons. His themes are humility, justice, poverty, unity—in short, the implications of the Christian mysteries for all men today. Perfect spiritual reading now. 3.50

DOGMATIC vs BIBLICAL THEOLOGY

HERBERT VORGRIMLER, *et al.* These ten vitalizing essays by outstanding scholars such as Karl Rahner, S.J., Rudolf Schnackenburg, and Eduard Schillebeeckx, O.P., show the effect of modern Scriptural studies on Dogmatic theology: "The book is a witness to the current dialogue between the exegetes and the theologians." A true *aggiornamento* book. 5.50

THE ROSARY & THE LIVING WORD

SR. M. ROSALIA, O.P. In his Foreword Fr. Patrick Peyton, C.S.C. says, ". . . this book contributes a definite service in the way of visual prayer." This artistic blending of scripture texts and beautiful illustrations will stimulate all to pray the rosary in a new, more meaningful way. 4.95

VATICAN II: LAST OF THE COUNCILS

ROCK CAPORALE, S.J. With a Foreword by Bishop John Wright, this study of the *sociology* of the Council is the painstaking, surprising, and exciting result of extensive, personal, intimate interviews with cardinals, archbishops, bishops, priests, lay Catholics and non-Catholics. This book sets the stage for the future. Ideal "between-Sessions" reading! 4.95

THE ETERNAL YEAR

KARL RAHNER, S.J. Today's great and well-known theologian turns from his theological researches to show his deep concern for the personal sanctity of each Christian in these meditations explaining the riches and the major feasts of the Liturgical Year. Earmark this for Lenten reading. 3.50

CONTRACEPTION & CATHOLICS

LOUIS DUPRÉ. *A New Appraisal* of the question, this fine book is a clear statement of the inadequacies of the customary "Catholic position" on artificial birth control, rhythm, and the pill, and sounds the call for a serious, responsible reassessment of the problem. 1.95

THE PILL

LEO PYLE (Ed.). For the first time in book form are the key statements, articles and opinions of bishops, hierarchies, lay people and experts the world over on the great Catholic problem today. Here is a "must read" book for every serious Catholic; especially important for priests. paper 1.65

OUR NEW SPRING
CATALOG IS FREE
ON REQUEST

HELICON
BALTIMORE 21202
Canada: Palm Publishers, Montreal

a u t h o r i t a t i v e !

Authoritative! Webster's defines this word as meaning 'entitled to acceptance.' And this is what Catholic Building and Maintenance is—entitled to your acceptance. Why? Simply because it attempts to bring to you each issue the latest information on administrative problems, building styles and techniques, maintenance procedures, materials, and food service. Here, in page after page, CBM provides you with authorities in various fields speaking on subjects of interest to you so that you may be guided in your institutional administration. For instance, in each issue, you will find . . .

Brother LaSalle Woelfel, C.S.C., head of the Department of Business Administration at St. Edward's University in Austin, Texas writing on administration. Holding a doctorate in his field, Brother is a Certified Public Accountant and is editor of the Catholic Business Educational Association Review.

Francis Brannigan writing on safety. As the author of the only column of its kind in the institutional field, Frank Brannigan brings the experience of a veteran Navy fire fighter and safety expert with the Atomic Energy Commission to his writing. Irreverent in style but conscious always of the responsibility an administrator has toward the people he serves, Frank's column will prove to be informative and highly interesting.

Walter Coyle, manager of Maintenance and Engineering at Columbia University Teacher's College on maintenance. A graduate of Villanova University, Walter Coyle holds engineering licenses in four states and is an instructor in the maintenance and bulding operation courses put on by the Teacher's College. His information on maintenance will prove to be of immense value in your own operation.

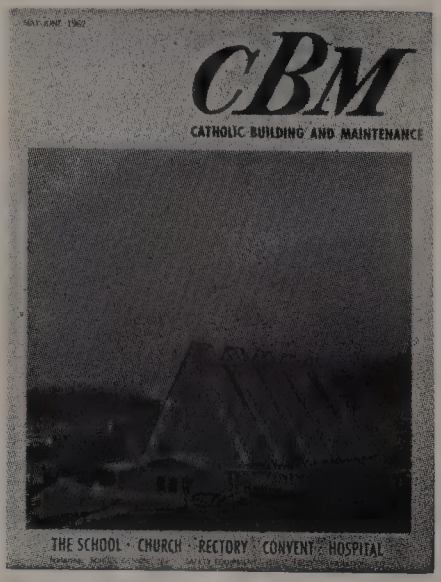
Edward Benesch, senior engineer for the firm of Syska and Hennessy in New York on temperature control. Perhaps no other subject is of continuing interest to all administrators. A practical knowledge of heating and air conditioning systems and their operation will be obtained by faithful reading of this column by a man who has supervised the installation of numerous systems from a huge cathedral to a small school.

In addition to the above, we consistently invite experts from other areas to write on topics of interest. Thus you will find architects, engineers, priests and laymen in CBM writing on such subjects as design, acoustics, parish administration, school boards, maintenance techniques and food service facilities and operation.

a Joseph F. Wagner Inc.,
Publication

Authoritative

—that's **CBM**!



a u t h o r i t a t i v e !

mode of functioning of the genius of Christ. Whether or not one calls Him a religious genius seems irrelevant, so long as the reader preserves his belief in the humanity and divinity of Christ; that He, by natures and Person, showed creative capacity for intuiting the essences of things, for taking in with one global view the most abstract relations of things to one another and to God—this would seem to indicate that Christ would have to be a moral, ethical and intellectual religious genius by at least one legitimate definition of the terms.

V. V. Herr, S.J.

American Prelates—A to Z, 1789–1964

Dictionary of the American Hierarchy. By Joseph B. Code. (Joseph F. Wagner, New York, 1964), pp. xvi + 452. $12.95.

Joseph Bernard Code is no stranger to historiographers. His eleven books and scores of articles and brochures long ago won for the New York priest a place of honor in academic circles. Associated for many years with Saint Ambrose College and The Catholic University of America as Instructor of American Church History, Monsignor Code now presents his *opus magnum*, the *Dictionary of the American Hierarchy*.

The colorfully jacketed volume, doubling the entries of its 1940 predecessor, contains biographical sketches of the nearly one thousand prelatial giants who have guided the destinies of the Catholic Church in the United States since that day in November of 1789 when John Carroll was named Bishop of Baltimore.

In its new format, the *D.A.H.* has all the virtues and few of the vices of



Rent graduation caps and gowns from the specialist in rentals. Guaranteed for fit and uniformity of color...IBM data process controlled to prevent error.

Bentley & Simon
CAP & GOWN RENTAL, INC.

We rent robes for choir and confirmation, too... Like to know more?

BENTLEY & SIMON CAP & GOWN RENTAL INC.
48-45 36th ST., LONG ISLAND CITY 1, N. Y.

Please send further information about Bentley & Simon's "Carefree Rental Plan"

Church or School.....

.....

Name.....

Address.....

City.....

State.....Zip No.....

HPR-1

its first edition. Factual and typographical inaccuracies of the earlier volume have been ferreted out with great care and the author has taken every human precaution to lessen the incidences of error. A battery of three priests, each in a different part of the country and each trained in Church History, worked over two separate sets of galley proofs in an effort to avoid even the semblance of inconsistency.

Although the normally accepted *fontes* were consulted for every entry, the work is based, for the most part, on data supplied by various Roman Congregations, especially the Chancery of Apostolic Briefs. Other official sources such as the *Acta Apostolicae Sedis, Annuario Pontificio, Notizie,* etc., were employed as were private archives of different religious orders and communities.

Where discrepancies occur between Code's work and other recognized (but secondary) authorities, it would seem preferable to favor the *D.A.H.* since it rests firmly on original sources. For example, not infrequently the issuance of a formal *bulla* of appointment will carry a date which is different from that given in the *Acta Apostolicae Sedis, Annuario,* Archives of *Propaganda Fide* or the files of the Chancery of Apostolic Briefs. Since any one of these agencies can be considered "official," it is understandable how even reputable historians occasionally come up with variables in their writings. In researching the *D.A.H.*, the author has allowed for that minute gradation existing between curial documents and has based his findings on a considered interpretation of canonical precedence. Reflecting on the scholarship that went into Code's volume, it is reasonable to assume that his book will eventually become the "normally accepted source" for factual data concerning the American hierarchy, especially when alternate versions are available.

Coverage of the *D.A.H.* is not restricted to occupants of American sees but extends to all native-born Americans raised to the episcopate, irrespective of their jurisdiction's locality. Also treated are apostolic delegates, non-American prelates who served in the United States prior to their selection, and the non-American Vicars Apostolic of Hawaii and Guam. About the only category not covered is that handful of American priests who declined consecration after receiving formal papal appointment.

The publisher has given the volume an attractive and practical format in easy-to-read print. Critical readers will notice that titular sees retain their Latin form while residential jurisdictions are given their popular title. A wide variety of types differentiate titular, episcopal and archiepiscopal status. Greek crosses denote the cardinalate.

Almost a third of the book is devoted to thirty-three appendices covering a wide range of related items. Members of the hierarchy are arranged alphabetically; chronologically by appointment and consecration; by date of death; by titular sees; by diocese of origin and by ecclesiastical jurisdiction when elected. Lists of blood brothers, converts, delegates and cardinals are included as are episcopal members of religious orders, congregations or societies. American residential sees are arranged alphabetically with their occupants, and chronologically according to date of erection. Three appendices are concerned with episcopal lineage and two with titular sees and non-residential prelates. A final appendix carries biographical data on men appointed between January 1st and May 1st, 1964.

While it would have been physically impossible to produce a tome of this proportion without some human errors (e.g. Francis Chatard died on September 7, 1918, not 1898), this reviewer, as a student and writer in the field of American Church History, feels that the *Dictionary of the American Hierarchy* is easily the most useful and valuable tool to appear on the scene in the last decade!

FRANCIS J. WEBER

Development of the Church: Historical Context

MUTATIONS OF WESTERN CHRISTIANITY. By Arthur Mirgeler, translated by Edwin Quinn (Herder and Herder, New York, 1964), pp. vii + 158. $4.50.

To the reader who knows European Church History, this book offers a fascinating challenge. On the basis of a broad background of racial and sociological history, Dr. Mirgeler finds in it an explanation of the practices, institutions, and even the present personality of the Church.

In arriving at this understanding of Church History, the author naturally views some developments as more important than others. Among these are the philosophy of the Ancients, particularly Stoicism, the conversion of Constantine, the Teutonic personality, Celtic monasticism, the Spanish battle for the faith, the character of Medieval Christianity, especially the separation of the Spiritual and Secular powers, the influence of the "spirituals", the Enlightenment, the Industrial Revolution, and finally the situation today.

Some idea of what the author does can be understood from his discussion on the Teutons. The Teutonic need for a strong God directed Christian development in two ways. In the first place,

DISTINCTIVE
CHURCH FURNITURE BY
TIFFIN







CRAFTSMANSHIP SINCE 1874
Serving discriminating churches for over 80 years — coast to coast.

The TIFFIN Manufacturing Co.
77 MELMORE STREET TIFFIN, OHIO

there was a de-emphasis on the humility characteristic of the ancient Church. Secondly, the Teutons' powerful God had to be reflected in Christians in the spiritual warfare of life. Whereas the early Church venerated saints mainly as fellow travellers who reached their goal, the Teutonic saint was looked upon as the powerful miracle worker. Dr. Mirgeler sees in all this the excessive attraction for miracles so characteristic of the Middle Ages.

The contribution of Celtic monasticism was principally in the area of a moralizing of Christian life and the provision of a sanction in the institution of private penance. Monastic asceticism was given to Europe by the Irish missionaries. This was then taken over by Rome, finally replacing the traditional public ecclesiastical penitential system with personal penances left to the discretion of the individual.

There are other provocative discussions like the development of a clerical Church as the result of the formalization of ecclesiastical life in the 12th and 13th centuries, and particularly by the codification of Canon Law. In face of the dialogue at Vatican II on the place of the layman in the church, this analysis gives clear orientation to the problem.

This reviewer would like to make two observations which must be understood in reading this book. First, this book is not concerned with the theological question of the essential nature of Christianity, but only with an interpretation of historical events to see how the personality of Christianity developed. Secondly, the reader must always be aware that the conclusions are interpretations and do not represent certain conclusions based on demonstrable evidence.

JEREMIAH J. SMITH, O.F.M. Conv.

Re-creative Artistry

EFFECTIVE ORAL INTERPRETATION FOR RELIGIOUS LEADERS. By Harold A. Brack (Prentice Hall, Englewood Cliffs, N.J., 1964), pp. vii + 184. $4.95.

With more of the communicative vernacular appearing in the Liturgy, this book comes at a very opportune time.

The author endeavours to show that the reader "is striving to share spiritual treasures with his hearers." He is a leader trying to evoke a response in the people assembled before him.

The reading must be so prepared that the reader will feel at ease before the people. Familiar with the matter at hand, he will be able to make contact with the eyes of the audience, rather than be completely tied down to the lines before him. He will be so elastic in his approach that he will be capable of changing the tempo of his lines to meet the needs of the particular congregation. And he will be able to alter his rate of delivery even during the actual reading, should a situation arise that demands it.

The helpful effect of the pause is developed. Not only during the reading, but before beginning, to create a mood of recollection. This is especially the case if one is about to lead in prayer. Key words and phrases should be stressed. As for readings from the Bible, one is free to develop a punctuation that may be more effective in bringing out the meaning.

The reader is not someone who reads with a detachment as though the lines did not apply to him. Nor is the reading to be regarded "as a pursuit of perfection in vocal mechanics." And one tries to develop the depth of the passage in such wise that he uses his body as well as his voice to communicate. But he must avoid a display of talent

that would mask "the true beauty and power" of his lines.

It is unfortunate, too, if he regards his task as one that has to be "completed with dispatch." (The occupational hazard of those of us who must meet demanding Sunday morning time schedules.)

The reader should ever bear in mind that a writer is a creative artist, whereas he, as an interpreter of the writing, is a re-creative artist.

JOSEPH H. O'NEILL

Ecumenism and Religious Liberty

UNITY IN FREEDOM. By Augustin Cardinal Bea (Harper & Row, New York and Evanston, 1964), pp. 272. $5.00.

For the busy priest looking for a single volume on the Christian unity movement and its relationship to the unity of mankind, this book provides probably one of the most realistic, authoritative, and comprehensive analyses to appear in the English language. The work begins with the question: "What can be done to draw men together, to foster brotherhood, to make the human family really one?" All that follows is the author's mature reflections on the possible solutions.

The general blueprint in the quest for human unity is found in the trinity of truth, justice, and charity. A thought-provoking chapter is devoted to the relationship of truth and charity (ch. 2). This is followed by a study of the mass media of communication which should be the instruments of disseminating truth (ch. 3). Next he gives consideration to questions of justice as regards rights of individuals and of various forms of society (ch. 4).

The major portion of the volume (chs. 5–11) analyzes the necessity of

Our Missionaries are requesting

MASS INTENTIONS

If you have any surplus Mass Intentions kindly send to—

REV. FATHER RALPH
S.V.D. CATHOLIC UNIVERSITIES
316 N. Michigan Ave.
Chicago 1, Illinois

HP

NEW COMFORT for YOU
CONFESSIONAL CHAIRS
A century of fine furniture making brings you this superbly upholstered confessional chair, the confession-Ease



FABRIC COVERED
$99.50

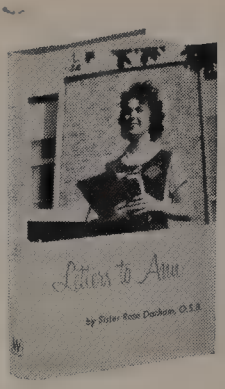
Overall height 35" — back height 19". Hand-rubbed finish ▪ Upholstered foam-rubber arm pads ▪ Kiln-dried hardwood frame ▪ 18½" between [illegible] — seat 20" deep • seat cushion top 18½" from floor ▪ Swivels completely within 30" [illegible] ▪ Stationary base, dome slides on legs. Also available in:
Elastic Naugahyde Vinyl.....$105.00
Top Grain Leather.....$145.00
Specify color desired
F.O.B. Chicago, Ill.

Chicago SEATING CO.
801 Burlington Ave. Downers Grove, Ill.

Letters to Ann

by Sister Rose Darham, O.S.B.

A Valuable Discussion of Both Supernatural and Practical Virtues to Assist Today's Teenage Girl Faced with the Problems of Approaching Maturity and Responsibility



A reassessment of the virtues and ideals so characteristic of the model Christian girl is a vital necessity in this age of Beatles and "B" movies. In these pages, stress is placed where it must be placed (but how often so sadly neglected): the teenager's relations with God, with home and with others. But, even more importantly, Sister Rose, drawing on thirty-four years of rich experience helping "growing-up" Anns, inculcates tested principles for acquiring and preserving self-respect and individual dignity.

As we follow Ann through situations inevitably faced by every adolescent girl, we can readily recognize in Sister Rose's counsels what we ourselves would like to tell our daughters and sisters but just do not know how to begin.

A glimpse at the table of contents will document the fact that the subjects treated are as topical and inclusive as a teener's latest telephone marathon. A glance through a random letter will attest that the counsel offered is as inspiring and challenging as our perennial Christian heritage. Insights given on Courtesy, Health, Modesty, Automobiles and Drinking, Work, Friendship, Dating, Leisure Time, Envy and Jealousy help resolve these and many other daily dilemmas encountered by the "in-between"—too old to be a child, too young to be a woman. If you leave her to learn only from unaided experience, will she then turn out to be the girl you expect her to be?

If you seek "ferverinos" you will not find them here. If you anticipate a glib casualness in these pages, look elsewhere. But if you, as a parent, educator, or as a young girl yourself really desire a successful guide to Christian development, you can but be impressed with *Letters to Ann.*

Chapter Subjects:

CATHOLIC EDUCATION
CONSIDERATION FOR OTHERS
COURTESY
FRIENDSHIP
CONVERSATION
RELIABILITY
SCHOOL SPIRIT
SCHOOL SUBJECTS
PHYSICAL HEALTH
MENTAL HEALTH
THE "BLUES"
GOD'S HOLY NAME
THE NOBILITY OF WORK
ENVY & JEALOUSY
LEISURE TIME
PROMPTNESS AND PUNCTUALITY
COURAGE
GRATITUDE
HOME
DATING
AUTOMOBILES & DRINKING
GOING STEADY
MODESTY
"THE SALT OF THE EARTH"

Price, $3.95

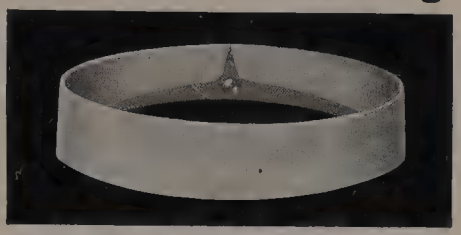
JOSEPH F. WAGNER, INC., 53 Park Place, New York 10008

Christian unity as a preparation and means to the wider unity of all men. In chapters 5–7 Cardinal Bea provides valuable insights into such subjects as: the influence of Pope John XXIII on the movement for world unity, the purpose of the Vatican Council, the dynamic unity already existing in the Church, the teaching of the Church on the unity of mankind, the necessity of religious liberty for all men. A separate chapter (ch. 6) delves more deeply into the nature of religious liberty and the Church's principles as regards the freedom of its members and the use of its authority.

In chapters 9–11, the author comes to grips with the problem of Christian unity, reflecting on why Christian unity is essential to the unity of mankind and the means being taken to achieve it. Included here is a survey of the World Council of Churches, the differences separating Catholics and Protestants, and the Delegated Observers at the Council. At the same time, he provides a provocative study of the Christian view of the divisions among Christians, the role of the Council in Christian unity, fears about indifferentism, the nature and necessity of dialogue, causes of offense among Protestants such as mixed marriages and rebatism, and finally, the attitude of Christians toward Jews and other non-Christians.

The author terminates the work with a forthright examination of the connections between unity of Christians and the unity of mankind. Like Christ, the Church must devote its attention toward achieving human unity while at the same time striving to bring all men to the superior, supernatural unity of the Christian life. To the original question of how to achieve human unity, Cardinal Bea concludes that true unity of all men can be reached only in and

NOWILTEX COLLARS
Never Need Laundering!



"Fresh as Linen—Outwear Linen"

Big favorite among clergymen the world over. Waterproof and perspiration repellent. When soiled, just wipe clean with soap and cold water, then dry to a fresh smart "brand new" look. An exclusive development of more than 50 years in collar-making. For unexcelled comfort, economy and convenience, get NOWILTEX at your church goods dealer or write us for literature.

55¢ each *Ask about our new Brothers Collar with snap fasteners, also button style.*

THE PARSONS & PARSONS CO. (Est. 1879)
Dept. H, 413 Huron Rd., Cleveland, Ohio, 44115

BENWAY KNEELING CUSHIONS

Last Longer Because of

BETTER DESIGN
BETTER MATERIALS
BETTER WORKMANSHIP

BEN J. SMITH
Mfg. & Supply Co.
10234 Bach Blvd. St. Louis 32, Mo.

OVER ONE MILLION SOLD!



Send for FREE DIRECT PRICE CATALOG

Save On Chairs!

QUALITY *Monroe* FOLDING TABLES

Your organization, too, can order Monroe Tables at direct-from-factory, money-saving prices! Attractive savings on chairs, storage trucks, partitions, risers, etc. Send for FREE catalog!

THE MONROE CO.
52 Church St. Colfax, Iowa

MONEY FOR YOUR TREASURY
OVER 2,000,000
SUNFLOWER DISHCLOTHS
Were sold in 1963 by members of many organizations. They enable you to earn money for your treasury and make friends for your organization.
Sample FREE to official
SANGAMON MILLS, INC.
Established 1918 Cohoes, N. Y. 12047

through the Church: "Granted all the sins and deficiencies in the Church, is there any other institution which can show such love for men, can give such cogent reasons for sincere concern for the great human family and can offer such founded hopes for peace and true brotherhood among men? . . . Is there a real alternative to the Church?"

ANTHONY J. BEVILACQUA

The Catechetical Renewal

PASTORAL CATECHETICS. Johannes Hofinger, S.J., and Theodore C. Stone, Editors (Herder and Herder, New York, 1964), $4.95.

Serious students of contemporary theology will find in *Pastoral Catechetics* many rich insights for Pastoral Theology. *Pastoral Catechetics* is not a CCD *vade mecum* booklet, nor a practical catechetical manual—as the Chicago CCD Manual—for the busy parish priest; nor is it meant to convey the practical aspects of "running" a successful parish CCD program (the editors promise a companion volume which will cover the practical aspects of conveying the message of Christ). The present volume could be called a kerygmatic approach to pastoral Christian living. Its purpose is "to offer a richer and fuller understanding of the catechetical renewal and to show its pastoral role in the new Pentecost which is descending upon the Church."

Some clerical, religious and lay theologians not versed in the writings of eminent catechists as Jungman, Hofinger, Sloyan, Carter, etc., may find the terminology employed in *Pastoral Catechetics* difficult to follow. Very conservative theologians may find some of the expressions disturbing. Certainly, many sisters and laymen will not be prepared theologically to comprehend this book.

But those clerical, religious and lay theologians who have kept abreast of the striking new advances of the catechetical renewal, will find in this book stimulating ideas on 1) revelation, God's approach to man; 2) living faith, man's approach to God; and 3) communication of Christ's message, how to transmit and give witness to the good news of Christ to the world.

Some seminaries may well be encouraged to incorporate improved and unified liturgical-biblical centered courses in the major theological subjects. Parish priests, religious and apostolic laymen are given directions on how to convey Christ's message to the world. What we face with secular values and the American intellectual in transmitting the values and "mind of Christ" is forcefully described.

At times the language of some of the authors is unduly abstract. In stressing the point that we should be concrete, personal and scriptural in our presentation of the faith, it seems strange to this reviewer why the catechetical writers are often so ephemeral themselves. Hopefully the companion volume will be "lighter" so that apostolic laymen can relish and benefit from the Good News of Christ.

Harried CCD directors in the actual field work of CCD activity know that unless the laity is enthusiastically involved, and completely indoctrinated in knowing, loving and witnessing the Mystery and Good News of Christ, we shall not reach many "who know Him not."

EMERY BEIERSDORFER, O.F.M.

Advertisers' Index

Autom Company, The..... 341

Bentley and Simon Cap & Gown Rental, Inc..... 351

Catholic Building and Maintenance..... 350
Catholic Quote..... 290
Catholic Universities, S.V.D..... 355
Char-Lite Mfg. Co..... 343
Chicago Seating Co..... 355
Creviston & Son, Jewelry Mfg. Co., Inc..... 341

Donald, The J. R., Co..... 279

Electro-Voice, Inc..... 283

Friedrichs, Geo. A..... 359

Gantner, The H. R., Co..... 341

Hansen, D. B., & Sons.....247–277, 341
Helicon Press..... 349
Herder, B., Book Company..... 341

Koley Plating Co..... 341

Liturgical Church Goods Mfg., Inc..... 289
Liturgical Press, The..... 286
Lohmann, The E. M., Company..... 341

Minnesota Mining & Manufacturing.....280–281
Monroe Company..... 357
Muench-Kreuzer Candle Co., Inc..... 273

Parsons & Parsons Company, The..... 357
Pflaum, Geo. A., Publisher, Inc.....Cover
Postal Church Service, Inc..... 359

Rambusch Decorating Company.....Cover 2, 341

Sangamon Mills, Inc..... 357
Smith, Ben J., Mfg. & Supply Co..... 357
Summit Studios..... 341

Tiffin Mfg. Co..... 353
Tonini, F., & Son..... 341
Toomey, R. J., Company..... 345

Wagner, Joseph F., Inc.....285, 350, 356
Way, The..... 288
Will & Baumer Candle Co., Inc.....Cover 4
Windowphanie Co..... 359

WINDOWPHANIE TRANSPARENCIES

The Only Substitute For Stained Glass



Transforms plain church windows into windows of sacred beauty at small cost. Windowphanie is similiar in rich colors, artistry and reverential effect to stained glass. Easy to apply and will last for years. Write for free samples and details today.

WINDOWPHANIE CO.
Box 100 HP Fanwood, N. J.



The Famous
ECONOMY UNIVERSAL
CANDLE BURNER
This Burner is unequalled in . . .
APPEARANCE
PERFORMANCE
ECONOMY
CLEANLINESS
Sold by Church Goods Dealers, Candle Manufacturers

Church Envelopes
Box Sets. All sizes, types, features, colors
Plain or printed. Wholesale, Retail
Monthly Mailing. The Finest system of this type for medium to large parishes
Postal Church Service, Inc.
Youngstown, Ohio 44501

HPR REVIEWERS

Nicholas Lohkamp, O.F.M., S.T.D., is Master of Clerics and teaches Moral Theology at St. Leonard's College in Daton, Ohio.

V. V. Herr, S.J., who holds a Ph.D. in Theoretical Experimental Psychology, is on the faculty of Loyola College in Chicago.

Francis J. Weber is the Archivist of the archdiocese of Los Angeles. He authors a weekly column *California's Catholic Heritage*, and his *California's Reluctant Prelate* was recently published by Dawson's.

Jeremiah Smith, O.F.M.Conv., teaches History at Bellarmine College in Louisville, Kentucky.

Joseph H. O'Neill, M.A., S.T.L., is currently stationed at St. Francis de Sales parish in Pickering, Ontario, Canada.

Anthony J. Bevilacqua, J.C.D., is Assistant Chancellor and Notary of the diocese of Brooklyn.

Emery Biersdorfer, O.F.M., former CCD Director at St. Theresa parish in Grants, New Mexico, is now at Sacred Heart Cathedral in Gallup.

EDITORIAL

A Brittle Glory

It's a stunning blow when a priest abdicates the dignity of his office, turns aside from service to souls, withdraws himself from obedience. A part of us somehow dies with his defection. The phrase "fallen priest" sends shudders up and down the spine. Each step he takes away is made with ten-league boots. The rarity of the tragedy is proved by the flurry of excitement it produces. The causes for falls are as varied and as familiar as human weakness itself. Ordination does not confer a charism of indefectibility.

Hand-wringing is, of all gestures, the most futile. Bewailing what has happened will neither bring a man back nor stop another from the same fatal course. Far more effectual would be a scientific study by a professional sociologist of as many cases as he could thoroughly investigate. This would demand full cooperation from authorities and interviews in depth with fellow-workers, friends, relatives of the departed—even with the departed himself. It would be revealing to know if such careful research on the etiology of sacerdotal defections has ever in fact been attempted. And if not, why not? Wouldn't it be of immense value to the Church if made available to those in responsible positions?

The lines of communication should be kept open between a lapsed *alter Christus* and his friends in the priesthood. Ostracism is purblind—as if contact with the prodigal might somehow engender contagion or serve to confirm him in his waywardness. Pope John XXIII appealed to the "heavenly charity" of priests to strive "sedulously" to cultivate in the hearts of their fallen comrades a trust in the Lord's mercy as well as in the humaneness of ecclesiastical superiors.

How often do *I* pray for the man who once stood shoulder to shoulder with me in the combat zone? Maybe I cannot now meet him . . . he has secured a distant and hidden refuge. But prayer is a cunning hound in searching out its quarry. John XXIII, priestly priest, quoted Pius XI in this connection: "The less we can speak to men about God, the more it behooves us to speak to God about men."



And there, but for the grace . . .

AIDAN M. CARR, O.F.M. Conv.
Editor



Take Off Those Glasses, Cathy...

No need to grope or stumble. Let the light in. Read YOUNG CATHOLIC MESSENGER, the balanced news weekly for grades 6-9. Read it, and be informed. For YOUNG doesn't tint the world with rosy hues where none belong, nor does it rob events of their essential meaning by blacking out the hand of God. That's why we say YOUNG is *balanced.* Its readers see the real world and they see it whole. Same goes for readers of the other MESSENGERS for grades 1-6. O. K., Cathy, the rest is up to your teacher. Thanks for looking in!

Geo. A. Pflaum, PUBLISHER, INC.

38 W. FIFTH ST. DAYTON, OHIO 45402

EDITORIAL

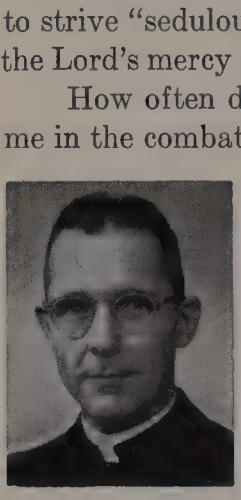
A Brittle Glory

It's a stunning blow when a priest abdicates the dignity of his office, turns aside from service to souls, withdraws himself from obedience. A part of us somehow dies with his defection. The phrase "fallen priest" sends shudders up and down the spine. Each step he takes away is made with ten-league boots. The rarity of the tragedy is proved by the flurry of excitement it produces. The causes for falls are as varied and as familiar as human weakness itself. Ordination does not confer a charism of indefectibility.

Hand-wringing is, of all gestures, the most futile. Bewailing what has happened will neither bring a man back nor stop another from the same fatal course. Far more effectual would be a scientific study by a professional sociologist of as many cases as he could thoroughly investigate. This would demand full cooperation from authorities and interviews in depth with fellow-workers, friends, relatives of the departed—even with the departed himself. It would be revealing to know if such careful research on the etiology of sacerdotal defections has ever in fact been attempted. And if not, why not? Wouldn't it be of immense value to the Church if made available to those in responsible positions?

The lines of communication should be kept open between a lapsed *alter Christus* and his friends in the priesthood. Ostracism is purblind—as if contact with the prodigal might somehow engender contagion or serve to confirm him in his waywardness. Pope John XXIII appealed to the "heavenly charity" of priests to strive "sedulously" to cultivate in the hearts of their fallen comrades a trust in the Lord's mercy as well as in the humaneness of ecclesiastical superiors.

How often do *I* pray for the man who once stood shoulder to shoulder with me in the combat zone? Maybe I cannot now meet him . . . he has secured a distant and hidden refuge. But prayer is a cunning hound in searching out its quarry. John XXIII, priestly priest, quoted Pius XI in this connection: "The less we can speak to men about God, the more it behooves us to speak to God about men."



And there, but for the grace . . .

AIDAN M. CARR, O.F.M. Conv.
Editor



Take Off Those Glasses, Cathy...

No need to grope or stumble. Let the light in. Read YOUNG CATHOLIC MESSENGER, the balanced news weekly for grades 6-9. Read it, and be informed. For YOUNG doesn't tint the world with rosy hues where none belong, nor does it rob events of their essential meaning by blacking out the hand of God. That's why we say YOUNG is *balanced.* Its readers see the real world and they see it whole. Same goes for readers of the other MESSENGERS for grades 1-6. O. K., Cathy, the rest is up to your teacher. Thanks for looking in!

Geo. A. Pflaum, PUBLISHER, INC.

38 W. FIFTH ST. DAYTON, OHIO 45402

NOW...

for "Mass facing the people"

A New Combination of Candle and Holder by . . .

WILL & BAUMER



A beautifully proportioned Mass candle unit. The dimensionally proper 9″ candle which permits full visibility of and by the celebrant is in keeping with the new liturgy. And to suit every preference, there is a wide selection of diameters, 1½″, 1¾″, 2″, 2¼″, 2½″. Available in two grades: Purissima 100% pure beeswax and Altar 51% pure beeswax.



Completing the unit in a manner conforming to taste, spirit, and law, is the new TableAltar Candlestick. Low and functional in design, this holder features the all-purpose socket to accommodate any Mass candle, large or small. Eliminates need for extra sockets, allows complete consumption of candle.

Holders priced at $13.00 the pair. Case of 12 pieces 9″ Purissima candles, 1½″ diameter, complete with two TableAltar Candlesticks . . . $27.88. Other diameters and grades priced accordingly. Order today.



See your Will & Baumer representative or Church Goods Dealer

WILL & BAUMER CANDLE CO., INC.

SYRACUSE, NEW YORK EST. 1855
BOSTON NEW YORK CHICAGO
LOS ANGELES MONTREAL

PURVEYORS TO THE VATICAN
BY APPOINTMENT

DETROIT, MICHIGAN
PLEASE DO NOT REMOVE

The Homiletic and Pastoral Review

FEBRUARY, 1965

THE PRIEST AND TEEN-AGE SEXUALITY | *Richard A. McCormick, S.J.*

THE CHURCH AND NOBILITY | *Richard M. McKeon, S.J.*

SOCIAL SECURITY—THE CHOICE IS YOURS | *Roy L. Swift*

THE MINOR SEMINARIAN: A GROWING BOY | *John A. Kinnane, Ph.D.*

Portable altar (illustrated below) and portable throne (lower left) are dignified with Deluxe Marble Pattern Marlite with canopies of Swan White Marlite. Archdiocese, in Covington, Kentucky.



Marlite plastic-finished paneling...practical idea for beautiful interior surfaces that stay like new for years

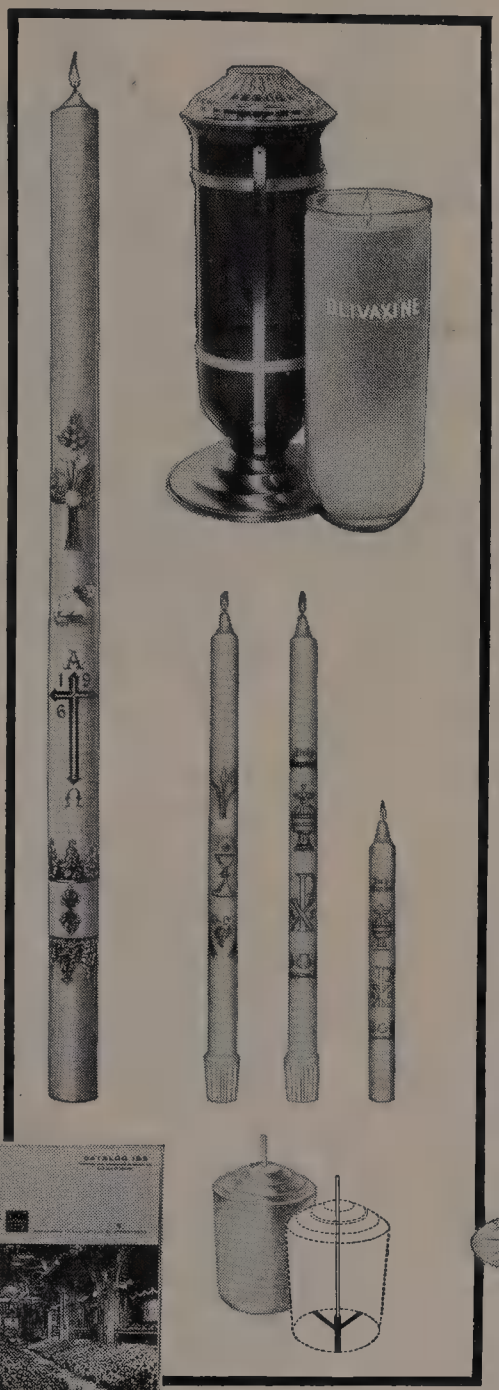


This unusual altar is portable—easily dismantled and transported. And it gets its distinctive look from Marlite plastic-finished paneling. Examples like this demonstrate Marlite's versatility in providing luxurious walls, ceilings and furnishings that assure major maintenance savings over the years.

Your own maintenance men can install Marlite. And once in place, this wash-and-wear paneling resists heat, moisture, stains, dents—wipes clean with a damp cloth. You can choose from a wide variety of marble and decorator patterns, authentic Trendwood® reproductions and tasteful colors. See your building materials dealer, consult your architect, or write Marlite Division of Masonite Corporation, Dept. 177. Dover, Ohio.

Marlite®
plastic-finished paneling

ANOTHER QUALITY PRODUCT OF MASONITE® RESEARCH 6411



Emkay® Candles

For the Finest in Church Candles and Accessories

Top quality at the lowest practical price is more than a catchword at Emkay. Every Emkay candle is guaranteed to burn slowly, evenly and odorlessly. And all Emkay products conform in every respect with liturgical requirements. Emkay—the finest name in candles assures quality that cannot be matched.

And Emkay provides all your requirements from one convenient source — your nearby Emkay representative. Mail coupon now for details.

Candles, a Symbol of Christ

PURVEYORS TO THE VATICAN BY APPOINTMENT



MUENCH-KREUZER Candle Co., Inc.
Dept. P-25, Syracuse 1, N. Y.
Please send catalog with details on Emkay's complete line of Church candles and accessories.
☐ Have representative call
Name.....
Address.....
City and State.....

MUENCH-KREUZER
Candle Co., Inc.
Syracuse, N.Y. 13201
TEL. GR 1-6147
New York Los Angeles Boston
New Orleans Chicago

Emkay® THE FINEST NAME IN CANDLES

THE HOMILETIC AND PASTORAL REVIEW (Monthly), LXV, No. 5 (February, 1965). Copyright 1965 by Joseph F. Wagner, Inc., 53 Park Place, New York. Second-Class mail privileges authorized at New York, N. Y., with additional entry at Easton, Pa. Subscriptions to the U. S. $7.00 per annum. $7.25 Canada.



A The simplicity of the lines of Hansen's design Roman Style Cassock is highly recommended.

B The Semi-Jesuit Style Cassock has a convenient buttonless front, Roman form fitting back.

C A Clerical Cloak is more distinctive than an overcoat when worn over a cassock. Tailored in either Gabardine or Kersey with velvet collar or collar of same material. Made with or without armslits.





America's Finest CASSOCKS

CUSTOM HAND-TAILORED BY *The House of* HANSEN

10-62

Assured Quality and Distinctiveness Without Extravagance

There is no question that a garment hand-tailored to your individual measurements is more comfortable and better fitting. Let your next Cassock be a HANSEN Cassock.

No. A969 All-Wool Basketweave Cloth. Lightweight. For year round wear.

No. A990 All-Wool Worsted Cloth. Medium weight. Wrinkle resistant.

No. A955 Tropical all wool lightweight material. Ideal for warm weather.

No. A911 All-Wool Imported Serge Cloth from France. Lightweight.

No. A558 All-Wool French Surah cloth. Lightweight. Wrinkle resistant.

No. A758 All-Wool Imported Gabardine from Switzerland. Lightweight.

No. A951 Pure Silk Cloth. Lightweight. Ideal for summer and travel.

No. A987 All-Wool Imported Panama Cloth from Belgium. Lightweight.

No. A946 Imported Silk-Warp Henrietta Cloth from Switzerland. The finest.

WRITE FOR SAMPLES OF MATERIALS AND EASY SELF-MEASUREMENT BLANK — PRICES START AT $79.50

D The Ferraiolone worn in the Pulpit and at commencement exercises, banquets and receptions. Purple for Bishops and Right Reverend Monsignori, black Very Reverend Monsignori and Clergy.

E The Roman Cloak is tailored of purple material. Piping of gold metal cord for Bishops, red metal cord for Domestic Prelates.

F The House Cassock has Cape attached and additional half sleeves. Trimmed with red or purple piping and buttons according to rank of Prelate.

G The Choir Cassock, worn by Bishops and Monsignori. Illustrated with Mozetta and Rochet as worn by a Bishop.

H The Cappa Magna, worn by a Bishop, is illustrated with fur Cape and lace Rochet. Fur Cape available in Ermine or Coney.











The House of HANSEN

23 NO. FRANKLIN ST., CHICAGO 6, ILL.



D. B. HANSEN & SONS

Telephone FRanklin 2-875(

Altar Boys COMPLETE OUTFITS

AMERICAN MADE IN OUR OWN CHICAGO STUDIO

TERIAL — HANSEN'S Cassocks made of extra strong serviceable, -ply fabrics, vat-dyed (guaranteed color)—tailored EXTRA FULL.

DESIGN AND FIT—HANSEN'S Cassocks are expertly tailored. The form-fit Roman back drapes nicely and the fitted sleeves hang gracefully and naturally.

INSPECTION—Every cassock is carefully inspected before the HANSEN label is sewn in, carrying with it our positive money-back guarantee

THREE Distinctive Styles: No. B12 Zipper Front—B10 Button Front—B11 Buttonless Belt-on.



B12 ZIP-ON Roman Back has im-ved quick action locking zipper t.



No. B10 BUTTON FRONT Roman Back, patented ivory-hard removable buttons that will not pull off.



No. B11 BUTTONLESS BELT-ON has hook-and-eye collar and belt front.

P-9-62

Write for our
nplete Catalogue



A

B

C



D



E

PRICES FOR ALTAR BOY CASSOCKS

5% Discount on 12 to 23 Cassocks — 10% on 24 or more

Choice of black, red, white, purple or green Cassocks

Age Cassock	Cassock Down Back Measurement	Poplin Button-on No. B10, Ea.	Poplin Belt-on No. B11, Ea.	Poplin Zipper No. B12, Ea.	Correct Length of Surplice
8 Yrs.	40 in.	$7.75	$7.75	$8.75	18 in.
9 Yrs.	42 in.	8.25	8.25	9.25	20 in.
10 Yrs.	44 in.	8.75	8.75	9.75	20 in.
11 Yrs.	46 in.	9.00	9.00	10.00	20 in.
12 Yrs.	48 in.	9.50	9.50	10.50	22 in.
13 Yrs.	50 in.	10.50	10.50	11.50	22 in.
14 Yrs.	52 in.	10.75	10.75	11.75	22 in.
15 Yrs.	54 in.	11.25	11.25	12.25	24 in.
16 Yrs.	56 in.	11.75	11.75	12.75	24 in.
17 Yrs.	58 in.	12.25	12.25	13.25	24 in.
18 Yrs.	60 in.	13.00	13.00	14.00	26 in.
19 Yrs.	62 in.	13.75	13.75	14.75	26 in.

For Cassocks larger than standard sizes shown above please write for price

Please specify STYLE ▪ COLOR ▪ SIZE when ordering

ALTAR BOY ACCESSORIES

A **No. B152 Sashes**—Poplin, yellow fringe, each **$1.50**
No. B142 Capes—Poplin, yellow fringe, each **$1.60**
No. B66 Ties—Buster Brown (Windsor) Black, white, red, gold. Per doz. **$4.50**
No. B63 Acolyte Collars—Nowiltex. Size 11 to 15—in ½ sizes only. Each 60¢, per dozen **$7.00**
Skull Caps—Poplin, self lined. Specify color. Each ..... **.80**

B **No. B60. Altar Boy Surplice.** Light weight cotton material. Sanforized. Made extra full. Length 18 to 24 inch. Each **$3.25**
No. B61. *(not illustrated)* Same as No. B60 but with lace. Made extra full. Length 18 to 24 inch. Each **$4.25**

C **No. B71. Altar Boy Surplice.** Fine wearing Marquisette with lace. Made extra full. Length 18 to 24 inch. Each **$4.50**
No. B70. *(not illustrated)* Same as No. B71 but without lace. Length 18 to 24 inch. Each **$3.50**

D **No. B100. Altar Boy Surplice.** Embroidered lace floral design. Extra full. Sizes 18 inch to 24 inch **$9.85**

E **No. B62. Rubrical Altar Boy Surplice.** Sanforized. Rubrical banding in all church colors, made extra full. Specify color banding desired when ordering. Length 18 to 24 inch. Each **$5.75**

Size 26 in. 50¢ additional, except No. B100 $1.00 additional.

Needlecraft Vestments

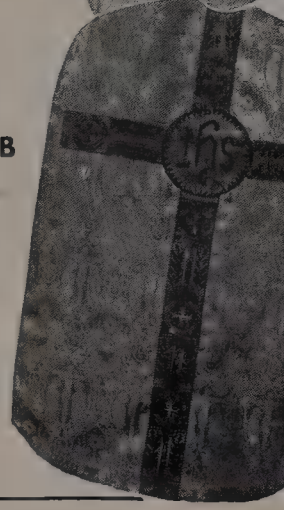
By the House of Hansen. A combination of skilled handwork with materials of unusual beauty explain why Hansen's Needlecraft Vestments are recognized as the Standard of Excellence, and vie in artistic achievement and price with importations. *Inquiries regarding your vestment requirements are invited.*



C



A



B

(A) No. Y6655. Brocaded Damask Angel Wing design material. Furnished in all Church colors. Woven cross design banding. Embroidered IHS of AXPO emblem to match.

	Unlined	Lined
Roman Chasuble	$46.75	$52.75
Roman Cope	60.50	69.75
Roman Dalmatics	89.75	101.75
Benediction Veil	22.00	28.25
Preaching Stole	LINED ONLY	10.25
Gothic Chasuble	60.50	68.25
Gothic Cope	65.50	72.75
Gothic Dalmatics	104.00	116.75

(B) No. Y6305. Brocaded Celanese, Crucifixion design material, woven Cross design Banding. Furnished in all Church colors IHS or AXPO Emblem to match.

	Unlined	Lined
Roman Chasuble	$47.50	$53.00
Roman Cope	65.00	76.75
Roman Dalmatics	99.75	114.50
Benediction Veil	25.50	31.00
Preaching Stole	LINED ONLY	11.00
Gothic Chasuble	64.00	73.50
Gothic Cope	69.00	78.75
Gothic Dalmatics	116.00	129.75

(C) No. Y6340. Large Cross design Damask material, in all Church colors. Woven Chalice design banding. IHS or AXPO emblem.

	Unlined	Lined		Unlined	Lined
Roman Chasuble	$49.75	$54.50	Gothic Chasuble	$64.75	$75.25
Roman Cope	65.25	76.25	Gothic Cope	68.50	78.75
Roman Dalmatics	111.00	124.00	Gothic Dalmatics	123.00	134.75
Benediction Veil	27.00	32.25	Preaching Stole	LINED ONLY	12.25

READY MADE PRIEST CASSOCKS IN STOCK

Roman or Semi-Jesuit Style Cassocks—for the Clergy and Seminarian.

CHOICE OF TWO MATERIALS

PANAMA-VISCO-ACETATE MATERIAL

Crease resistant, lightweight, durable, has the appearance of fine woolens. Guaranteed fast dye. Unlined.
Roman or Semi-Jesuit Style Cassock.....**$25.00**
Sash for Semi-Jesuit Cassock is additional.

65% DACRON—35% WOOL MATER

Lightweight, wrinkle resistant, stain repellent.
Body half lined—Sleeves completely lined—Full p
Bottom trimmed with brushbraid Fast dye.
Roman or Semi-Jesuit Style Cassock.....

No. 4B/16 Snap-on Sash. Each **$4.50** or No. 4B/17 Tie-on Sash. **$3.25**



Semi-Jesuit Style

P-9-62

16 SIZES LISTED IN SEMI-JESUIT OR ROMAN STYLE

When ordering please specify *style* and *number* desired.

No.	Back Meas.	Chest Meas.	Collar Size	Sleeve Length
B5638	56 in.	38 in.	15 in.	32 in.
B5640	56 in.	40 in.	15½ in.	32 in.
B5642	56 in.	42 in.	16 in.	32 in.
B5644	56 in.	44 in.	16½ in.	32 in.
B5838	58 in.	38 in.	15 in.	32½ in.
B5840	58 in.	40 in.	15½ in.	32½ in.
B5842	58 in.	42 in.	16 in.	32½ in.
B5844	58 in.	44 in.	16½ in.	32½ in.
B5846	58 in.	46 in.	17½ in.	32½ in.
B6038	60 in.	38 in.	15 in.	33½ in.
B6040	60 in.	40 in.	15½ in.	33½ in.
B6042	60 in.	42 in.	16 in.	33½ in.
B6044	60 in.	44 in.	16½ in.	33½ in.
B6046	60 in.	46 in.	17 in.	33½ in.
B6240	62 in.	40 in.	16 in.	34 in.
B6242	62 in.	42 in.	16½ in.	34 in.

STYLING: Roman Button Front with hand sewn black buttons and coat button holes.

COLLAR HEIGHT: For both Semi-Jesuit or Roman Style, 1¼" with a 1" opening.

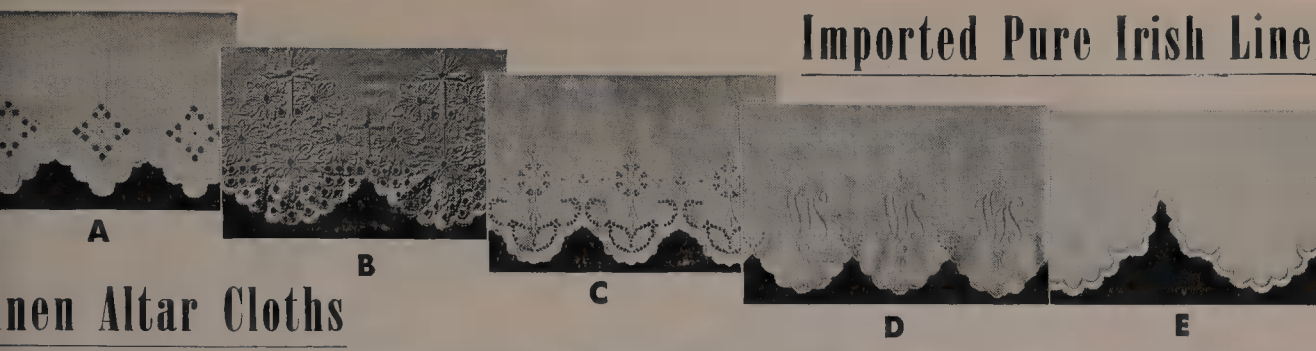
CUFFS: Standard size on sleeves.

HEM: Two inches at bottom.



Roman Style

The House of HANSEN
23 NO. FRANKLIN ST., CHICAGO 6, ILL.
D. B. HANSEN & SO
Telephone FRanklin 2 67

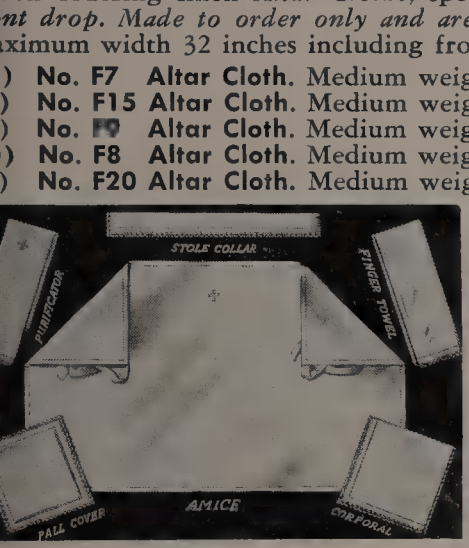


A B C D E

nen Altar Cloths

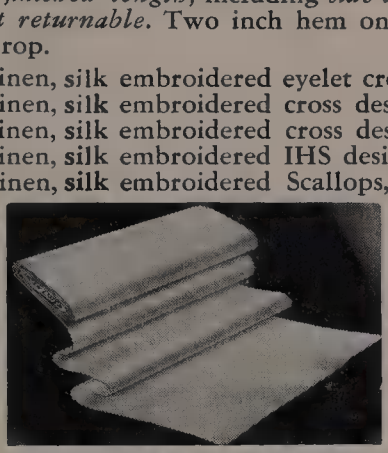
hen ordering linen *Altar Cloths,* specify *finished length,* including *side drops,* and *finished width includin nt drop. Made to order only and are not returnable.* Two inch hem on sides and one inch hem on bac aximum width 32 inches including front drop.

) **No. F7 Altar Cloth.** Medium weight linen, silk embroidered eyelet cross design, per yard.....**$4.0**
) **No. F15 Altar Cloth.** Medium weight linen, silk embroidered cross design, per yard **4.5**
) **No. F9 Altar Cloth.** Medium weight linen, silk embroidered cross design, per yard **6.0**
) **No. F8 Altar Cloth.** Medium weight linen, silk embroidered IHS design, per yard **4.7**
) **No. F20 Altar Cloth.** Medium weight linen, silk embroidered Scallops, per yard **3.7**



ALTAR LINENS

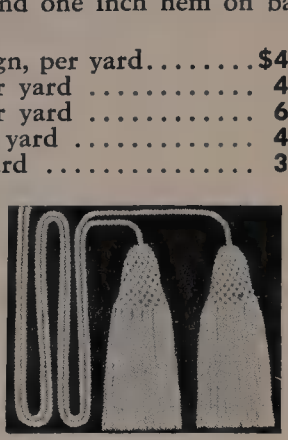
	F1 Plain Hem		F2 Hemstiched	
	Each	Per Dz.	Each	Per Dz.
mice.....	$2.00	$23.00	$2.10	$24.00
orporal....	.80	8.60	.90	9.60
urificator..	.90	9.00	1.00	10.00
all.....	.75	7.50	85	8.50
nger Towel	60	6.50	70	7.50
ole Collar.	.40	4.00	.50	5.00



IRISH LINEN BY THE YARD

36 inches wide

No. F0* Light weight, yd.....**$1.32**
No. F8** Medium weight, yd... **1.56**
No. F4** Heavy weight, yd.... **1.72**
No. F2* Handkerchief wt., yd. **1.73**
* For light weight Albs Surplices
** For Altar Cloths, Altar Linens, Albs and Surplices.



CINCTURES

No. F0½—White, cotton, croche ed tassel. Each $1.7

No. F2½—White, linen, crochete tassel. Each $2.7

No. F3—Rayon silk, all church co ors, crocheted tassel. Each...$2.2

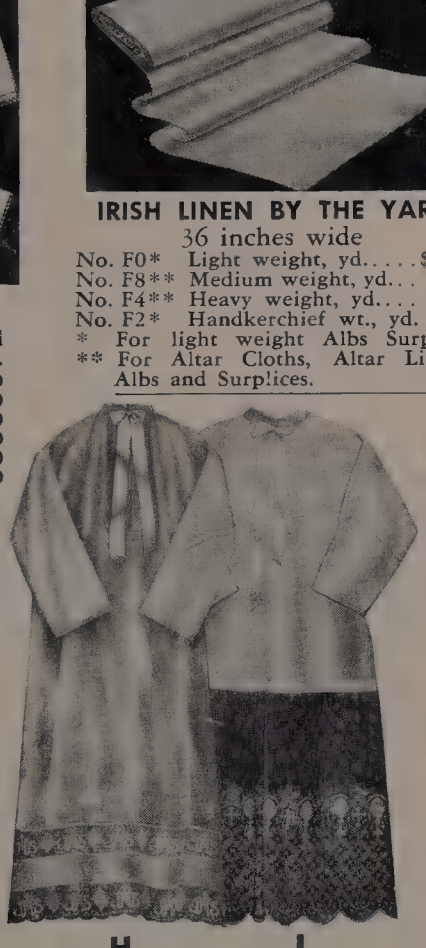


F G

) **No. F502 Alb.** Light weight nen, cross design embroidered nding. Guaranteed fast colors — ed, Green, Black, Purple and Yel- w. Please state color desired. **$20.25**

) **No. F601 Alb.** Light weight nen top. Fine quality lace, embroid- ed with IHS design **$21.75**

No. F601 Surplice to match Alb. **$24.50**



H I

(H) No. F780 Alb. Imported Swiss lace, IHS design. 3½" insertion lace and 4½" bottom lace, as illus. **$20.50**

No. F781 Alb. 3½" insertion lace only **$18.75**

No. F782 Alb. 4½" bottom lace only **$18.00**

(I) No. F200 Alb. Imported Swiss lace skirt, Chalice design. Lace in 20" length and 34" length.

Alb. with 20" lace **$29.75**
Alb. with 34" lace **$43.75**

Catalogue sent on request, containing a full line of Church goods and religious articles.



J



K

(J) No. F875 Surplice. Embroidere non-wrinkling sheer nylon. Ideal fo traveling purposes **$15.5**

No. F825 Surplice. Plain non-wrinl ling sheer nylon **$9.7**

(K) No. F505 Alb. with 4" insertio lace and 4¾" bottom lace..**$19.2**

No. F504 Alb. with 4" insertion lace only **$16.7**

No. F503 Alb. with 4¾" bottom lace only **$16.7**

Communications from Our Readers

How Much Does It Cost?

Editor:

"How much does it cost?"

"It doesn't cost anything. The usual offering is five (or twenty-five) dollars."

How often do we priests hear this question in connection with our ministrations? And how often do we give this same answer in one form or another?

To me the fact that this question would be asked at all is a great pity. That it is asked so often is a disgrace. But that we priests should continue to answer it in the way we have done is a scandal, and is certainly the main reason why people continue to ask.

For our people are "trained," as some are so happy to say. They are trained to understand that no matter what we do for them, it is expected that at the end (or, in the "better trained" parishes, at the *beginning*) of the procedure they will give us MONEY, preferably in a plain white envelope, but acceptable even if this added touch is not forthcoming.

Yes, they are trained, our people, so well trained that many of them hate to see us coming. If we visit a home, we may notice the surprise, the shuffling for the purse in the background, the furtive discussion about how much would be suitable for the occasion, and then the sitting-on-the-edge-of-the-chair attitude until we are about to leave. The donation is made, possibly with an apology for not having more available. These are our older Catholic people, who, after receiving Communion at the hospital or at home, reach over to the bedstand and pull out two dollars for us. The more cautious (less faith, perhaps?) on being asked about Communion or being offered a booklet in the hospital, ask, "How much?"

They feel that the ambassadors of Christ come to them, usually with open minds and hearts, but always with open hand. And isn't it true? What have we done to discourage the idea?

What about the diocesan price lists for stole fees, which of course are usually expressed as the maximum which may be asked (bad enough), but which are often enough interpreted as "The bishop has declared that the offering is to be at least so much." And so it is that aside from whatever extras have to be contracted for in various parishes, our people know that there is an offering expected at baptism, confirmation; sometimes "a gift to my pastor at my First Holy Communion," holy orders (Father starts here, and so do you if he invites you); marriage (pay in advance!), funerals (regular costs twenty, solemn high thirty-five); for practically any type of blessing except a rosary. After all this it is understandable that money is quite often offered for the last sacraments.

Those who are missed in any of these ministrations still have the chance to donate generously to the pastor (or to pastor assistants if the pastor is generous), in those places where the "custom from time immemorial" gives the Christmas and Easter collections to the priests. They must also, of course,

problem:

HARSH CLEANERS THAT REMOVE THE WAX ALONG WITH THE DIRT

solution:

HILLYARD ***SUPER SHINE-ALL,®*** *THE CLEANER THAT REMOVES THE DIRT...YET SAVES THE WAX*

what is SUPER SHINE-ALL?

It is a neutral chemical cleaner that is safe for all floors. It is approved by flooring manufacturers, their associations, and floor contractors everywhere. It is one of a few cleaners listed by U/L as to slip resistance.

what does SUPER SHINE-ALL do?

It removes 99.2% of all soil (York Research Corp. tests using Ultra-scaler measurement of radioactive isotopes). It gently but thoroughly penetrates, emulsifies, suspends and floats dirt away without hard scrubbing or mechanical scouring, and *without removing the wax.* It needs no rinsing, and re-waxing cycles are lengthened so you get a substantial labor saving.

how to get SUPER SHINE-ALL:

Write, wire or call collect for complete information. Ask for a trained Hillyard "Maintaineer" (On Your Staff—Not Your Payroll) to show you how a Hillyard floor maintenance program can protect and beautify your floors at less over-all cost.

Since 1907

The Most Widely Recommended and Approved Treatments For Every Surface

HILLYARD FLOOR TREATMENTS

St. Joseph, Missouri, U.S.A.
Totowa, New Jersey • San Jose, California



Super Shine-All cleans by all six safe cleaning actions for 100% efficiency on all floor surfaces.



Leaves floors light and bright (no soap scum build-up). Buffing brings back high lustre even after repeated cleanings.

consider the great benefit to the Poor Souls (and to the clergy) accruing from the November 2nd collection. And they might even spontaneously fill the printed envelopes on the occasion of Father's being tranferred, or his jubilee, or his trip to Europe.

I object, Father. I object to this whole system.

I object to the fact that those who need the Church most, who perhaps have the weakest faith, with whom we may only have contact at such moments as baptism, marriage, and burial, are greeted with a demand for "an offering for the dispensation," or "We need a down payment of twenty-five dollars to begin your marriage case."

Even if there is some theological basis for Mass stipends (which in spite of Prümmer, Noldin, *et al.*, I question completely), there is no way to convince people to stop asking if they can buy a Mass as long as there is some set fee, and even our bishops speak of "contracting for" Masses.

I object to the whole set of unjustifiable customs that make our people think we have our hands out to receive and not to give, a system that is mercenary at best and subject to such immense abuse.

What can we do about it, Father? We can drop it. We can refuse to take money when it is offered for our services. (Not even as errand boy for your pastor, assistants. If he wants stipends, let him collect his own.) There is no use waiting for a law to be passed on it. Law follows custom. If the custom would die, a lot of jusifications would fade out of the next editions of the moral books and the laws could follow in due order. Don't wait. Do it now.

What, Father? Your people wouldn't accept that? Just try them. I have. Others have. People love it. It just shows that human nature can adjust to anything. Naturally, they are surprised, but I haven't noticed anyone leaving the Church or staying away from the sacraments because Father wouldn't take his money.

I mean Mass stipends too, Father. Believe it or not, Catholics are quite happy to be "remembered" at Mass without charge, especially if such intentions are mentioned. And surely the missions and charities wouldn't object to direct donations, rather than stipends or the ten percent Father at home can spare out of his Mass stipend returns. There might be even more people praying for their benefactors.

You say you couldn't live on what's left, Father? Well, if you can't live on your board and room and salary plus whatever "expense money" you already receive, do what a lot of other poor working-men have to do, ask for a raise. You may have to organize to get it, but certainly that is a process which, in theory at least, has the Church's blessing.

Statement required by the act of October 23, 1962; Section 4369, Title 39, United States Code, showing the ownership, management, and circulation of *The Homiletic and Pastoral Review*, published monthly at 53 Park Place, New York, N. Y. 10008, for volume LXIV, Number 12 (September), 1964.

1. The names and addresses of the publisher, editor, and managing editor are: *Publisher:* Clement J. Wagner, 53 Park Place, New York, N. Y. 10008; *Editor:* Very Rev. Aidan M. Carr, St. Anthony-on-Hudson, Rensselaer, N. Y. 12144; *Managing Editor:* John F. Wagner, 53 Park Place, New York, N. Y. 10008.

2. The owners are: Joseph F. Wagner, Inc., and Clement J. Wagner, 53 Park Place, New York, N. Y. 10008.

3. The known bondholders, mortgages, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortages, or other securities are: None.

4. Total number of copies printed (average) preceding 12 months) 15,200. Single issue nearest to filing date (Aug.) 15,200. Paid circulation (average 12 months) 15,097. Single issue nearest filing date (Aug.) 14,952. Sales through agents, etc., average 12 months 725, single issue nearest filing date (Aug.) 956. Free Distribution, 50. Total number of copies distributed average 12 months 15,147. Single issue nearest filing date (June) 15,004.

I certify that the statements made by me above are correct and complete.

Clement J. Wagner,
Publisher

THE NEW CONSTITUTION ON THE SACRED LITURGY MAKES IT MORE IMPORTANT THAN EVER FOR YOUR CHURCH TO HAVE A SUPERIOR SOUND SYSTEM –SUCH AS ALTEC

From the Constitution on the Sacred Liturgy: *"The Church therefore earnestly desires that Christ's faithful, when present at this mystery of faith, should not be there as strangers or silent spectators; on the contrary, through a good understanding of the rites and prayers they should take part in the sacred action, conscious of what they are doing, with full devotion and full collaboration."* CHAPTER II, ART. 47

"... the majesty and dignity of the sacred Scriptures and indeed of God's word should be clearly proclaimed." PARAGRAPH 7, APPENDIX

From the Homiletic and Pastoral Review: *"Plainly the Word of God is not something to be mumbled through..."*

You are undoubtedly aware of the full importance of clarity of voice and music in your Church. Here the inspiration of God's word and beauty of the choir help bring understanding and comfort to all present. And now, the mind of the Church as reflected by the Council's utterances makes it more important than ever that this communication be felt by all in your congregation. Pause to consider, how well is *your* church equipped to bring this about? Unfortunately, desire alone cannot overcome the inadequacies of an ineffectual sound system. Your system must enable you to reach *every* worshiper—especially the elderly and hard-of-hearing. This requires a specialized church sound system such as Altec provides. Altec Church Sound Systems give you total sound coverage of the congregation essential for complete response and participation in the performance of the revised Latin-English Mass.

TWO NEW ALTEC AMPLIFIERS ARE OUTSTANDING FOR CHURCH USE:

352A Mixer/Power Amplifier—an all transistor control console/amplifier with no trouble-causing vacuum tubes is equipped to control up to 5 microphones.

It is designed to provide the utmost in sound control. Its 40 watts of power is ample to handle speakers for the largest churches. Optional battery operation for complete portability and emergency use. Two recorder outputs so services can be taped for shut-ins.

361A Mixer/Power Amplifier—a smaller 18 watt amplifier of all solid-state design accommodates two microphones.

"VOICE OF THE THEATRE"® SPEAKER SYSTEMS—AN ALTEC EXCLUSIVE

Recognized and used in hundreds of churches, concert halls, and auditoriums in the U.S., these systems, employing sectoral or multicell horns, have the unique capability of projecting sound to every pew with utmost clarity. Another patented device, "REVOCON"®, permits adjustment of sound volume by an observer from a rear pew or from any location.

Altec manufactures a wide variety of microphones to meet any church needs. Included are small "Lavaliers" that may be suspended from a neck cord and concealed under the robes, miniature American-made condensers that are practically invisible when suspended over strategic locations, or built into altar steps.

Altec Church Sound Systems meet all FCC requirements so that Church services may be transmitted to a radio station for direct broadcast.

LET US HELP YOU EVALUATE YOUR CHURCH SOUND SYSTEM

If your sound system is not adequate, or if you are planning a new sound system to fulfill the requirements of the new Mass, consult our factory-trained Authorized Sound Contractor in your area. You'll find him listed in the Yellow Pages. Or, send today for your FREE copy of the Altec brochure about Church Sound Systems, Dept. HP2



©1969 ALC

ALTEC LANSING CORPORATION
LTV A Subsidiary of Ling-Temco-Vought, Inc.
ANAHEIM, CALIFORNIA

And in the long run, if some of us could no longer live in the style to which we are accustomed, wouldn't that be one of the greatest benefits in the field of public relations that the Church could possibly receive? And who knows, it might even help make us holy.

What do you think, Father?

A Secular Priest

Prophet with Honor

Editor:

In our times, what with the "accelerating pace of change" (as Fr. Greeley calls it), to refer back to an article in the April, 1964, issue may seem like ancient history. However there is a striking similarity between several passages in the article on "Fraternal Authority in the Church" and the recently promulgated decree "On the Church." Fr. Greeley had in mind "diocesan synods which are to come after the end of the Vatican Council." The particular passages of the Council's decree that I am referring to are found in chapter four, "the Laity." What the decree recommends for pastors and laity however might also be recommended for diocesan synods and provincial chapters.

The decree states that the laity should "openly reveal to them (pastors) their needs and desires with that freedom and confidence which is fitting for children of God and brothers of Christ. They are, by reason of the knowledge, competence or outstanding ability which they may enjoy, permitted and sometimes even obliged to express their opinion on those things which concern the good of the Church. . . . The laity should, as all Christians, promptly accept in Christian obedience the decisions of their pastors. . . . Nor should they omit to pray for those placed over them. . . . Let pastors recognize and promote the dignity as well as the responsibility of the laity in the Church. Let them willingly employ their prudent advice. Let them confidently assign duties to them in the service of the Church, allowing them freedom and room for action. Further, let pastors encourage lay people so that they may undertake tasks on their own initiative. Attentively in Christ, let them consider with fatherly love the projects, suggestions and desires proposed by the laity. However, let pastors respectfully acknowledge that just freedom which belongs in this earthly city."

Both Father Greeley and the decree "On the Church" speak of advantages from their proposals. The similarity is quite remarkable:

FATHER GREELEY: "The advantages of a much greater emphasis on fraternal authority are evident. First of all, to the extent we create a climate where there is a strong motivation on intelligent and responsible participation we notably improve the morale of our workers."

Decree "ON THE CHURCH": "A great many wonderful things are to be hoped for from this familiar dialogue between the laity and their pastors: in the laity a strengthened sense of personal responsibility; a renewed enthusiasm; a more ready application of their talents to the projects of their pastors."

(FR.G.) "Secondly, the information gathering task of ecclesiastical authority would be facilitated."

(DECREE) "The latter, on the other hand, aided by the experience of the laity, can more clearly and more incisively come to decisions regarding both spiritual and temporal matters."

(FR.G.) "Third, and most important, an increase in the amount of fraternal authority in the Church would improve the effectiveness of our work to an ex-

tent that might be difficult for us to imagine."

(DECREE) "In this way, the whole Church, strengthened by each one of its members, may more effectively fulfill its mission for the life of the world."

DAVID JACKSON, S.C.J.
Hales Corners, Wisconsin

"Jane" or "Eleanor"?

EDITOR:

After having just read yet another comment on clerical celibacy (HPR, Dec., Communications), it occurs to me that silence may not be the better part of prudence at the moment. I would like to suggest that the end result might be more profitable for all concerned (including Holy Mother Church, who takes such a beating these days) if the discussion were kept to the real points at issue.

It makes sense (I think) to discuss, for example, whether the Church should impose upon a man the choice between marriage and the priesthood (Latin rite), so that, *de facto,* one excludes the other. It would also, I suppose, make sense to discuss what attitude the Church should reflect in her legislation and in her practice towards those members of the clergy who, after having freely accepted a life of celibacy, nevertheless attempt marriage.

But to imply, for example, that the Church "imposes celibacy" on her priests is to falsify the issue. She does not "impose celibacy on her priests"; she limits the priesthood to celibates. And that is not mere semantics! Or to say that Canon 1072 "denies to a man one of the basic human rights—that of marriage"; or to ask "is it ever lawful to take away an innocent man's basic

Bishops are human?

Yes, so please don't try their patience in a solemn ceremony, by handing them a dead censer. It may take years to explain why you did not have a piece of genuine, inexpensive Self-Lite® charcoal . . . invented by a Catholic priest to keep bishops calm!



- Costs less than a postage stamp
- Holds and burns 3 spoonfuls of costly incense
- Lights instantly

Char-Lite Mfg. Co.

1716 Delmar, St. Louis, Mo. 63103

Gentlemen:

Please send me a FREE copy of the interesting folder: "The Incredible Story of 'Self-Lite' Charcoal" and its invention by a Catholic priest. Also send list of dealers in my city.

Name_____

Title_____

Address_____

#4

human right *in perpetuum?*"—is not only to obscure the issue, but it is to load it with unwarranted emotionalism.

If an *argumentum ad hominem* would not seem too vicious in this context, I would venture to say that many of these "off-the-point" objections to clerical celibacy give off a suspiciously whining sound not unlike the complaint of the adolescent seeking to avoid the consequences of his own acts. For a lifetime of celibacy is certainly a foreseen consequence of choosing the priesthood today. I doubt very much that a young seminarian today could advance to the subdiaconate without knowing, with some degree of clarity, that "priests are not supposed to marry," and without realizing, with some degree of clarity, that in choosing to advance to the priesthood he is also choosing a life of celibacy. It is no more "imposed" on him, than giving up Jane is imposed on the man who prefers to marry Eleanor! To treat the present Church legislation as some sort of "knife-in-the-back," which she unleashes against a poor unsuspecting human being *after* he has accepted the priesthood doesn't do much to clarify the real issue.

JOSEPH STEFANELLI, S.M.
Santa Cruz, Calif.

Good 'n Evil

EDITOR:

Three cheers for Fr. Unger's criticism of the translation into English of the Sacrament-Administration texts. His points are well taken, and probably occurred to all of us.

of the translation into English of the word "evil" to translate "*malum*" in

YEAR ROUNDER *Cassocks*

LIGHT WEIGHT . . . WRINKLE RESISTANT

by *Toomey*



Handsome garments of dacron-viscose weave. Half-lined lightness recommends it for year round wear. Features include breast and side pockets, brush braid edging on hem.

OTHER READY-TO-WEAR TOOMEY CASSOCKS.

	ROMAN		SEMI-JESUIT	
UTILITY CASSOCK Combed Cotton Poplin	No. 300UC	21.50	No. 310JUC	25.95
ZEPHYR CASSOCK Celanese Acetate	No. 380ZC	21.50	No. 385JZC	25.95
SUMMER TIME CASSOCK Dacron-Cotton	No. 305DDD	24.50	No. 308SJS	29.50
FULL JESUIT	No. 307JDDC (matching cincture)	29.50		



ROMAN
No. 390DC
41.50

SEMI-JESUIT
No. 395JDC
48.50

All Models can be had in the checked (✓) sizes. Variations available only at EXTRA CHARGE.

BACK LENGTH Base of Collar to Ankle	SLEEVE LENGTHS	CHEST 36 Collar 14½	CHEST 38 Collar 14½	15	CHEST 40 Collar 15	15½	CHEST 42 Collar 15	15½	16	CHEST 44 Collar 16	16½	17	CHEST 46 Collar 16½	17	17½	CHEST 48 Collar 17½	18
62"	35"			✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	
60"	34"		✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
58"	33"	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
56"	32"	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓		
54"	31"	✓		✓		✓		✓	✓		✓	✓					

R. J. TOOMEY COMPANY

BUY THEM FROM YOUR TOOMEY DEALER (Religious Supply Houses) THROUGHOUT THE UNITED STATES and CANADA

the final prayer—it leaves the phrase open to all kinds of misinterpretation. "Whatever good you do and *hurt* you endure" is far more satisfactory than juxtaposing good and evil in the context of "doing good."

The entire English version is so slipshod that it makes me wonder who on earth perpetrated it! Oh for a new Newman!

GERALD O'NOLAN

El Reno, Oklahoma

The Absolution Formula

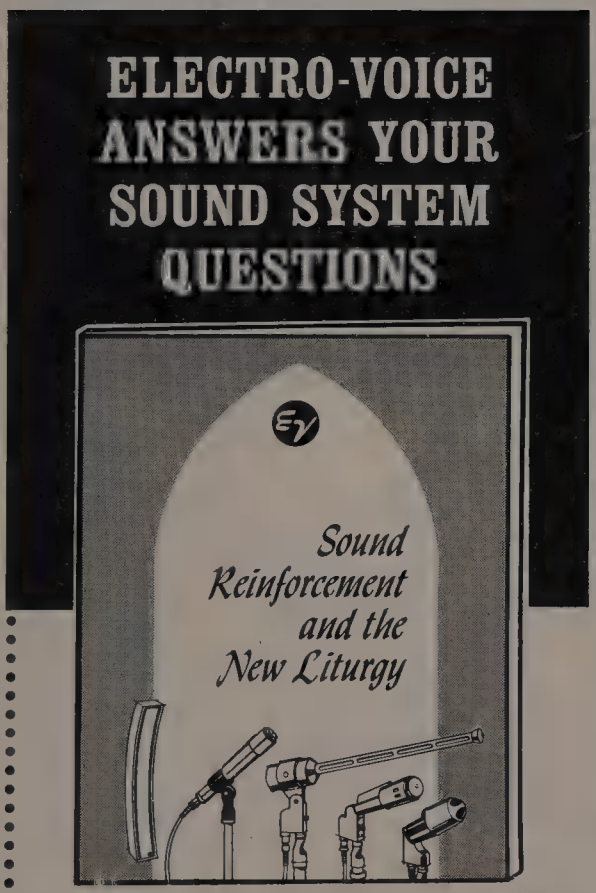
EDITOR:

A further recommendation for improving the translation of the formula of Absolution would be to replace the Latin word "absolve" with the Anglo-Saxon word "forgive." It is a better rendering and has more meaning in the English language.

Also, the formula of Absolution or Forgiveness should be shortened for the same reason as was the formula for Holy Communion. I suggest the formula: "By the divine power of Jesus Christ and permission of His Church, I forgive you your sins in the name of the Father, and of the Son, and of the Holy Spirit. Amen." This might perhaps be more satisfactory.

EDWARD TROMBLEY

West Branch, Michigan



...to help you and your parishioners meet the challenge of the new liturgy!

Sound reinforcement at the altar and for the commentator or lector is now essential. New altar positions, and use of the vernacular are creating acoustic problems in many churches.

Electro-Voice, world leader in microphone and loudspeaker design, answers your basic questions about sound reinforcement. This non-technical booklet will help you get more from your present sound system—keep you from making expensive mistakes when installing a new system.

Write for this informative free booklet, and the name of your nearest Electro-Voice sound specialist today.

Electro-Voice®
SETTING NEW STANDARDS IN SOUND

ELECTRO-VOICE, INC., Dept. 252HR
Buchanan, Michigan
Please send me the free booklet "Sound Reinforcement and the New Liturgy" plus the name of my nearest E-V sound specialist.

NAME_____

PARISH_____

ADDRESS_____

CITY_____ STATE_____

I am planning to ☐ Install ■ new sound system ☐ Revise present system.

THIS ENTIRELY

new

HARDWARE PRODUCT



Norton Uni-trol Unitized door control performs all *five* door control functions

For the first time a single unit has been designed to assure complete coordinated door control. By combining all five door control functions into a single product you have a clean, uncluttered appearance at the door. You also have simplified specifications, only one product to specify. It's even non-handed to facilitate application and installation.

Ask your Norton representative to show you a sample of Norton Unitized Door Control. Or write for Manual U.

COMPLETE COORDINATION OF ALL *FIVE* DOOR CONTROL FUNCTIONS

(1) Cushions the opening of the door



At almost full open, the arm engages a spring in the shock absorber mounted to the soffit plate. Opening momentum is absorbed.



(2) Stops the door



As the spring in the shock absorber is compressed, the door is stopped. There's no shock to the door, hinges or Uni-trol.



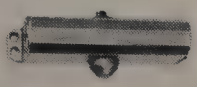
(3) Holds the door open



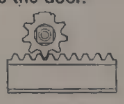
Spring loaded hardened steel ball in the holding mechanism is engaged by a recess in the Uni-trol fore-arm. The door is held open.



(4) Closes the door



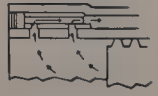
When released ■ dependable Norton spring-loaded rack-and-pinion mechanism supplies power to close the door.



(5) Regulates closing and latch speeds



Dependable Norton hydraulic system provides key-operated control to regulate both closing speed and the latch speed.



HPR-25

NORTON® UNITIZED DOOR CONTROL 372 Meyer Road. Bensenville, Illinois

THE HOMILETIC AND PASTORAL REVIEW

VOL. LXV, NO. 5 ✠ FEBRUARY, 1965

PUBLISHERS • JOSEPH F. WAGNER, INC. • 53 PARK PLACE • NEW YORK 7, N. Y.

LONDON: B. HERDER • MELBOURNE: W. P. LINEHAN

EDITOR • AIDAN M. CARR, O.F.M.Conv., S.T.D., J.C.D., LL.D.

Editorial address: St. Anthony-on-Hudson, Rensselaer, N.Y.

CONTENTS

Page

Editorial

Flotsam and Jetsam 448

The Priest and Teen-age Sexuality .. 379
By *Richard A. McCormick, S.J.*
Bellarmine School of Theology
230 South Lincoln Way
North Aurora, Illinois 60542

Vatican II and Religious Liberty 388
By *John J. King, O.M.I.*
Studium Generale
Missionari Oblati di Maria Immacolata
Via Aurelia, 290
Rome Italy

The Church and Nobility 396
By *Richard M. McKeon, S.J.*
Le Moyne College
Syracuse, New York 13214

The Minor Seminarian: A Growing Boy 400
By *John F. Kinnane, Ph.D.*
Department of Psychology and Psychiatry
Catholic University of America
Washington, D.C.

Page

Social Security—The Choice Is Yours 407
By *Roy L. Swift*
Information Officer
Social Security Administration
Baltimore, Maryland 21235

Helping the Layman To Emerge 411
By *Thomas F. Gavin, S.J.*
Le Moyne College
Syracuse, New York 13214

Spotlight on Liturgy 415
By *James D. Shaughnessy*
Sacre Coeur Parish
312 Albert St.
Creve Coeur, Illinois

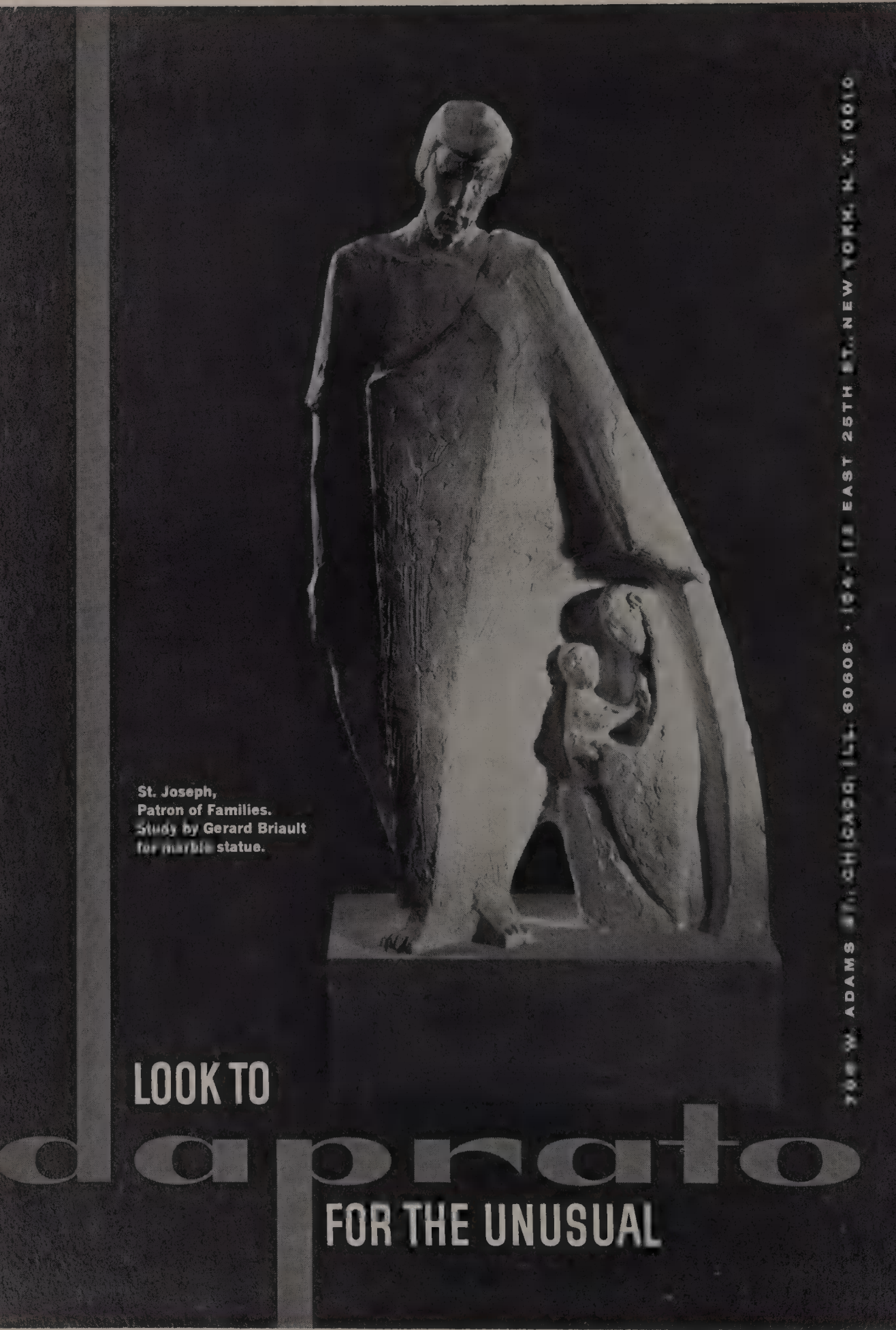
Why Is a Sect a Sect? 419
By *Hubert Horan, W. F.*
White Fathers Training Centre
Kipalapala, Tabora P.O.
Tanganyika, East Africa

Questions Answered
By *Aidan M. Carr. O.F.M.Conv.*
They Practice B.C. Rectify Their Marriage? (Cont'd) 430
Mass in Private Homes 431
Protestant "Confession" 432
How Long before Communion for Alcoholic Beverage? 434
Confession Procedure 435

SUBSCRIPTION RATES

PAYABLE IN ADVANCE	IN THE U. S. A.	ONE YEAR–$7.00—TWO YEARS–$13.00
	IN CANADA	ONE YEAR–$7.25—TWO YEARS–$13.50
	FOREIGN	ONE YEAR–$7.85—TWO YEARS–$14.70

Solicitors of subscriptions for THE HOMILETIC AND PASTORAL REVIEW are not authorized to receive payments. Payments for subscriptions should be made only to its office direct or through the responsible booksellers who handle subscriptions.


St. Joseph,
Patron of Families.
Study by Gerard Briault
for marble statue.
LOOK TO
daprato
FOR THE UNUSUAL
708 W. ADAMS ST., CHICAGO, ILL. 60606 • 104-118 EAST 25TH ST., NEW YORK, N.Y. 10010

Page

Communications from Our Readers

How Much Does It Cost?.....366
Prophet with Honor.....370
"Jane" or "Eleanor"?.....371
Good 'n Evil.....372
The Absolution Formula.....373

Books and Reviewers

The People of God. *Joseph M. Champlin*.436
Word and Revelation: Essays in Theology I. *M. Joseph Costelloe, S.J.*.....436
The Meeting with Christ. *Thomas P. Carroll*.....440
Martin Luther. *Edmund J. Murray. Ph.D.*.....442
The Chair of Peter. *Allen Malooj, M.A.*..446
Religious Behavior: Where Sociology and Religion Meet. *Andrew M. Greeley*.....446

Sermon Outlines on the Liturgy of the Sundays and Feasts

By *Oscar J. Miller, C.M.*

Kenrick Seminary, 1800 Kenrick Rd., St. Louis 19, Mo.

Preface.....423
Temptations.....425
First Sunday of Lent
Invitation to Holiness.....426
Second Sunday of Lent
To Live in Love.....427
Third Sunday of Lent
Sharing Ourselves.....429
Fourth Sunday of Lent

IT'S SOFT!

the Comfort **COLLAR**

by *Toomey*



PAT. PENDING



NEW COMFORT TOP EDGE

Washable too no laundering expense or bother

More comfortable to wear because . . .

1. It's a single band with less bulk.
2. Its plastic material is soft to the touch . . . resembles linen.
3. It has a new No-Rotate feature, and . . . *it will fit most TOOMEY fronts including plain neck style.*

Comfort collars are available in sizes from 14 to 18½ and the following center heights: Comfort No. 4 — 1⅝". Comfort No. 3 — 1½". Comfort No. 2 — 1¼". Comfort No. 1 — 1".

Price 65¢ ea.
6 for 3.75
1 doz. for 7.25

R. J. TOOMEY COMPANY

BUY THEM FROM YOUR TOOMEY DEALER (Religious Supply Houses) THROUGHOUT THE UNITED STATES and CANADA

NOW is the Time

For Your Parish to Participate in the New Liturgical Changes

with THE PARISH WORSHIP PROGRAM



The Constitution on the Sacred Liturgy, the instruction to implement it and the directives of our Bishops have brought about a nationwide awareness and renewal in our Catholic worship.

But—following the new forms and the English language rite is not simply a matter of practice and rote learning. The doctrinal basis must be thoroughly understood. The PARISH WORSHIP PROGRAM provides this. Of special use and effect are the following items:

What Is the Liturgical Renewal? A clearly written explanation of the whys and wherefores of Catholic Worship. This small thirty-two page pamphlet should be in the hands of every parishioner. Priced from 25¢ to 15¢ according to quantity.

Training Program for Commentators and Lectors. A thorough and practical six-lesson course designed to give lay leaders an understanding of the nature of the liturgy and reasons and background for the different roles (priest, commentators, people, choir) each is to perform. $5.00

Preaching the Liturgical Renewal—A booklet of instructions and sample homilies for Priests that is designed to lay the spiritual and doctrinal foundation of the new liturgy throughout a ten-week period. $1.95. *This may be accompanied by the Leaflet Lessons that should be distributed to all parishioners. Each leaflet costs only one cent.*

Holy Mass: The Eucharist Sacrifice—Provides the people with all of their responses and recitations. It also contains the full canon of the Mass for the faithful to follow.

The complete Parish Worship Program package is available at a special Package price of $28.45. (a $34.00 value) Order it from your local bookseller today, or from:

Published by

THE LITURGICAL CONFERENCE

Washington, D.C. 20018

Distributed by Helicon, Baltimore 21202
(Canada: Palm Publishers, Montreal)

The Priest and Teen-age Sexuality

by
Richard A. McCormick, S.J.



Father McCormick entered the Society of Jesus in 1940. He received his Doctorate from the Gregorian in 1957, since which time he has been Professor of Moral and Pastoral Theology at West Baden College in Indiana. Recently named an Associate Editor of America, *his articles have been published in* HPR, America, Linacre Quarterly *and* Review for Religious, *among others.*

THE AMOUNT OF SEXUAL EXPRESSION of all kinds among adolescents has for some time now achieved problematic proportions. Many reasons suggest themselves for this.[1] First of all, cultural and economic changes have increasingly tended to dethrone the home as the key formative influence in the adolescent years and further unrooted an already insecure individual. Secondly, our American society promotes very early dating in an atmosphere of unprecedented freedom. The symbol of this freedom might well be the automobile, which many regard as the greatest single influence on teen-age behavior in the past quarter century. It serves as everything and anything, from security symbol to motel-on-wheels. Thirdly, the predominance of secularism in the moral life has led to majority acceptance of sexual standards incompatible with Christian chastity. Thus, for example, we have witnessed the emergence of what is known as the sexual standard of "permissiveness with affection." This means: premarital intercourse (and of course anything short of it) is right for both young men and women under certain conditions when a stable relationship with engagement, love, or strong affection is present.[2] Finally, there is adolescence itself—a time of physical and psychic upheaval, of intense self-concern, of obsessive curiosities, of impulses, anxieties, insecurities. When it is remembered that early parental preparation for these enormous challenges has remained lamentably backward, we have a total situation wherein a groping, unprepared youngster is set adrift in a ruthlessly competitive, highly eroticized culture and told to

[1] For further considerations, cf. John L. Thomas, S.J., "Parents and Teen-Agers," *Social Order,* 7 (1959), 51–59; also "Early Teen-Age Dating Betrays Youth and Country," *Social Order,* 13 (1963), 18–24.

[2] Ira L. Reiss, *Premarital Sexual Standards in America,* Free Press of Glencoe, Inc., 1960, 126 ff.

go it on his own. Much about him promotes an ideal and encourages practices which keep him rutted in an adolescent personality mold and which tend to keep him a victim of the obsessional character of sexuality associated with adolescence. It is tremendously difficult for him to anchor himself with a clear self-image.

The result of all this: a vicious circle. Instead of preparing youngsters for the increasingly difficult problems and profound fulfillment of conjugal love and parenthood, the adolescent years threaten to fix them ever deeper in their unpreparedness not only for marriage, but for growth as Christians.

It is precisely because sexual problems are far larger than sexual problems that they are so important. As isolated and detached external occurrences, regretted and repented, they merit but casual concern. But they are so often more than this. They are problems of growth. Genital sexuality is but a specialized manifestation of overall personality or emotional orientation. Thus these expressions both reveal and solidify personality responses. Hence they must be seen as they truly are: as contributions to personality growth or regression.

THE PRIEST'S ROLE

It is, then, growing individuals who seek help when sexual problems puzzle them. These youngsters are confused by the strength of their own emotions and desires, even by their own bodies. The confusion is steepened by their environment. Conduct which they see all about them is canonized by those to whom they cling for security (other adolescents), winked at by some adults, yet branded as reprehensible or sinful by others. Their inability to sort things out only intensifies their insecurity.

To whom can they turn? Too frequently not to their own parents. In many cases parents have laid no early foundation for later confidences in this area. Hence the teen-ager often feels too deeply ashamed to approach his parents. Furthermore, youngsters are experiencing at this time the normal growth of independence from their parents. In such a frightened, confused state they often come to a priest, either as confessor or counselor. No one would want to exaggerate the importance of youthful sexual problems or confuse the essential with the impressive in adolescent growth; but everything about this pastoral situation suggests that a priest can do great good, or great harm.

The good or harm the priest does will depend to a large extent on his procedure. His procedure is determined by his aim. Because it is so easy for an adult to mis-aim while dealing with a teen-ager, I should like to offer in the rest of this discussion some general considerations which may help the priest to structure his approach to these important problems. For purposes of clarity we can organize our considerations under the following titles: 1) some defective attitudes and reactions; 2) where is the adolescent going? 3) the priest's aid in this growth process; 4) some practical applications.

DEFECTIVE ATTITUDES AND REACTIONS

Because the priest is already a very busy man, he can easily be tempted to take short-cuts where no short-cuts are possible. Defective pastoral approaches are often, though not always, the result of such over-simplifications in the face of complex problems. The results will compromise the interests of the very ones the priest desires to help.

The first defective approach to adolescent sexual problems is sin-centeredness. This is a pastoral approach (either by way of *ante factum* instruction or *post factum* confessional treatment or counseling) which concentrates exclusively on the sinfulness of youthful sexual failings, leaving the impression that sinfulness is the only motive for avoidance and control. Elsewhere I have attempted to bring out the many weaknesses of this approach.[3] Here we may note, first of all, that such a pastoral attitude tends to identify morality with the mechanical performance of or abstention from certain obligatory acts, not also and primarily with the dynamic inner sources of Christian living. While the negative demands (abstention from acts incompatible with the nature of human sexuality) are important requirements for Christian chastity, still if they do not flow from and lead to an habitual attitude of respect for the values of sexuality, they can easily remain detached and spiritually sterile abstentions. Such continence will never produce genuine chastity.

Secondly, this prohibitive counsel makes the thing prohibited more attractive. Not without a deadly shrewdness do the entertainment media often sensationalize *illicit* sex.

Thirdly, sin is inseparable from punishment (e.g. hell), punishment from fear. While it would be unsound to deny the relevance of punishment to human conduct, harnessing sexuality to the instinctive forces of fear is not the best way to bring gradual understanding.

Fourthly, it succeeds in implanting the notion that sexuality is evil and thus surrounds it with fears, conflicts, guilt feelings. When there are failures, emphasis will fall not on what one has done, but on the good one is seeking and why he missed it. Indeed, it is only such an attitude which can contribute to development of a healthy notion of sin—something very many adolescents lack.

Finally, overemphasis of the moral obligations concerning sex tends to disengage these practices from the adolescent (developmental) context and give them an isolated importance not truly theirs, and thus perpetuate the already obsessional character of sex during adolescence.

PROPER USE OF THE EUCHARIST

Another temptation is what we might call "sacramental superstition." The sacraments are presented to adolescents struggling to grow in chastity as "things which will turn the trick," the penicillin for sexual disorder. There is a profound truth here, of course: that is, a full sacramental life brings one more personally and deeply into contact with Christ Our Lord, brings one the riches of the liturgical life, develops increased social awareness and love for others. In general, then, intelligent participation in the Church's sacramental life deepens one's involvement in the Christian mystery of love and provides the basis for a genuine experience of one's neighbor as the self. This can only lead to maturity in all areas of life, hence to growth in the attitudes leading to sexual maturity.

But the statements of too many priest-counselors 1) do not mean this; 2) even if they do mean this, are not interpreted this way by the youngster. Contrarily, "going to Communion" (respectively "saying the Rosary," etc.) is associated with sexual control in a very mechanical, even superstitious way.

[3] Richard A. McCormick, S.J., "Adolescent Affection: Toward a Sound Sexuality," *Homiletic and Pastoral Review*, 61 (1960–61), 247–50.

There are many objections against such an association. First of all, it foreshortens the real significance of the Eucharist by directly relating it to one virtue. The Eucharistic mystery comes to mean "strength to be pure." Ironically enough this will almost certainly prevent an ever deepening understanding of and participation in Christian spirituality and thus can easily render it unlikely that the sacramental life will ever be deeply enough lived to have an integrating effect in the sexual sphere. Secondly, it tends to be superstitious or magical. That is, it is close to an attempt to capture and compel the divinity by use of material things by attributing to the Eucharist an automatic efficacy it does not possess.[4] No one has shown that reception of Holy Communion of itself works miracles in the sexual order. To expect it to do so can only lead to a deepening of an insidious magical understanding of *ex opere operato*. Furthermore, by fostering association of sexual control with nonrational elements this attitude plunges the sexual ever more deeply into the world of instinctive reactions and blocks growth in understanding. Finally such association is dangerous. It can easily divert attention from the real problem area, may heighten guilt feelings and lead to despair.

THE MEANS OR THE END?

A third error is one which overconcentrates on means. The adoption of intelligent means is clearly essential to the success of any practical program and no experienced guide will caricature them. But their consistent use by an adolescent supposes understanding of the problem and adequate motivation. Without this they are detached suggestions without contextual integration. As such, concentration on them will contribute little to an understanding of the problem. Indeed it may block understanding. For by concentration on external acts, this approach will tend to intensify the youngster's preoccupation with the sexual problem. Increasingly virtue will be identified with one virtue. Besides aggravating the difficulties, this preoccupation will almost certainly block or greatly retard his whole personal exposure to and commitment to Christ. Again ironically, it is precisely such an experience which can lay the adolescent's growth in the other-centeredness of Christian charity—the very attitude which is necessary to solve his sexual problems.

Moreover, this concentration on means risks missing the key point that the sexual challenge facing adolescents is at root a challenge of basic emotional growth, a process of becoming. This they should be led to understand. In this connection much contemporary writing on the sex problems of youth is objectionable. It bewails the occurrence of the act, computes its incidence, attacks the phenomena, warns against the physical or material effects of an act. This rightly confuses youngsters. They have the indefinable sense that while their conduct is being discussed their real problem is not.

A fourth danger is that adolescent sexual problems be relegated too exclusively to the confessional. The sacrament of penance is assuredly a splendid opportunity for youngsters to see themselves realistically as reflected in God's mercy and the Christlike kindness of the confessor. Indeed it is the only opportunity for many to get the help they need. As such it will always play a vital role in adolescent guidance. Yet to regard the sacrament as almost the

[4] Cf. A. Godin, S.J., and Sister Marthe, "Magic Mentality and Sacramental Life," *Lumen Vitae*, 15 (1960), 277–96.

sole or the best opportunity for teenagers to air and face their sexual problems is not altogether suitable. This too easily plays down the need for group instruction and individual counseling. Secondly, there is the lack of time which so often results in a platitudinous, case-tailored brevity (especially by way of prohibition). Then, too, the confessor is very likely doing much of the talking —and that often enough to someone he does not know and who prefers to remain unknown. Also by definition the sacrament is a judicial meeting in which failures are confessed. In such a case where emphasis is naturally and unavoidably on individual failures, it is more difficult to highlight the positive challenge of growth. Finally the sacrament can begin to lose its deep religious significance by becoming chiefly a counseling chamber.

CHASTITY, NOT CELIBACY

Another danger is the unconcious imposition of celibate ideals on younsters. The celibate's self-donation through chastity assumes a radically different form from that of the non-celibate. There is always the possibility that the celibate experience, especially the adult celibate experience, will permeate the psychology of the priest counselor in spite of all his good intentions.[5] This means that he may make demands and pass judgments which are simply unrealistic. He can easily forget two things: 1) the adolescent is striving for chastity, not celibate chastity; 2) it is an adolescent who is striving.

Because adolescents are striving for chastity, not consecrated celibate chastity, they are striving to learn to love each other, not to renounce each other. They are striving to learn the purity *of* sex, not purity *from* sex. They are learning to use physical endearments properly, not avoid them completely. This point of view can, of course, degenerate into a laxist tolerance of abuse; but properly understood it is quite compatible with the highest ideals of chastity.

Because it is an adolescent who is striving there will be a breezy underestimation of the forces with which he deals. Sound direction will never cease to indicate the dangers; it will never cease its calm reminders that sexuality is an enormous force—but unitive or divisive, creative or destructive depending on whether it is properly integrated by control. There will be stops and starts, inconsistencies and excesses, There will, in short, very likely be times of failure. But the priest must learn to view these developments in context. Chastity is not a fragile, ready-made gift received at birth to be carried through the battles of adolescence.[6] It is not something one receives and preserves; it is something one must build or earn gradually and deepen continually. It is the extension of liberty into the chaotic life of instinct. The struggles against self-manipulation are part of this expanding process. The fascinations and amorous gropings of youngsters are part of this process. Young love with its interest in physical endearments is part of this process.

Remembering this the priest will be wary of judging adolescents according to adult norms (often only treacherously applicable for adults)—particularly with regard to masturbation. Freedom

[5] A. Gügler, "Die Liebeskrisen der Pubertät und ihre seelsorgliche Betreuung," *Anima* 12 (1957), 233–44.

[6] If one thinks of chastity in this way, he runs the risk of identifying it with simple physical integrity. Not only does this not describe chastity; it threatens it by fostering the illusion that one remains chaste if one avoids certain external acts.

is not just a given quantity in the human personality. It is something which must be progressively asserted and extended into all areas of living so that these areas are increasingly capable of dominance by human choice. The "age of reason" as applied to a child is terribly misleading. It suggests crossing over a definitive barrier after which intelligent free acts take place. Actually the "age of reason" is rather an arrival at an incipient stage of intelligence and valuation where *some* liberty is possible. The growth of this liberty and its extension into the sexual sphere meet enormous obstacles, a fact which suggests considerable reduction of imputability in the vast majority of instances comprising *habitual* adolescent masturbation.[7] Denial of full freedom here is clearly not a welcome conclusion. While it does free the adolescent from serious sin, it simultaneously asserts the reign of instinct in an area where maturity is defined in terms of the reign of human choice and where emotional infantilism can do much to jeopardize marital happiness.

Summarily, then, in approaching adolescent sexual problems there is question of assuming an attitude which does full justice to the problem by keeping individual considerations in their proper place. There is a place—and an important one—for the notion of sin. But this does not mean that the approach should be sin-centered. There is a place—and an essential one—for sacramental piety. But this does not mean that these problems should be approached as if the sacraments could do everything. And so on.

WHERE IS THE ADOLESCENT GOING?

The overall aim of the priest involved in instruction or personal guidance on sexual problems is growth by the teenager in chastity, or sexual maturity. Chastity is not mere continence or control; it is a deeply positive and dynamic thing. In whatever state or time of life it exists it involves the pursuit of a good.[8] It is the introduction of order into the sexual sphere so that human sexuality may achieve its magnificent ends as defined by reason enlightened by faith, or "as given." The purposes of human sexuality reveal themselves most perfectly in marriage and marital union. Just as marriage is a stable association of *persons*, so marital intimacy is a meeting of *persons*, a *personal* communication, the loving mutual oblation of *persons* with a specific procreative character.[9] Theologians increasingly speak of conjugal intimacy as an act of procreative love. The divinely inscribed goals of sexuality are, then, twofold.

Basically and specifically, sexual union (and to that extent human sexuality) is procreative. Married love is not just any bisexual association (e.g. between brother and sister); it tends essentially to transcend itself, to transform the couple into the family. Procreation in the human context implies also education, that is, nurture, protection, and direction to adulthood. Futhermore Christian psychology tells us that sexual union involves the part-

[7] I realize that this is a sweeping statement and that much more work needs to be done before we will feel secure with our conclusions. But increasingly theologians, clinical psychologists, and adolescent guides are voicing opinions similar to this.

[8] Richard A. McCormick, S.J., "Heterosexual Relationships in Adolescence," *Review for Religious*, 22 (1963), 75–92. Several paragraphs from this article are used here with the permission of the publisher.

[9] Alfons Auer, *Weltoffener Christ*, Patmos-Verlag, Düsseldorf, 1960, 226 ff.

ners as co-workers in building up the Mystical Body. The sexual union and its concomitant intimacies are, therefore, a vestige not only of the creative activity of God in general, but even of the eternal generation of the Son from the Father after whom all generation is named. Thus conjugal union as integrated with grace is a sharing at our temporal level of the inner life of the triune God.

EXPRESSION OF LOVE

Sexual intimacy is also essentially (and no less obviously) the expression of love which exists between persons of opposite sexes. Just as it is the knowledge and love of each other as subjects which leads to conjugal intimacy, so this intimacy extends and expands this knowledge and love between persons. The more mature the persons, the more will the physical gift be transparent of personal freedom and love. Furthermore, the two-in-oneship implied in married love is an expression of and road to supernatural charity. By becoming two-in-one-flesh each seeks and cherishes the other as an extension of self. But the self has been elevated by grace to the Christlife so that this union is now a genuine sign of a seeking and cherishing of Christ. Because in Christian psychology an act of personal union means an act of charity, the partners become in their own persons the bearers of the Saviour's love toward each other. Conjugal tenderness and intimacy is a reflection of the intimacy between Christ and His Church, even of the divine community itself where "being-for-another-and-with-another" is perfectly realized.

These, in impoverishing summary, are the magnificent goals of human sexuality.[10] When they are examined carefully, it will be seen that these goods are social goods; that is, they mean and demand irrevocable commitment to another. If, then, sexuality is to be capable of reaching its beautiful fulfillment, it demands a social orientation of the personality, an other-centeredness both at the conscious and even at the instinctive level. Without this altruism, it is impossible for sexual union to be unitive of persons; it remains a merely physical experience and is therefore separative. Without unity of persons, the inner procreative sense of human sexuality runs the risk of descending to the level of animal multiplication. "He who is not spiritual even unto his flesh will end up being fleshly even unto his spirit" (St. Augustine).

Chastity, then, is the growth under grace in those dispositions which will insure that human sexuality will achieve its purposes. Because these goals (while always remaining perfective of self) are other-oriented, mature chastity is really the sex instinct as educated to and dominated by altruism, or adult emotional responses.

We could put it this way. At the threshhold of adulthood, the young man or woman should be able to make a gift of himself or herself either in the conjugal state or by way of perpetual continence for higher motives and to reaffirm and intensify this donation throughout life. Because he has achieved self-possession, the truly chaste person is (and increasingly)

[10] While revelation stimulates us to see in the conjugal act a reproductive act and a medium for the expression and growth of charity, it insists that: (a) the use of the reproductive faculty is not universally required for individual integrity; (b) that the use of sexuality is not the love itself but its symbol and its medium, and not necessarily at all times the most expressive medium. Because the use of sexuality must always remain a medium, the light of faith further indicates the great good to be achieved by renunciation of conjugal intimacy out of love of God through celibate chastity.

capable of this self-donation. To the extent that the ability of self-donation is dimished or absent, the goods of human sexuality will be compromised, the virtue of chasity will be imperfect or absent. Sexual control is meaningless without love; so too love is impaired or non-existent without the discipline of self-control.

SELFLESS SELFISHNESS

Clinical psychology has taught us a great deal about this growth process. It has taught us that while the goals of sexuality are altruistic, thou-centered, the instinct which partially insures the use of sexuality is blind and selfish, and if left uneducated and undisciplined, will express itself continually and increasingly in infantile ways, ways which defeat the sublime purposes of sexuality. It is characteristic of the infant to get, not to give; to be bound up in himself, not to relate in an adult personal way to others. Oraison has put this well:

> As concerns sexual dynamism, this ideal of fulfillment may be defined as the reaching of a state that creates the spontaneous possibility of an intersubjective relation in the almost total gift—as near as may be total—of a man and a woman who see each other mutually as subjects, not merely as desirable objects. Briefly we may say that the child begins from a normally narcissistic position, evolves toward an object relation and should achieve a subject relation in which the other is *experienced* as another subject.

The movement, then, is from imprisonment in the self-absorption and self-concern of the infant, through the years when boys and girls experience each other as "objects," to the fulfillment wherein one can be experienced as a subject. In this last flowering, a new reciprocal community can be experienced, the "we." This is, of course, an ideal psychological development. It is what should take place, what should provide the basis for the experience of human love (whether in consecrated celibacy or married life). As such it is the proper undergirding for Christian marriage, for Christian love of the neighbor, for Christian love of self, for consecrated virginity.

But growth toward this emotional maturity is constantly threatened with stagnation or regression. Instead of meeting and successfully facing the obstacles and challenges, the adolescent can succumb to them. In such a case there can result a fixation at developmental stages wherein the sexual never integrates with love. An instance of this is habitual adolescent masturbation. If the habit is allowed to persist and goes with the youth into his (or her) years of adulthood, sexual development (at least at the instinctive level) has often not progressed beyond the stage of auto-eroticism, but has bogged down in a type of puberal self-fascination. This means in general that the emotional life has become fettered to a developmental stage, and that the individual is habituated to a form of sexual expression which is asocial, other-exclusive. Such a disposition, as clearly anti-sexual, will make development of chastity difficult.

Another instance is an exploitative use of sex where others are manipulated as objects for one's own purposes.[12]

[12] This applies to girls as well as to boys. A young woman can exploit her sexuality and a young man in order to flatter her vanity, to increase superficial popularity, to keep a young man, etc.

Casual premarital intercourse is the most obvious example of this. If the probabilities for harm and heartbreak are examined dispassionately, even at this level the objectively selfish (hence infantile and anti-sexual) character of this conduct is laid open. There is here an act unaccompanied by the definitive self-donation and commitment which is its very meaning. This means that the act is being used as a plaything, the partner as an instrument.[13] In the same way necking and petting very often reflect a type of partner manipulation. As the activity is intensified and prolonged, these exchanges are emptied of any personal significance and tend to suggest not "I am fond of you" but "I like your body." For as pleasure increases, attention narrows and increasingly excludes other considerations, unless there is a context of irrevocable commitment which this progression symbolizes, intensifies, and reaffirms. When this happens, the partner tends increasingly to be viewed as and treated as an heterosexual object. These are but two examples of the traps which wait to ensnare a youngster in our day and threaten his overall psychological and moral growth.

THE PRIEST'S AID IN THE GROWTH PROCESS

What can the priest do to aid the adolescent boy or girl in the magnificent growth process which is chastity? First of all, it must be pointed out that his role is very limited. It is a truism that personality growth is a continuity and reaches back to the earliest years for its most important formative influences. There is simply no substitute for an early healthy affective life growing out of membership in a happy Christian family. Once this is said it is clear that whatever contribution the priest can make should neither suppose that it can nor leave the impression that it does assume the full responsibility for adolescent maturation in these areas. Secondly, I believe it essential that the priest distinguish carefully his roles as confessor, teacher, counselor. He can be of immense help in all three capacities but in different ways. While he can both counsel and teach in the confessional, generally much more is needed than the confessional allows time for. Furthermore, what he says as teacher to a group should be distinguished carefully from his procedure as a personal counselor. Though the actual procedures may differ, the aim, however, remains the same: growth of the adolescent in Christian chastity.

I believe a priest—in any of his three roles—can make his best and most lasting contribution in two general ways: first of all, by helping the adolescent see and understand himself as a person. Secondly, by aiding him in the understanding of the positive values of human sexuality. Both of these general notions call for further explanation.

[13] Marc Oraison, *Union in Marital Love*, Macmillan, New York, 1958, 89.

(Father McCormick will conclude this discussion in the next issue of HPR. He will consider experience of the self as a person, the positive values of human sexuality, and will offer some practical remarks, especially on engagment problems, necking and petting, and chastity.)

Vatican II and . . .

Religious Liberty

by John J. King, O.M.I.



Superior of the Oblate House in Rome, Father King was a member of the American Press Panel providing background information and authoritative interpretations of the proceedings of the Council.

DURING the third session, the declaration on religous liberty advanced a long way toward final approval. It was thoroughly discussed in the aula; it was revised and returned to the Fathers before adjournment. Since the text still falls under the secrecy of the Council, we will have to confine ourselves to the discussion in the aula, Bishop De Smedt's *relatio* and the official press summaries. With these we can give an adequate account.

As will be remembered, a text on religious liberty was prepared but did not come to the floor officially during the second session. It was at that time Chapter Five of the decree on Ecumenism, but only the first three chapters were accepted as the basis for discussion. The text was badly prepared and was heavily criticized both inside and outside the aula. It was more a vague proclamation of an undefined "liberty" rather than a serious, well-founded statement. It was more suited to gaining an acceptance in the world press than to serve the long-range needs of the Church. De Broglie called attention to the text's fundamental weakness: it merely juxtaposed two contrary theses without attempting in any way to reconcile them. First, it presented as inviolable the sovereign rights of evey sincere conscience —even an erroneous one. Every type of intolerance was completely inadmissable. Second, the dictates of an erroneous conscience could not prevail against the common good. Such a text could hardly be

approved. In basing their whole argumentation on the highly questionable "rights" of an erroneous conscience, the authors compromised the statement from the outset. De Broglie convinced many influential bishops, and finally the Moderators, that the text should be held up and revised during the recess.[1]

Conscience and Rights

Revision was done in accordance with the suggestions sent in by the bishops to the Secretariate for Christian Unity. The text was greatly improved, but it still appeared that its main argument rested upon the "rights" of an erroneous conscience. The subject of religious liberty was enthusiastically taken up in the aula during the third session. So great was the enthusiasm that it obscured the fact that the text was running into very heavy criticism. In reality, very few Fathers were satisfied with the text as it stood, but there was a great difference in the type of criticism given. For the sake of simplicity, we can divide it into two types

First, there was the criticism offered by those Fathers who, while generally in favor of the text, felt it had to be improved. In this group, some were overjoyed that finally the Church was to make a statement on religious liberty. For them, this was an absolute necessity —something that was long overdue. They wanted this statement perhaps more than any other single Council statement. Thus their suggestions were aimed at making the text stronger, more orderly. This was the nature of the strong speeches by Cardinals Meyer and Cushing. Others were more specific in their criticism. The text was confusing because it spoke indiscriminately on different levels: the dogmatic, philosphical, juridic, social. Thus, as Archbishop Parente of the Holy Office observed, valid statements were intertwined with debatable ones and with ones that were open to serious objection. The result was a text that was ambiguous and confusing.

Cardinal Bueno y Monreal of Seville, Spain, complained that the text passed unduly from the order of truth to the political order. Only the Catholic Church has the truth and only she has the right to preach her faith to all men. But in the political order, out of respect for the individual, one must defend the right to religious liberty for all men. Also, one who has the truth does not have to suffer the consequences of another's error. Thus error has not the right to propagate itself and the state can intervene to protect the rights of the citizens. But in the political order, the state must see what freedom it can grant to those in error for the sake of public concord.

A second type of criticism seemed to reject the very substance of the statement's doctrine. Cardinal Ruffini had difficulty with the very title: religious liberty. Liberty is a corollary of truth. Only the true religion could enjoy real liberty; as to the others it was more proper to speak of tolerance. For him, as well as Cardinal Ottaviani, the text could negate the Church's system of concordats with Catholic governments. Cardinal Ottaviani, however, gave the text qualified approval; acceptance of religion must always be a free acceptance; the Church has always held this and he saw nothing new in the text's repetition of it. He regretted omission of any mention that liberty is denied to many of the faithful by hostile governments. He called for a greater

[1] He has since amplified and published his views in a brief but extremely valuable study: *Le Droit Naturel à la Liberté Religieuse*, Beauchesne, Paris.

attention to supernatural principles since the assembly was an Ecumenical Council, not a conference of philosophers. Finally, he stated he could understand tolerance; but as to error being worthy of honor, this he could not understand. Some expanded upon this last point and rejected the text outright. Cardinal Browne could not approve because the text used the individual's conscience as the basis of rights and thus came to predicate the same rights of the erroneous conscience and the conscience which professed the true religion. This, he said, was contrary to Catholic doctrine. The norm of rights and of the conscience itself is the divine law.

Archbishop Lefebvre also was most severe in his criticism. The text, he said, ignored the objective criteria of truth. Furthermore, one must recognize the distinction between internal and external acts. These last can give rise to scandal and so can be prohibited by the public authority. In other words, a man may have the right to believe what his conscience tells him, but he can't act in society unless his conscience is objectively correct. (Later in the morning, Bishop Primeau vigorously rejected this distinction. He said we can't admit liberty of conscience and then refuse external liberty in religious matters. Both are necessary if we are to truly honor the nature and dignity of man.) Bishop Nicodemo of Bari, Italy, insisted that only truth has a real right to propagate itself. Religious liberty is not founded on the objective right of error but on the subjective right to follow one's conscience, within the requirements of the common good.

On the first day of the debate, Cardinal Ritter suggested that the Council simply issue a declaration of the fact of religious liberty, and not try to enter into an explanation of the foundation of this liberty. Such an explanation would be involved, difficult, and the Council might well find itself bogged down. Cardinal Browne supported this, as did Archbishop Parente. The latter urged a simple declaration asserting: the dignity of man, the liberty of the individual conscience, the right of the Church to teach the gospel, the obligation of the state to grant freedom to all religions except where the exercise of this freedom would cause grave social unrest. All the intricate explanations should be left to the theologians.

The last speaker on this subject was Bishop Colombo, the Pope's personal theologian. The importance of his intervention is obvious. He said that in Italy this declaration is considered essential—without it no further dialogue with the world is possible. The substance of the declaration should remain, but it should be re-edited in order to give more precision to the foundations upon which the religious liberty rests. Contrary to what has been said, a simple declaration will not suffice; it must be based upon the teaching of the Church, otherwise the Council will be accused of "making a compromise between the truth and the pastoral necessities of the moment." He gave three principles as the foundation of religious liberty: two from the natural order, the other supernatural. First, "man has a natural right to seek the truth. From this right there are two consequences: freedom of research and freedom to publish the results of this research." The second foundation is: "the obligation and the right to follow one's conscience in religious matters." The third: "the freedom and the supernatural character of the Christian Faith. There is no act of faith which is not

free." He went on to say: "All meddling of the state in religious matters must be absolutely rejected." With these principles, he said, order could be put into the schema and a basis provided for the conclusions which the schema contains. He concluded: "The truth is that God has no need of the civil powers to defend himself. Christ did not employ force; he used the Gospel."

When the discussion ended it was clear where the majority of the fathers stood. One could appreciate that much work had to be done to revise the text. It was also clear there remained a small, but earnest minority in opposition to the declaration.

A New Point of Departure

Bishop De Smedt's *relatio*, delivered in the aula on Nov. 19, has been widely reported in the press and from it we gain some idea of how the text was rewritten. He admitted that the new text is greatly different. However, the substance of the doctrine has not been changed, but has been expressed in a way which is more accurate, more clear, more prudent. Instead of beginning with the individual conscience as the old text did, the point of departure now is the actual state of society. Most of the states existing today prohibit any coercion of their subjects in religious matters. Such coercion is juridically excluded and the citizens enjoy the civil right to follow their conscience in religious matters. The Church today is asked what does she think of this. The new text answers that the Church finds nothing in this arrangement which is contrary to Catholic doctrine

The text goes on to indicate that in religious matters, no man should be the object of coercion on the part of any other. Furthermore, religion as such is beyond the competence of the civil government. Thus the present state of society is legitimate since it recognizes the dignity of the human person and a true right which he possesses in the civil order: the right to immunity from coercion in religious matters. This attitude of the Church is not founded primarily on revealed doctrine but on rational principles: the integrity of the human person, his right to seek the truth, the nature of religion which is both external and internal, a person's right to follow his conscience, the incompetence of the civil power in religious matters. In regard to the extremely difficult question of the limitation of this religious liberty, two principles are used. The first is a moral one: in exercising his rights, a man cannot infringe the rights of others. The second is a juridic one: man cannot practice his religion in such a way that he creates a disturbance of the public order. For the public order is one component of the common good which the public authority must promote. The civil power is competent, therefore, to inhibit the individual for the sake of the public order.

Thus, from what we can gather, the text remains a strong affirmation of the religious liberty which all men have a right to possess in society. The statement is limited, however, to the civil, juridic order and thus avoids many difficulties which at present seem insoluble.

No Vote: Why?

So much for the positive side of things. But everyone is aware that the declaration was not promulgated. It was not even voted upon. The discussion of the text ended on September 28 and it went back to the Secretariate for Christian Unity to be rewritten according to the discussion in the aula. A little over a week later, it was reported

in the Roman press that some kind of crisis existed concerning the text. On October 9, the Secretary of State (Cardinal Cicognani) informed the Secretariate that the Holy Father wished the text examined by a joint commission: members of the Secretariate plus: Cardinal Browne, Archbishop Lefebvre, Bishop Colombo and Father Fernandez, Superior General of the Dominicans. This caused much consternation since three of the four had spoken strongly against the text. On October 10, there was a meeting of a group of cardinals gathered around Cardinal Frings. On October 13, Cardinal Frings had an audience with the Holy Father, petitioning him to allow the matter to follow its normal course. The impression spread that all was well and everyone relaxed. The most annoying aspect of this episode was that not one single word was said of it in the aula. The Council Fathers were reading of these events in the daily press—events which vitally affected the work of the Council. Yet not one single attempt was made to inform them officially of the state of affairs. They did not take kindly to this treatment and it no doubt pre-disposed them to react vigorously later on.

From Bishop De Smedt's *relatio* and press reports we know of the subsequent events. The Secretariate for Christian unity finished revising the text on October 24. By order of the president of the Co-ordinating Commission (Cardinal Cicognani), it was then examined by five members of the Doctrinal Commission—four finding nothing in it contrary to Catholic doctrine; one judging the text could not be accepted doctrinally. Then, again by direction of Cardinal Cicognani, the text was sent to the president of the Doctrinal Commission who submitted it to the whole commission. They approved it by more than a two-thirds majority. All of this consumed three weeks time. Disagreement concerning the writing of the *relatio* held the text up a little more. It was finally distributed to the Council Fathers on Tuesday, November 17, with the announcement that it would be voted upon on Thursday, November 19. The next day, November 18, Archbishop Felici announced that some Fathers had asked for a postponement of the vote. The text was greatly revised, they claimed, and really amounted to a new declaration. Therefore it had to be closely examined and couldn't be voted on so quickly. In view of this objection the Moderators and the Council of Presidents decided that a preliminary vote would be taken on the next day, November 19. First the Fathers would be asked whether or not they were ready to vote on the text of religious liberty. If they voted yes, they would then proceed to vote on the text itself. If they voted no, the text would be held over until the next session. This seemed fair enough.

Vote of Protest

But on November 19, the session proceeded with its business with no mention of the vote which was supposed to be taken. Unusual activity could be seen at the President's table. Finally toward eleven o'clock, Cardinal Tisserant, head of the Council of Presidents, made the brusque announcement that in view of the objections raised, the Council of Presidents had decided that no vote would be taken on religious liberty this session, but that Bishop De Smedt would be allowed to give his *relatio*.

Bishop De Smedt's presentation was a most moving, eloquent defense of religious liberty. The applause which interrupted him several times and then

following his discourse was unprecedented in the history of the Council. It was a prolonged, thunderous demonstration which the usually severe moderator Cardinial Doephner made no attempt to stop. No one mistook the meaning of this outburst. It was not merely appreciation of Bishop De Smedt's eloquence, nor simply approval of the text on religious liberty. It was a public, massive vote of protest against the unexpected postponement of the vote. If there is such a thing as charismatic activity in the Church (and we all know there is), then this spontaneous action of the whole body of bishops must be regarded as charismatic.

Meanwhile, the dismay caused by Cardinal Tisserant's announcement was soon transformed into action by the bishops who gathered around Cardinal Meyer. Within an hour and a half some 800 Fathers had signed a petition (it grew to 1300 by mid-afternoon) asking the Holy Father to reverse this decision "lest the Council lose the respect of the world." It is well to emphasize that this was not the action of some over-zealous *peritus* but of the bishops themselves. Cardinals Meyer, Ritter and Leger went to see the Pope that same morning but the Holy Father could not see his way to overrule the decision taken by the Council of Presidents and publicly announced by the Cardinal Dean. That evening, at an already scheduled meeting of the Sacred College with the Pope, the subject came up again and Cardinal Frings is reported to have spoken in extremely strong terms.

At the final general congregation next day, Cardinal Tisserant read a communication in the name of the Holy Father. It stated that according to the rules of procedure the Council of Presidents was obliged to honor the request to postpone the vote. Respect for the liberty of the Fathers required this, so that the text could be properly examined. The text would be considered the next session and if possible before the other schemata. His announcement was received in a frosty silence. Then there was a smattering of applause which died out immediately. This applause was a good gauge of the great ardor, but small number, of those who favored postponement of the vote. Best estimates indicate that the signers of this petition were not more than 120.

Time Gives Perspective

At the time, these events seemed to spell disaster. They certainly gave a gloomy ending to a session which was rich in achievements. But the gloom was unavoidable. It had taken two years to bring this text close to a vote. This subject has been treated differently from every other Council business. It has never been subjected to any vote whatsoever—not even a vote to accept the text as a basis of discussion. The earlier crisis during October had caused concern. The Fathers were at the end of an extremely arduous session, being well beyond the point of fatigue. All this makes the reaction very understandable.

Now, however, from the distance of some six weeks, it seems that the text on religious liberty will certainly benefit from this delay. No good would have been accomplished by taking a vote in such a tense, strained atmosphere. The episode shows how determined a small group is to block this declaration and how skilled they are in using means which are juridically correct. But exaggerated conclusions have been drawn from the event.

It is not accurate to say Pope Paul sided with the minority or that he is

against the statement on religious liberty. In his closing address and again in his Christmas message, he has repeated his earlier statements that this is of the highest importance. It is well here to recall the substance of Bishop Colombo's intervention in the aula. What the Holy Father, did, really, was to allow the Council the freedom it has been asking for all along. The decision was technically correct and so he let it stand. He refused to interfere in the workings of the Council; but he could have—as Pope John did during the first session, when he ordered the schema on revelation taken off the floor. Many bishops were disappointed that the Pope did not act. They pointed out that the Pope is part of the Council, its head. He participates not only at the final moment of promulgation but from the very beginning. The rules of procedure are not of divine origin and the Pope can suspend them for the good of the Council itself. It was clear what the will of the Council was; even those who had serious amendments to propose wanted a vote. They were preparing to vote *placet juxta modum* and submit their amendments. The Spanish and French hierarchies were co-operating with others in preparing *modi*, so that the text would be approved and at the same time all important amendments would be submitted. It is difficult to see how anyone's rights were being violated.

Nor is it fair to blame this episode on *"the curia."* Of the three known sponsors of the petition to postpone the vote, only one is a member of the curia. Several curia cardinals visibly disapproved of the proceedings. One, who usually is classified among the most conservative, immediately remarked that the decision to postpone the vote had publicly compromised the Holy Father; since it was juridically correct, he would leave it stand and it would then appear that he was hostile to the declaration on religious liberty.

A Bridge to the World

The affair proved once again the great consideration which is being given to minority views. Each side was perfectly correct. The minority was using their right according to the rules; although it is plain their ultimate end is to block any meaningful conciliar declaration on religious liberty. The majority also was perfectly correct in protesting a decision which was manifestly against the will of the assembly and in appealing to the Pope for a reversal. The affair, in essence, was merely one more confrontation of the two mentalities; more dramatic than others, but basically the same. One mentality is concerned with the concrete reality; things as they are and as they exist. Their orientation is (whether they realize it or not) existential. They want to come to grips with the real problems facing the Church today. They want to build a bridge to that world which actually exists. The other mentality is closed within juridic norms; its concern is with things as they should be. So much so that at times they lose contact with reality.

It was simply astonishing to sit there and watch this decision being taken with absolutely no regard for the effect this would have upon the image of the Council or what a public dilemma it would pose for the Holy Father; no realization of the desperate need the Church has of this statement on religious liberty. Without it, the Council will not be taken seriously by the world. It was almost as if these individuals didn't realize, or refused to admit, that the world actually existed.

Taking a deeper perspective, one can even see the action of the Holy Spirit in this whole affair. The more frequently these two mentalities come in conflict within the Council the better it will be for the Church. The more conflict, the easier it will be to give precision to the problems which face the Church and the easier also to evolve a synthesis which will be truly the *mens ecclesiae*. The more public such confrontations are, the more the world will see the true liberty and vitality which is an integral part of the Catholic faith. For too long have we been maligned as a breed of servile, unthinking yes men. Also, the more public such confrontations are, the more each mentality will have to rely solely upon its own intrinsic merit. It will stand or fall according to its value—not for any other reason. The spontaneous reaction of the majority indicates how deeply the mentality of "collegiality" has already taken hold of the bishops. This also augurs well for the future.

This may seem a lot of value to attach to a dolorous event. But we cannot limit our understanding of the Council to a natural investigation of events. We must ascertain these events as accurately as possible; but we must remember that the Holy Spirit is the life of the Council and we must try to read the signs of the times in a spirit of faith. We must also withhold any final judgment until the end of the Council; for it is only by its final results that it can be assessed.

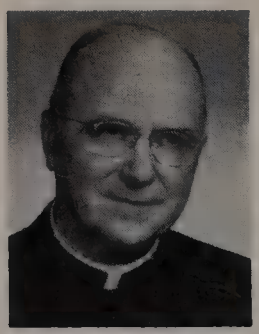
What of the future? The Fathers were to send in their amendments before January 31. The text will then be revised and briefly discussed again in the next session. It is inconceivable that the Council would not eventually promulgate the text. But this will not come about automatically. Events have shown that the bishops must follow this text every step of the way. They must strongly petition the Holy Father to have it considered first, or at least very early in the session. Their interventions must be clear and insistent. They must follow the document through the commission, protesting immediately any delay. *They must fully expect another last minute effort to block the text.* Exaggeration? Perhaps. But the fourth session is the last and it is too painful even to consider the harm the Church would suffer if the Council ended without a strong statement on religious liberty.

SAVE MONEY AND AVOID INCONVENIENCE

If you are to have a change of address, it will mean a saving of money and an assurance of convenience to you if you please notify us as soon as you have knowledge of 1) the new address, 2) the date it will become effective, 3) your old address. Simply notify, by postcard or by Post Office Form 22-S, the Homiletic and Pastoral Review, 53 Park Place, New York 7, N. Y.

The Church and Nobility

by Richard M. McKeon, S.J.



Father McKeon, who holds a Ph.D. from the Gregorian, is the Director of the Institute of Industrial Relations at Le Moyne College in Syracuse, N.Y.

It is our purpose to show that there is a very strong current of opposition to the continuance of the status and appurtenances of nobility within the Church. As the Vatican Council debates, it is hoped that this question will receive mature thought and action. If the Church is hanging on to outmoded customs, let them be discarded In protecting the divine essentials, let the non-essentials be adapted to the time in which we live

Writing in the June, 1964, issue of the *Furrow,* the well-known French editor, Robert Rouquette, S.J.., gave his impressions of how Pope Paul would act as the Council got under way. In his introduction he stated: "He (Paul) had solemnly announced the reform of the Roman Curia; he had let it be clearly understood that he wished to see an end of the purely ornamental services of the Roman nobility."

The Church, let us admit, has had its full share of human frailty. Among the biggest blunders was the so-called alliance between Church and State down through the ages. In most cases it really meant that the State used the Church for its own ends, kept up a questionable support as government officials saw fit, but the over-all result was subservience.

Moreover, many of the characteristics of nobility were assumed by churchmen. This accent on superficial status and materialism led to decay within the Church and helped pave the way for the breakdown of Christendom.

As the educated layman rightly assumes more apostolic work, he is most conscious of the archaic hangover. He knows from his more intimate contact with the non-Catholic mind the negative reaction to the trappings of a bygone era.

Section 9 of the American Constitution states: "No title of nobility shall be granted by the United States." Our forefathers had a keen perception of what the European nobility of that time stood for—a glorified system of racketeering. It was based on class distinction incompatible with the fundamental principles of liberty and opportunity. It fostered terrible abuses and constantly led to rebellion.

It is urgently necessary to pay attention to the consensus of opinion which is mounting up on this question. H. B. Furay, S.J., writing in *Jesuit Missions*, October, 1964, calls for the faithful to be alert to the great changes going on in the modern world. It is necessary for the Church to be fully aware of these changes and what they mean. This is particularly true of the educated laity.

He says: "Catholic laymen and laywomen have been summoned to be active thinkers and workers, not merely sponges. To the dismay of some clergy, they have accepted this call and will no longer submit to a 'blind obedience' role. They wish to discuss and dispute and argue and contribute all by themselves; they wish to have their own voice in the clarification of issues. What is more, they have a Church-asserted right to do this."

In the same article Father Furay adds: "What is to become of the Catholic layman thus seriously putting his hand to the wheel of Church affairs remains to be seen. But that it is part of the temporary involvement of the 'whole Church' in this modern world, a struggling move forward to be observed and understood and prayed over by a cleric and layman alike, cannot be doubted."

Too many clergy seem to be unconscious of the potential of the lay apostolate which is ever growing in America. These dedicated men and women are active in many fields of endeavor. Professor John J. Kane of Notre Dame University notes: "A quiet revolution has been occurring among the laity, at least in America. Three forces have shaped it. First, an increase in the level of formal education and the number involved in it. Second, appeals of the Holy Fathers for a more active role of the laity. Third, the emergence of American Catholics from their minority status. Change has been swift and even startling."

ARE THEY ESSENTIAL?

With a keen eye to history these critics have lamented the damage done to the cause of Christ by linking the temporal with the spiritual. In the many nations where democracy prevails why should the non-essential trappings of medieval nobility be continued?

Changes are going on in Latin America. Monsignor Joseph Gremillion, an excellent authority on the social and economic background of that continent, boldly states: "The Church as a whole is no longer to be identified with the landed aristocracy, with the political oligarchy and the oppressive *status quo*. Bishops, priests and lay leaders provide a new ferment for institutional reform." He quoted Archibishop Camara of Brazil who has suggested the abandoment of such church titles as eminence, beatitude, and excellency and that "we lose the obsession to be of the nobility."

Here are two recent statements by laymen. The first reads: "I don't see how the Bishops will even communicate their own sense of urgency about renewal until they drop, or alter significantly, their current garb, forms of address and other relics of a wholly different age. Somehow, in their very person, they must symbolize openness and a full dedication to the contemporary needs of mankind. This simply cannot be done effectively in a medieval costume. Yet, somehow, whenever this is suggested, and many have done so recently, many Bishops seem to take offense. I cannot, for the life of me, understand why, unless they feel their

authority rests on the present symbols. But surely it does not. It rests on their consecration, not on what they wear."

The second argues along the same lines: "Our position is prompted by love of the Church and by a desire to make her work more effective in the modern world. It is based on the conviction that ring-kissing, episcopal coats of arms, having 'palaces' instead of homes and all the other episcopal customs that date back to the age of nobility are a positive hindrance to what every Bishop in fact wants to accomplish."

There is no doubt that the British people love the pageantry which surrounds the royal court. "The boast of heraldry, the pomp of power" still have their attraction. That is why the voice of Fr. Charles Davis, S.J., an Englishman, lends great weight to the argument on the need for change.

Writing in *America,* September 26, 1964, he says: "Most men are slow to rise above the familiar and grasp what is new. They cling to incidental features left over from the past and find difficulty in adjusting themselves to a fresh situation. Often the non-essential most resists change. An exile derives comfort from a trivial national custom, meaningless as it is in his new environment. In a changing Church, the minor features of the past soothe the sense of insecurity.

"How else explain why many Catholics still cling to the trappings with which the past has decked the holders of ecclesiastical authority? Whether they like it or not, bishops are burdened with antique dress and ceremonial—a sediment brought down upon the present by the Church's course through the imperial, feudal and monarchical societies of the past. Familiarity alone softens an otherwise unbearable incongruity. At a time when the President of the United States can exercise his office in a business suit, a local bishop should be able to make his authority visible without adopting the dress of feudal lord or imperial court dignity."

NEW WORLD

Cardinal Suenens is fully conscious of the need for change within the Church. In his challenging book *"The Nun in the World* he states: "It is not only in the field of technical progress that our world has become a 'new' world in comparison with that of twenty, thirty, or forty years ago; men in our times have acquired new standards. The old values have been devalued and new ones have taken their place.

"Men aspire to equality among themselves, to fraternity and solidarity. Feudalism is a thing of the past and Queen Anne is dead. Certain social distinctions are no longer accepted and privilege is denied. Everything which reminds people of the manners of an earlier age, the artificial etiquette of the Courts, certain bourgeois customs and conventions, marks of respect in so far as they are pompous and obsequious—all these now belong to the past.

"Men look for candor, efficiency, directness, sincerity, brevity and sobriety. Art must be deprived of its flourishes and useless complexities. Human relations are being rediscovered."

In the same vein it might be well for the Church to stop bestowing titles of nobility ranging from prince to baron. The Pope has bestowed such titles as a temporal sovereign. But what is Vatican City today in the light of temporal power? Yet "Bishops assistants to the throne are *de jure* Roman counts."

WALKING RELICS

There are six papal orders of knighthood. The recipients are recommended by the Bishops as a reward for serving the Church well. Certainly there should be proper recognition of those who are worthy of honor. But is honorary knighthood the proper reward in the modern world?

Take the uniform of the Order of St. Gregory the Great. "The costume of ceremony is a dress coat of dark green open in front, and covered on breast and back with embroideries in the form of oak leaves. White trousers with silver side stripes, a bicornered ornamental hat, and the usual knightly sword, complete the costume which is rarely worn."

If Sir Knight James Patrick Murphy, benefactor of foreign missions, dares to walk down Park Avenue to the Waldorf-Astoria, he will be the envy of every footman.

Years ago an Englishman told me the story of an abbess in one of the great convents. She had complained to the Bishop that the new chaplain was not paying her the proper signs of respect—outmoded customs. The reply from the Bishop has its moral today for he wrote: "In the future the chaplain need not bend his knee before the abbess, but he will bow to her as to a relic."

Council in Miniature

St. Louis—(NC)—A "little Vatican Council" of priests, religious and laymen will be held here to map the renewal of the Church in the St. Louis archdiocese, Joseph Cardinal Ritter has announced.

Patterned in objectives and organization on the ecumenical council, the assembly will seek representation and ideas from every group and individual in the archdiocese.

The assembly will be called a "Dialogue Conference." No date has been set for it yet, but it is expected that a coordinating board will be created soon to make plans for the meeting.

The idea for the conference was suggested to Cardinal Ritter after his return from the third council session in Rome by a group of some 30 priests, nuns and laymen. The Cardinal said he "warmly received" their suggestions.

The proposal submitted to the Cardinal said the conference should be patterned "as much as possible after the preparatory commissions, operations and discussion areas of the Second Vatican Council."

Representation at the conference, it was said, should include "clergy, religious and laity, but (should) not be dominated by any of these groups that comprise the People of God . . . Insofar as it is possible, differing backgrounds, ages and professional, cultural and apostolic interest (should) be represented."

Three major objectives were listed by the group which suggested the conference.

They were the renewal of Christian life "coming from the free and open expression of opinion reaching all levels of the archdiocese"; the creation of a "climate that will reassure all its people of a spirit of openness and concern"; and "personal involvement in which each member of this archdiocese can feel that he is taking part."

Among the activities envisioned in connection with the conference is the self-evaluation of every existing organization and office in the archdiocese.

—Operation Understanding, Vol. LII, Nov. 38, p. 2A.

The Minor Seminarian: A Growing Boy

By JOHN F. KINNANE, Ph.D.

WHETHER OUR AIM is to prepare a child for a life of crime or saintliness, a life of cutthroat competition or friendly cooperation, a life in a horse-and-buggy era or in a machine age, our efforts will be best repaid if what we offer him at any period in the growth span is adapted to his capabilities at that stage." Thus, somewhat paradoxically, Jersild[1] focuses on the main thesis of these notes on the general and vocational development of boys in minor seminaries, juniorates, and "cathedral" schools.

Tageson[2] has found that one of the major reasons for the reportedly high drop-out rate from minor seminaries is the over-Spartan demands of the faculty. There is considerable evidence that the selection of candidates, the curriculum, the quality of personal and vocational counseling within the seminary would all be improved by a more clear-cut knowledge of (a) the differing nature of vocational choice and development at such critical points in the life span as high school entry and college entry; (b) the general principles



Dr. Kinnane is an associate professor in the Department of Psychology and Psychiatry at The Catholic University of America. He is currently engaged in research on the role of values in vocational development and on the sources of interpersonal anxiety.

of a natural order governing a boy's adaptation to the new environment of minor seminary. *"Gratia supponit naturam."* The Scholastics stress that grace presupposes human nature and works in harmony with it if that particular human nature is healthy, and if the demands made on it are not inordinate or inappropriate. As the writer has stressed previously,[3] the application of modern psychological theory to seminary life should not be perceived as constituting an undue interference in the supernatural order. The role of psychology in serving the religious life is simply to supplement traditional methods and techniques.

[1] Jersild, A. T., *Child Development and the Curriculum*. New York: Teachers College Bureau of Publications, 1946, pp. 9–10.

[2] Tageson, Carroll F., O.F.M., *Relationship of Self-perceptions to Realism of Vocational Choice*. Catholic University of America Press, 1960.

[3] Kinnane, J. F., and Tageson, Carroll F., O.F.M., "Psychology Can Serve Religious Life." HPR, Vol. LXI, No. 4, January, 1961.

The purpose of this article is to draw on the theoretical formulations of psychology and recent empirical evidence to outline some of the major principles and factors of a natural order involved in the early development of the choice of a religious vocation.

WHEN I WAS A CHILD

Development is a continuous process. The fact that vocational development continues from the cradle to the grave may seem obvious, but the fact is frequently forgotten. The basis for vocational choice at fourteen years of age is very different from that at eighteen, or twenty-five, or forty-five. Psychological theorists such as Ginzberg,[4] Super,[5] Buehler,[6] Miller, and Form[7] indicate that during teenage the process of choice is dominated first by fantasy factors, then by a tentative stage during which fantasy and reality factors intermingle, and finally a realistic period of choice is achieved on the very threshold of adulthood. Vocational choice is, from another viewpoint,[8] a life-long attempt to implement the image we develop of ourselves. A person perceives in himself a complex of interests, abilities, values, and needs, and seeks outlets for these characteristics as life presents opportunities to him. The individual constantly seeks that vocation which affords him the opportunity to be himself, to realize his abilities, to meet his needs. The teenage boy, as he progresses through the early life stages, ideally reaches a point where he stabilizes his self-concept and his vocational choices become increasingly realistic and consistent.

Certain aspects of development are pre-eminent at various stages in the life span. Jersild[9] states that "although development is continuous, certain of its aspects are pre-eminent at various periods in the life span. There are times when the energies of the individual concentrate on the establishment of a given feature of his make-up or of his behavior repertory." Ginzberg[10] provides data to support his theory that, during the period of high school, interests play a dominant role early in the process of development, then capacities, later values, and, still later, reality considerations.

These various stages of pre-eminence are the result of the individual's interaction with his environment. There is a danger that too much will be expected in the way of vocational maturity in the selection and training of minor seminarians. The young boy entering minor seminary is indicating simply that he would *like* to enter religious life. It is too much to expect of him, from what is known of general and vocational development, that he have considered whether or not he has the capacity for completing the long years of study or whether his developing values are congruent with the life he says he would like to pursue. Tageson[11] has indicated that seminary faculties, even on the minor seminary level, are very consistent in their decidedly Spartan concept of the "ideal seminarian" which

[4] Ginzberg, E. *et alii. Occupational Choice.* Columbia University Press, 1951.
[5] Super, D. E. *Psychology of Careers.* Harper and Bros., 1957.
[6] Buehler, Charlotte. *Der menschliche Lebenslauf als psychologisches Problem.* Leipzig: Hirzel, 1933.
[7] Miller, D. C., and Form, W. H. *Industrial Sociology.* New York: Harper, 1951.
[8] Super, D. E., *op. cit.*
[9] Jersild, A. T., *op. cit.*, p. 13.
[10] Ginzberg, E. *et alii, op. cit.*
[11] Tageson, Carroll, F., O.F.M., *op. cit.*

is impressed quite early on the boys under their charge. He considered it highly significant that this Spartan ideal was found to bear no empirical relationship to the faculty's concept of the "average seminarian." He concluded that the uncritical presentation of such a demanding ideal at this level of immature development can hardly be effective and may, indeed, be damaging in light of modern psychological knowledge of maturation and learning. There is also a concomitant danger in applying inappropriate and overly stringent criteria in the curriculum. Modern research and theory in development psychology indicate that if interest in the religious life is to be cultivated by parents and teachers, the pre-eminent period is in the early teens.

TAKEN AT THE FLOOD

"The pace of development tends to be most rapid at the starting point and to slow down with the passage of time."[12] The crux of the problem of cultivating the religious vocation in the home and in the school lies, perhaps, in the corollary to this developmental principle: i.e., the faster the rate of change the greater the opportunity to influence the outcome.

As Shakespeare had it (Act IV Scene III, *Julius Caesar*): "There is a tide in the affairs of men, which, taken at the flood, leads on to fortune—and we must take the current when it serves, or lose our ventures." During the span of high school development, vocational development is considerably more rapid than before, as seen in the frequency of change in vocational choices. As the boy reaches late adolescence, the number of choices tends to decrease. Vincent P. McCorry, S.J.,[13] has written: "God does not change, and human nature does not alter. The basic elements of vocation are what they always were: suitability plus desire. We suggest only that in this formula the word *willingness* be substituted for the word *desire*. We propose further that the whole crux and crisis of the contemporary vocational problem lies in the assiduous cultivation in Catholic youth, even from the earliest years, of a religious spurring of *sacrificial generosity*."

The process of development is largely irreversible. "That is to say," in Beilin's terms,[14] "that the same set of conditions can never really exist in two different time samples in a particular progression of events." The characteristics of each unique personality are not absolutely set at any given stage of growth, but they do show a high degree of consistency and persistence with increasing age. Not only do the salient characteristics of the individual "jell" early, but also any modifications in the course of growing up and growing old will be relative to what was already there.

Development is from dependence to independence. The research on drop-outs from seminaries completed by the writer in recent years[15] indicates the critical need to foster *psychological self-support* in minor seminaries. The growth of the normal adolescent is in the direction of increasing independence. "In vocational development," as Beilin

[12] Jersild, A. T., *op. cit.*, p. 13.

[13] McCorry, V. P., S. J., *What Shall I Be?* New York: The American Press, 1962, p. 23.

[14] Beilin, H., "The Application of General Developmental Principles to the Vocational Area." *Journal of Counseling Psychology*, 1955, 2, 53–57.

[15] Kinnane, J. F., "The Use of Case History Data in the Counseling of Religious in Psychological Counseling in High School and College," ed. Stefic, E. C. C.U.A. Press, 1961.

indicates,[16] "this is seen in the progressive liberation of choice from the influence of parents as the individual himself becomes liberated and a socially more independent person." A second major component in achieving autonomy is *economic self-support,* and because this component is not stressed in seminary life, psychological autonomy must be even more carefully fostered than in the lay high school. In the writer's tally of expressed reasons for the drop-out of "normal" men in early adulthood from seminaries, the struggle for autonomy in choice has been one of the most frequently stated explanations. Many young men express the feeling of having been "outer-directed" in their vocational development, and to have felt caught between the Scylla of overprotection and the Charybdis of rejection.

Development is from self-centered to social behavior. The early occupational preferences of children are for fireman, pilot, racing-car driver, and other titles that are suggestive of pleasure and fun. Piaget[17] has documented this egocentric orientation in the thought processes of children. Vocational research[18] has provided evidence that there is an increase of realism with age, so that, as the youth advances through adolescence, he views his vocational role increasingly in the context of social responsibility.

GROWING UP

Normal development results in increasing maturity. "The educational program should be designed to help the child at any stage in his career to reach his potential level of maturity. This means that education must take into account the child's powers and capacities and the developmental tendencies prominent at this juncture in growth."[19] What constitutes maturity at different stages of development is difficult to define, but general principles of maturation have been described. Baldwin,[20] for example, describes four major principles whose operations result in more competence and greater adaptability: (a) the greater content of the adult's psychological world, the increase in the number and variety of external situations which are within his ken; (b) the adult's greater ability to recognize the constant and objective properties of the external world, regardless of the fact that any such characteristic may appear in many different contexts; (c) the increase in the differentiation and flexibility of the individual's behavioral response to situations as he matures; (d) the increased emotional stability of the adult, his greater resistance to the disruptive effects of stress.

In minor seminaries, the youth would be expected at about 17 or 18 to have taken into account the major realities, social and otherwise, of his vocational goal as he increasingly anticipates more accurately the consequences of his decisions and strives with greater purpose toward remote goals. There should be an increasing willingness to postpone immediate satisfaction in the light of intermediate and ultimate goals.

Individuals differ in rate, pattern, and ultimate level of development. There is an often-voiced distrust of imposing patterns on human behavior. The idea of a norm, of what is normal or average,

[16] Beilin, H., *op., cit.,* p. 56.
[17] Piagett, J., *The Construction of Reality in the Child.* New York: Basic Books, Inc., 1958.
[18] Super, D. E., *op. cit.,* Chaps. 8 and 9.
[19] Jersild, A. T., *op. cit.,* p. 11.
[20] Baldwin, A. L., *Behavior and Development in Childhood.* New York: Dryden Press, 1955, p. 28.

is often deplored. Certainly any curriculum must take cognizance of deviations from the norm as well as taking account of the norm. But the concept of a standard of comparison, as Jersild[21] has stressed, is essential to the study of human behavior. The writer has completed an intensive analysis of a number of clinical diagnostic evaluations completed by him in the years 1958–1962, of seminarians in early adulthood who were referred to him and who subsequently left their communities. Because of the limited sample, no attempt should be made to generalize from the diagnostic communalities described here. Most young candidates for the religious life come from healthy and cohesive families, but there are exceptions with poor emotional resources. The following patterns[22] can be regarded as "danger signals" in that they illustrate the end-product of faulty general and vocational development.

FOR EXAMPLE

I *Significance—Mutual Interest*

". . . it is a tale
Told by an idiot, full of sound and fury,
Signifying nothing." (*Macbeth, Act V, Scene V*)

Stated problem. I cannot get along with others in the community. I feel different and not accepted. I feel isolated and alone. There are times when I feel I am a nobody. Other people don't seem important to me, and I don't understand them.

Community behavior.

(a) Emotional immaturity which the individual manifests by his inability to meet difficulties squarely, to tolerate the idiosyncracies of others. The immature individual is egocentric, unable to give of himself to others, seeking emotional security in a self-centered way in religious life. His behavior is often characterized by irritability and intolerance when his needs are not met.

(b) Evidence of emotional confusion resulting from the gross disparity between the expectation of what the religious life has to offer and the daily realities, social and psychological, of living in a community.

(c) Confusion resulting from the breakdown in communication with others resulting in a sense of isolation and marginality.

Developmental failures.

(a) Social and cultural deprivation is evident in the life history. For various reasons, the individual was not free to mix freely with boys and girls of his own age. Inordinate fear on the part of the parents that the child would be placed in moral jeopardy frequently underlies the social deprivation. Girls were particularly avoided during the middle and late teens.

(b) The home atmosphere is characterized by an overstress on individual rights and duties, isolation, and reclusiveness. It is an adult-centered home to which the child is restricted but then often abandoned to his own devices and ignored.

II *Competence—Mutual Trust and Respect*

"But, now I am cabin'd, cribb'd, confined, bound in
To saucy doubts and fears." (*Macbeth*, Act III, Scene IV)

Stated problem. I have no confidence in my ability and others don't seem to trust me with responsibility. There are times when I really feel stupid and incompetent. I seem to be fearful of authority and I don't trust people who tell me what to do. I sometimes feel angry and try to boss other people, but at other times I just feel like giving in and doing anything they tell me. In my spiritual life I am over-scrupulous. I find it hard to concentrate on my prayers.

[21] Jersild, A. T., *op cit.* p. 26.

[22] Notes abstracted from invited addresses given to the Annual Conference for Religious Superiors, C.U.A., 1962, 1963.

Community behavior.

(a) An over-idealized concept of the religious vocation as that of a man without any weaknesses who feels it incumbent on him to have an answer for every question, a definitive direction for every person.

(b) An interpretation of the Christian religion as supporting a religious education that abounds in rigorous restrictions on all conduct resulting in an obsessive-rumination on sin described most frequently as "scrupulosity." Fear predominates rather than love.

Developmental failures.

(a) A perfectionistic mother circumscribes the life of the growing boy by a rigid code forbidding anything that falls short of her own over-demanding standards. The father is very often somewhat passive and over-shadowed by the mother.

(b) The home atmosphere is characterized by autocratic authority which demands absolute obedience in an arbitrary way. The child is not free to choose, to reject, or to originate.

III *Lovability—Mutual Love and Friendship*

"There's beggary in the love that can be reckon'd.
I'll set a bourn how far to be belov'd."
(*Anthony and Cleopatra*, Act I, Scene I.)

Stated problem. I don't feel that any one person could like me. I don't feel close to any one person. If I do seem to make a friend, he usually ends up preferring others to me. I don't get close to people any more because I don't want my feelings to get hurt. Often I feel I just don't like or trust people.

Community behavior.

(a) The inability over a long period of time to form any rewarding or satisfying interpersonal relationships with peers or superiors.

(b) The tendency to form exclusive individual friendships rather than healthy, mutually rewarding particular friendships.

(c) The frequently observed exacerbation of sexual difficulties as a result of emotional confusion and a profound sense of isolation.

Developmental failures.

(a) Frequently, sexual maturation has been checked at an earlier, more narcissistic life stage leading to many indices of ambivalence in sexual identification.

(b) The child is more generally the object of disapproval rather than deserved praise, rejected rather than unconditionally loved, inhibited rather than encouraged and facilitated.

Development leads to increasing differentiation and integration of the personality. It was noted[23] that vocational development can be perceived as essentially that of developing and implementing a self-concept. In healthy development, the many aspects of the self are differentiated and integrated into well organized entities. Recent research[24,25] indicates the potent influence of home and school environment on the developing interests and values of the adolescent boy so that these motivating factors become ordered into hierarchies, and in turn influence and determine overall behavior.

Interaction of developmental principles. One can readily see the interdependence of all the factors noted in general and vocational developments. As an example, Beilin[26] notes that the principle of pre-eminence "is dynamically related to increasing realism with age and one could expect that reality factors would become eminent in choice as in fact they have been shown to do (at

[23] Super, D. E. *op. cit.*
[24] Kinnane, J. F. and Pable, Martin W., O.F.M. Cap. "Family Background and Work Value Orientation." *J. Counsel Psychol.*, Vol. 9, No. 4, 1962.
[25] O'Connor J. P. and Kinnane, J. F. "A Factor Analysis of Work Values." *J. Counsel. Psychol.*, Vol. 8, No. 3, 1961.
[26] Beilin, H., *op. cit.*, p. 57.

about high school graduation)." Again, as an example, research at Catholic University[27] has established the interrelatedness of interests, work values, and life values in the dynamic patterns of vocational development of Catholic high-school and college youth.

CONCLUSION

The theme of this article is based on two premises: (1) boys entering minor seminary or juniorate bring with them varying backgrounds of emotional development, and (2) the religious life itself makes extraordinary demands on the individual. Fr. William Bier, S.J.,[28] has concluded that candidates for the religious life must have stronger emotional resources than the average person in order to successfully cope with the psychological demands.

Granted these two premises, it follows that particular attention must be paid to the emotional, intellectual, and vocational development of boys in the minor seminary. The need to consider modern psychological knowledge of the principles of adolescent maturation and learning is clearly evident from the large number of drop-outs encountered not only during the critical period of initial choice and adjustment, but also at other critical junctures in the long and continuous development of the priestly vocation.

Presented here are the more important theoretical formulations and research evidence as to the factors *of a natural order* involved in the development of the choice of a religious vocation.

Most candidates for minor seminaries come from emotionally healthy, well-balanced homes, but there are exceptions who fall by the way. An attempt has been made to synthesize the major cause of drop-out based on a sample which has been intensively studied during a period of four years.

The major conclusion is that the demands made in the minor seminary must be commensurate with the natural psychological development of the candidate's personality. An over-Spartan pressure toward the ideal, an over-emphasis on the negative aspects of the spiritual life in early training, an over-*rational* approach which ignores the emotional factors in the vocational development of the adolescent—such a faculty orientation to training may well be damaging in the light of psychological principles of maturation and learning.

[27] Kinnane, J. F. and Gaubinger, J. R., C.S.C. "Life Values and Work Values." *J. Counsel. Psychol.*, in press.
Kinnane, J. F. and Suziedelis, A. "Work Value Orientation and Inventoried Interests." *J. Counsel. Psychol.*, Vol. 9, No. 2, 1962.

[28] Bier, W. C. *Review for Religious*, Vol. 12, No. 6, Nov. 15, 1953.

Scientific Atheism

New York—The Soviet atheists in the Latvian town of Rezekne have devised psychological tests to gauge the degree of religious feeling in the area, according to a report in a Radio Liberty newsletter.

Apparently similar to Western job-screening inquiry techniques, the tests were tailored to various age groups. Special questionnaires were worked out for students, for their parents, and for collective farm workers to determine what may be termed their AQ, or atheism quotient.

As a consequence of this investigation, atheistic lectures for parents are being scheduled in 38 grade schools and high schools of the region; all schools have set up atheist action groups, with special attention being devoted to the individual believer; and a department of scientific atheism has been added to the region's university.

Social Security—The Choice Is Yours

by Roy L. Swift

EVEN THOUGH ten years have passed, the date September 1, 1954, still stands out very clearly in my mind. For it was on that day, when the 1954 social security amendments became law, that we in the Social Security Administration were presented with the unique task of explaining the social security program to the nearly 200,000 American clergymen who became eligible to choose social security coverage. The task was unique in that clergymen were (and still are) the only group ever offered social security coverage on an optional basis for each individual.

Seventy percent of the eligible clergymen chose social security coverage by April 15, 1962, when the deadline for electing coverage expired. Despite our extensive informational efforts, some clergymen did not learn of their right to elect social security coverage until the deadline expired. In response to their pleas, Congress amended the social security law in 1964 to give clergymen another chance to choose social security coverage. But there is a new deadline for electing coverage which I will explain later in this article.

Many priests have already chosen social security coverage and some are now receiving monthly social security benefits. If you are already covered, the following information about social security may help you to a better understanding of your rights. If you are not covered now, this information may help you in deciding whether or not to choose social security coverage.

Social security isn't just a retirement program. With three types of benefits, it provides lifetime protection. For priests it can mean:

- disability insurance benefits each month if you become disabled before age 65.



Mr. Swift is the Information officer of the Social Security Administration in Baltimore. This authoritative survey of social security as it affects priests should be of great service to our readers.

- old-age insurance benefits each month which may be payable as early as age 62.
- survivors insurance monthly benefits to your mother and/or father if they were dependent on you for their support. (A lump-sum death

benefit is also payable, regardless of any monthly benefits payable.)

You must, of course, have credit for a certain amount of work under social security for benefits to be payable on your account. The work credits under social security are measured by calendar quarters, with four quarters of credit being equal to one year's work. A priest reports his own earnings just as a self-employed businessman does, and, as such, gets four quarters of credit for each year in which his net earnings are at least $400.

To be insured for disability benefits, you must have credit for at least five years of work under social security in the ten year period ending when you are disabled.

The amount of work you need to be insured for retirement and survivors benefits depends on the year you reach age 65, or on the year of your death if you die before that age. The table on the right will give you an idea of the amount of work you will need to be insured.

If you reach age 65 or die in—	*You will need credit for this much work—*
1957 (or earlier)	$1\frac{1}{2}$ years
1958	$1\frac{3}{4}$
1959	2
1960	$2\frac{1}{4}$
1961	$2\frac{1}{2}$
1962	$2\frac{3}{4}$
1963	3
1964	$3\frac{1}{4}$
1965	$3\frac{1}{2}$
1966	$3\frac{3}{4}$
1967	4
1968	$4\frac{1}{4}$
1969	$4\frac{1}{2}$
1970	$4\frac{3}{4}$
1971	5
1975	6
1979	7
1983	8
1987	9
1991 (or later)	10

No one needs credit for more than ten years of work to be insured for benefits. You would, of course, get credit for any work you did under social security from 1937 on. Thus, priests could count any credits they earned from work (covered by the law) before they entered the priesthood.

Being insured means only that you are eligible for benefits. It does not govern the amount of the monthly benefits payable. The amount depends on your average earnings under social security. Examples of monthly payments are shown below:

Average yearly earnings after 1950	$800 or less	$1200	$1800	$2400	$3000	$3600	$4200	$4800
Retirement at 65 or later *or* disability benefits before 65	$40.00	59.00	73.00	84.00	95.00	105.00	116.00	127.00
Retirement at 64	37.40	55.10	68.20	78.40	88.70	98.00	108.30	118.60
Retirement at 63	34.70	51.20	63.30	72.80	82.40	91.00	100.60	110.10
Retirement at 62	32.00	47.20	58.40	67.20	76.00	84.00	92.80	101.60
Monthly survivors' benefits for dependent parents at 62 or later	40.00	48.70	60.30	69.30	78.40	86.70	95.70	104.80
Lump Sum Death Payment	120.00	177.00	219.00	252.00	255.00	255.00	255.00	255.00

IF YOU WORK WHILE GETTING OLD-AGE INSURANCE BENEFITS

Priests do not ordinarily retire from the ministry as do the clergy of some other faiths. It is important, therefore, for priests to understand how their earnings after retirement age may affect their social security benefits.

You will also receive your benefits for all months beginning with the month of your 72nd birthday—no matter how much you earn.

If you work in all months of the year, you may use the following chart to get an idea of how much in social security benefits you can collect for the year.

Total Earnings for the Year (in dollars)							Monthly Benefit Amount
				1500	1200		
			2000	330	480		$ 40
		2400	170	570	720		$ 60
		3000	10	410	810	960	$ 80
	3600	0	250	650	1050	1200	$100
4000	0	0	490	890	1290	1440	$120

You do not have to retire completely to get benefits. But if you expect to work while getting benefits, it is important to know exactly how your earnings will affect your social security payments. Knowing this, you may have a chance to plan your work so that you get the maximum advantage of your social security benefits.

Your total earnings and the number of months you work are the two things which determine how much of your yearly benefits can be paid to you.

If your earnings do not exceed $1200 for the year, you will get all your benefits.

Even if your earnings are considerably more than $1200, you may still be eligible for some social security benefits. One dollar in benefits is not payable for each $2 you earn between $1200 and $1700. For every $1 that you earn over $1700, $1 of benefits is not payable.

But no matter how much you earn in a year, you will get your social security benefits for any month you neither earn over $100 as an employee nor render substantial services as a self-employed person.

First look in the column on the far right for the amount closest to your monthly social security benefit.

Next, look in the top steps for the amount closest to your estimated earnings for the year. Directly under that step, in the box on a line with the benefit amount, you will find a rough estimate of the amount of benefits payable for the year.

TIME LIMIT FOR ELECTING COVERAGE

If you have not already elected social security coverage, you can now do so, but the time limit is relatively brief. Basically, the time limit for electing coverage ends on the due date of the tax return for your second taxable year after 1962 in which you have net earnings of at least $400 from the exercise of your ministry. For most priests, this means that *April 15, 1965,* is the last day they can elect coverage.

Not all priests are eligible for social security coverage since the law specifically limits coverage to "duly ordained, licensed or commissioned ministers, priests, rabbis, Christian Science practitioners, or members of religious

orders *who have not taken a vow of poverty.*" Generally speaking, then, only secular priests can elect to be covered under social security.

HOW TO ELECT COVERAGE

If you wish to secure social security coverage, you should:

- Get a social security account number card from the nearest social security office if you do not already have one.
- Fill out Form 2031 ("Waiver Certificate to Elect Social Security Coverage for Use by Ministers, Certain Members of Religious Orders and Christian Science Practitioners"), which you can get from your District Director of Internal Revenue.
- File the completed Form 2031 with your District Director of Internal Revenue.

The District Director of Internal Revenue will mail back to you a receipted copy of the waiver certificate. You should keep this in a safe place as evidence that you have elected coverage under the social security program.

Once a waiver certificate has been filed, it cannot be withdrawn.

HOW YOU REPORT YOUR EARNINGS

If you do elect social security coverage, you will pay the social security tax on your earnings just as a self-employed businessman does. In other words, you fill out the regular income tax Form 1040 and also a Schedule C, the standard form for reporting profit or loss from a business or profession. On this latter form, you report your "net earnings from self-employment."

Your self-employment tax is computed on your net earnings up to a maximum of $4800 a year. The tax rate schedule is as follows:

Self-Employment Tax

Year	Percent
1962	4.7
1963–65	5.4
1966–67	6.2
1968 and after	6.9

ANY QUESTIONS?

It is not possible in a brief article like this to present all of the information about social security coverage as it applies to priests. I would like to suggest, therefore, that you get in touch with your social security district office if you have specific questions or if you would just like to have more information. The people there will be glad to answer your questions and help you in every way possible.

Also, you can get information about filing the waiver certificate and tax returns, and the payment of taxes, from the nearest Internal Revenue Service office.

"Medicare" a Possible Factor

"Hospital Insurance for Older People through Social Security" is the title of a pamphlet issued by the U.S. Department of Health, Education, and Welfare, Washington, D.C., 20201. It describes the benefits and costs of the "Medicare" program which, if passed, would be of major interest to a priest trying to make up his mind whether or not to choose social security coverage before the deadline.

Helping The Layman To Emerge

"It changed the whole course of my life." "The most inspiring experience I have had." "I've acquired a more positive attitude toward my work and my family." "It opened up a new world to me."

Sound like testimonials for a scientific discovery or a book on the development of dormant psychic powers? Not at all. These statements and similar ones that have been repeated by scores of laymen during the past eighteen years refer to a course in theology in which nothing at all new is taught. Not only have they appreciated what it is doing for their own lives but they are sharing what they learn with an entire city.

This course is one way of meeting the twofold need which concerns college deans, sodality moderators, and parish pastors as well as delegates to the Vatican Council: 1) the insistent demand of the laity for their rightful share in the theological treasures of their Church; 2) the desperate need which the clergy feel for the apostolic services of the laity. The course is given to members of the Edmund Campion Society which was founded in 1946 at Canisius College in Buffalo, New York. Here is the story of its success, one which we hope can be as fruitfully emulated in other places.

While acquiring a more adult knowledge of speculative and practical theology, members of the Society have at the same time founded three diocesan-wide spiritual organizations and have revitalized some twenty religious activities in the parishes and the city. Thanks to the Society's sponsorship, over 20,000 Buffalonians have heard talks by leading Protestant, Catholic and Jewish thinkers. Long before ecumenism was a popular movement in this country, the Society conducted discussions in the local hotels, and later on television, to foster mutual understanding between people of different faiths. Some 10,000 have attended the hotel meetings alone and about 300 of them

by Thomas F. Gavin, S.J.



Father Gavin was a member of the Department of Theology at Canisius College, Buffalo, N.Y., for eighteen years. During that time he founded and directed the Edmund Campion Society and was, each year, on the faculty of The Summer School of Catholic Action. Father is presently teaching Theology at Le Moyne College in Syracuse, N.Y.

have found their way into the Catholic Church. Ministers and priests frequently took part in the meetings. So congenial were these gatherings that the entire audience would wait in line at the conclusion of each series of discussions to express their gratitude personally for what they had learned. (The only obstreperous member of the audience in sixteen years, who happened to be a Protestant, was rebuked by her fellow Protestants.)

On one occasion, several months of work by ten members of the Society resulted in President Eisenhower stating a principle from a papal encyclical on labor-management relations in his inaugural address. Undoubtedly though, the crowning grace of the course is that hundreds of members and their families have adopted the practice of daily Mass and Communion.

A significant sidelight on the apostolic work done by members of the Society is that nobody asked or suggested that they do it. Each of the projects originated with them.

A NEED FOR ANSWERS

Two considerations motivated the foundation of the Edmund Campion Society. First, it is no secret that there is a keenly felt personal need, almost a hunger, among mature Catholic college graduates for a deeper knowledge and appreciation of their faith. For the first ten or fifteen years after graduation, however, the average alumnus has no time to do much more than meet the obligations of his religion. He is busy with the demanding task of setting himself up in a business or profession and with starting a family. But during these years he is feeling the full impact of adult life. Time and time again he is brought up sharply by the discovery that his religion has so very much to do with how he handles law cases, resolves medical problems, reports the news and conducts himself in public life, the business world and even in the privacy of his own home. Moral problems present themselves aplenty. And the problems that he doesn't personally encounter are posed for him by his friends and business associates. He recalls having heard most of the problems and some of the solutions in ethics or theology or apologetics at college. But in college the relation of these problems to his personal life wasn't too clear. Or, if he didn't attend a Catholic college, he may be compelled to recognize that he is woefully innocent of any solutions.

Of course, all this while he vows that someday, somehow, he will get around to finding the answers. And then there is the nagging hunger for a richer knowledge of the things of God and the meaning of life. This he hopes to satisfy by some day reading some books. But I fear that most men never quite manage to find the answers or read the books. At about the age of thirty-five the average college graduate is for the first time relatively free of the sharper obligations of family and professional life and able to catch his intellectual breath. It was to put such a man in the way of arriving at solutions to his problems that the Edmund Campion Society was founded.

"FIDEI DONUM"

The second consideration in organizing the Society was to help Catholic men find a way to share their faith with their fellows. Catholics have exerted relatively little influence on the life about them. After nineteen hundred years of Catholicity only one-sixth of the inhabitants of the earth are Catholic. As the late Father Daniel Lord

said, "Catholicism is the best kept secret in the world." So it was with the hope of alerting educated Catholics to this sorry state of affairs that we gathered together about twenty-five of the leading young Catholic men of Buffalo in the fall of 1946.

To achieve this two-fold purpose of broadening their appreciation and stimulating their apostolic zeal we felt that two principles of organization were essential. The group must be homogeneous and must be brought face to face with the Jesus of history.

AN ELITE

To keep the Society homogeneous we invited only college graduates between the ages of 35 and 55 who were leaders or potential leaders in their respective fields and who were practicing Catholics. The reasons for establishing these requirements are obvious. People who have not been to college are likely neither to have intellectual interests nor to feel the need for a more mature approach to their Faith. We did not, however, restrict ourselves to graduates of Catholic colleges. Almost seventy-five colleges have been represented in the membership over the years. Men under thirty-five years of age are generally too busy to find the time and most men over fifty-five are hardly interested in new ideas. (Of course, these are rules-of-thumb and admit of exceptions.) Because successful men, leaders and potential leaders, face similar problems and have similar interests, they understand one another and can be mutually helpful. The requirement that the members be practicing Catholics eliminates the need for lectures geared to catechetical instruction or moral reform. There is no doubt that an important factor in the success of the Society has been the uniformly high quality of the members. A group like that encourages and is easily encouraged to positive, progressive thought and action.

From the standards we set up it is obvious that such a group can be formed only by careful selection and personal invitation. Men of this caliber are already active in civic, professional and social projects. They can hardly be expected to respond with instant enthusiasm to the suggestion that they take two more nights out of their month to hear talks on religion. So each prospective member must be personally convinced. It can be pointed out to them for example that this organization will provide the very knowledge and appreciation of their Faith that they themselves are already conscious of needing.

Once the group is formed a priest talks to them every second week on some aspect of Catholic life. But the vital spark is lighted in the open discussion after the talk. It is there that the men have a chance to resolve their doubts and arrive at solutions to their problems. It is then that they themselves savor and digest the doctrinal fare offered in the formal lecture and make it food for their souls. Awareness that other Catholic men in their position have the same ideals and the same difficulties gives them reassurance, a sense of unity and an *esprit* from which they derive mutual strength.

As we said earlier, the first year's course of fifteen lectures is built around the ideal of discovering the living Chirst. Everything leads up to or flows from that encounter. The first talk is meant to shock and challenge. It contrasts the success of Communism's campaign of hatred and falsehood in nation after nation with our own moribund effort at advancing the cause of truth with

Christian love. Next we proceed to examine the history and principles of Protestantism and to put ourselves in the place of a modern American Protestant. By affording the vicarious experience of life without the Mass, the sacraments or the certitude about man's destiny that only infallible authority can provide, this study sets up a perfect background for the positive approach to Christ.

The first step in the approach is a detailed study and development of Augustine's idea of the moral miracle of the foundation, survival and spread of the Catholic Church. To follow the history of the Church from the birth of a kicking, crying, new-born Infant in a cave, down through the centuries of "fierce struggle against enemies from without and against weakness from within" and to witness not only her miraculous survival, but her steady, triumphal growth, is an unforgettable experience. And to realize that one's own existence as a modern Catholic is part of the evidence for the divinity of Christ creates a new and personal relation with Christ and His Church.

By now the men are psychologically ready to pick up the New Testament and read it. For the first time they come to know the whole Christ, not as some modern artist or author imagines Him, but through the eyes of the Evangelists who talked and walked and ate with Him. They look into his eyes, they come to recognize the expressions on his face and the inflections of his voice, they match strides with Him as they walk down the street. He becomes for them a living Presence in their world of today.

The remainder of the year's course considers the logical consequences of this encounter; how to keep his commandments more perfectly, how to converse or pray to Him, how best to unite oneself more closely with Him through participation in his unbloody Sacrifice and Eucharistic banquet.

Those who wish to remain for a second year then study Frank Sheed's *Theology and Sanity*. Mr. Sheed outlines his subject matter in a sentence:

> "What the Church sees is God, infinite and eternal, Triune and One; humanity, finite, created in time and redeemed by Christ; the individual man born into the life of nature, redeemed into the life of grace; united with Christ in the Church which is His mystical body; aided by angels, hindered by devils, destined for heaven, in peril of hell."

In succeeding years we take up the history of the Church, encyclicals on social justice, marriage, education and the Mystical Body. And of course at all times we attempt to keep the members informed of current trends by reference to recent literature.

Several hundred men have spent a year or more in the ranks of the Edmund Campion Society. Many of them leave after a year or two usually to initiate or take an active part in the work of a parish or diocesan organization. After eighteen years six charter members still attend meetings regularly.

It would seem that many dioceses could benefit from such an organization. Certainly it has helped many laymen to emerge into a vital participation in the liturgical, intellectual, and ecumenical life of their Church. The aims and, we hope, the accomplishments of the group thus far are summarized in its motto:

> "With the grace of God and under the patronage of Blessed Edmund Campion, this Society ambitions for its members understanding, appreciation and energetic practice of the Holy Catholic Faith."

Spotlight on Liturgy



Looking Toward March 7th

By JAMES D. SHAUGHNESSY

ONE OF THE THINGS we will notice as we begin to put into practice the liturgical changes next March 7 will be the wonderful flexibility of the new liturgy. This will be just one more step in the direction of adapting the liturgy to the culture and traditions of our people. We like to think that the first and most important of these steps was the introduction of the vernacular into the sacred liturgy. Now we are to have some structural changes that will permit us to adapt our parish liturgy to the needs and the capacities of our people, thus opening the way for each parish to take on its own character in liturgical expression. All this in complete conformity with the basic rubrics, but without the deadening uniformity that has made a great deal of our worship dull and debilitating, and robbed it of the dynamism demanded by the very nature of the sacred action.

It is true that in paragraphs 37 to 40 the Constitution was addressing itself primarily to the larger question of ethnic and geographic differences among people and races, yet it does no violence to this larger matter to apply the same principles at a lower and more local level. It is conceivable, and perhaps desirable, that in a country as large as ours, with so many regional and ethnic differences, as well as the additional question of rural, urban, and suburban cultures, there would develop liturgies which would more satisfactorily grant expression to these differences among people and be more a part of their daily way of life.

All this is postulated upon some of the basic principles contained in the Constitution on the Sacred Liturgy. The first principle is that the liturgy of itself demands active participation on the part of all those present for the sacred action. The second is that, in the liturgical celebrations, each person, regardless of rank, should do all of (but only) those parts which pertain to his office according to the nature of the liturgical rite. The third is that the celebrant is not to repeat those parts of the sacred text which have been said or sung by any competent person or group.

With this in mind let us take a look at some of the possibilities in the *Missa Lecta.* (We shall consider the *Missa Cantata* and *Missa Solemnis*

next month—although, for the most part, what is said of the *Missa Lecta* applies in great degree to the more solemn forms of the holy sacrifice.) It will be impossible in the space allotted to consider more than a few of the variations which present themselves at this time. And it is also certain that, as we live with the changes after the First Sunday of Lent, other and more satisfying solutions will present themselves.

THE CELEBRANT

In the first place it must be kept in mind that the initial effort of the liturgical renewal must come from the celebrant. His bearing, gestures and words set the tone for the ceremony and influence the attitude of the faithful. At the same time it must also be remembered that he acts in the name of the Church, and therefore he must not improvise his role or his gestures. He must conform to the prescriptions of the Church, the rubrics, the decrees of the Roman Congregations, as well as to the directives of the provincial and diocesan commissions. This is not to say that there may not be a great deal of freedom within the law; for there can be conformity without that uniformity which leaves worship unimaginative and uninspiring.

This presentation will not attempt to consider the Mass reforms point-by-point, but rather to present a few ideas suitable for those portions of the reformed Mass which permit the greatest latitude for adapting the liturgy to the needs and abilities of a given parish situation. Any step-by-step consideration of the Mass may be gathered from the Instruction of September 26, 1964, or one of several Diocesan Directories which are currently available.

Any adequate presentation of a congregation-participated liturgy would certainly include a commentator. Therefore we should give some consideration to his function. Before Mass, the commentator should make the necessary introductions. These would include: any announcements which normally would be made at Mass (thus eliminating unwarranted intrusions into the Mass); the *ordo* for the day, a short summary of the mystery of the Lord or the feast being observed, its general theme and significance, as well as alerting the congregation to the imminent approach of the celebrant and the psalm or hymn to be sung, or the unison or antiphonal recitation of the Introit antiphon and the psalm verses. (This latter demands a well-trained congregation as well as mimeographed copies of the propers, for publishers are forbidden for the present from printing the propers.)

ENTRANCE PROCESSION

There should be an Entrance Procession—one that should clearly signify that it is Christ who is coming among his people to offer with them the holy sacrifice in the honor and glory of the Father. The solemnity of the procession depends on the solemnity of the occasion. This procession may be led by cross and candles (which become the appointments to the altar demanded by the rubrics), the lector reverently carrying the Missal or lectionary, followed by the celebrant and two acolytes. During the procession a psalm or hymn should be sung, or the Introit antiphon and psalm verses read or recited antiphonally by the people led by a schola or cantor. If the Introit is said or sung it becomes unnecessary for the celebrant to repeat it; he would, in such case, begin the *Kyrie* after the prayers at the foot of the altar.

The Liturgy of the Word also lends itself to a number of variations suitable to time and circumstances. The

Scripture lessons and chants may be read by the celebrant. He may do this at the altar, at the edge of the sanctuary, or in the ambo. In every case the Scripture is to be read facing the people. If this is done at the altar there is no change in procedure other than facing the people for the Scripture readings. If done away from the altar (the two positions mentioned above) the celebrant will proceed as follows: —he will go to the predetermined place—read the Epistle facing the people—read the intervenient chants or invite the people to join him in reciting them in unison (or at least to repeat the Alleluias. He will then turn to the altar to recite the *Munda cor meum*—turn to the people to read the Gospel—preach the homily—say "Let us Pray," and the Prayer of the Faithful, which is to be concluded with a proper Prayer, e.g., n. 20 of the *Orationes diversae*. If there is a Creed it is also intoned in this place and may be recited with the people. Upon the conclusion of the Creed the celebrant returns to the altar, says "The Lord be with you" and proceeds with the Offertory. The homily is mandatory on Sundays and feasts of precept, and the Prayer of the Faithful depends on custom or the competent territorial authority.

OR

In Masses celebrated with the people which are not solemn Masses, the Lessons and Epistle, together with the intervenient chants, may be read by a qualified lector or server, while the celebrant sits and listens. In such a case the celebrant would go directly to the *sedilia* after concluding the Collect. The Commentator would announce the Scripture Lesson, then the Lector would go to the ambo or the edge of the sanctuary to read the Lesson and/or the Epistle; he may also read the intervenient chants or ask the people to join him as indicated above, or, the Lector may go to the Celebrant for a blessing while the Commentator reads or leads the people in the intervenient chants. During the conclusion of the intervenient chants the Celebrant returns to the foot of the altar, bows and recites the *Munda cor meum,* and then proceeds to the ambo or the edge of the sanctuary to read the Gospel, preach the homily, lead the people in the Prayer of the Faithful, and intone the Creed if there be one, after which he returns to the altar for the Offertory.

OFFERTORY PROCESSION

In the Eucharistic Liturgy there are but a few minor changes, yet we would be remiss if we did not speak about an Offertory Procession in which the gifts are presented for the sacrifice. This may be done in one of several ways. In small groups each person could come to the altar to place his own host in the ciborium for the sacrifice, but in the average parish congregation this would be impracticable if not impossible. In such a case the hosts could be prepared ahead of time to be brought to the altar with the wine and water by specially selected persons in the name of the entire assembly of God's people, or, where it could be done, stations could be established at the entrances to the nave where each person could personally place his own host in ciboria placed there for that purpose. Just before the Offertory these ciboria could be assembled and the hosts placed in one or, at most, two large ciboria to be brought to the altar with the wine and water as described above. In this way the people would be brought more intimately into the action of the sacrifice and made to

feel more a part of the sacrifice which they are offering with their priest in Christ to the Father.

THE GREAT AMEN

Another part of the Eucharistic Liturgy which we wish to consider in this connection is the doxology at the end of the Canon. The words *Per ipsum* to the *per omnia sacula saccu-lorum* will be recited by the celebrant in a loud voice. The chalice and the host will be elevated throughout, the signs of the cross will be eliminated, and the celebrant will not genuflect until after the people respond, *Amen.* This is an important structural change and its significance must not be overlooked. This act forms the solemn conclusion of the thanksgiving of the Canon, and is a final expression of the oblation of the eucharistic sacrifice which goes up to the honor and glory of the Blessed Trinity. This *Amen,* known as the "Great Amen," is the people's ratification of the whole eucharistic action. Every effort should be made to bring out the significance of this act and to make the people fully aware of their part in this action.

These are a few of the changes which go into effect on March 7. It must be remembered that this in itself will not be enough. To simply inaugurate them without sufficient preparation of the people, and without a full and adequate understanding of their significance, would be a waste. A waste we can ill afford, and it must not happen. All our people, in keeping with their abilities and opportunities, should be brought to a full, intelligent participation which is internal, external and sacramental.

Exhibit Dead Sea Scrolls

Washington—Fourteen of the famous Dead Sea Scrolls will be exhibited at museums in several parts of the U.S. between late February and late September, the Smithsonian Institution has announced.

The exhibition will be sponsored by the government of Jordan, which sent the 14 scrolls and other objects connected with them to the U.S.

The Dead Sea Scrolls, the first of which were discovered in 1947, are the work of a Hebrew sect known as the Essenes, who flourished in Palestine around the time of Christ. The scrolls, which shed much light on beliefs and customs of the era, are regarded as a major contribution to the study and understanding of the Bible.

The scrolls will go on exhibit in the Smithsonian's natural history museum, February 28. The show will run through March 21.

Other stops on the U.S. tour being coordinated by the Smithsonian will include: the University of Pennsylvania Museum, Philadelphia, April 3 to 25; the Lowie Museum of Anthropology, University of California at Berkeley, May 8 to 30; the Claremont College Graduate School and University Center, Los Angeles, June 12 to July 5; the Joslyn Art Museum, Omaha, Neb., July 17 to August 8; and the Walters Art Gallery, Baltimore, August 21 to September 19.

Plans are also being made to exhibit the scrolls and associated objects in Canada and Great Britain after the U.S. tour.

—**The Criterion,** Vol. V, No. 15, p. 5.

Why Is a Sect a Sect?

by Hubert Horan, W.F.

RELIGION, like gold, is something of great value and therefore worth counterfeiting. We all know the individual whose religion is only a coating of clichés, but the same phenomenon exists among social groups. When a sect arises—here, in Africa, or anywhere else—the real driving force behind it may be to assert collective pressure on the political establishment. Thus, the sect's religious trappings may merely be protective camouflage.

I would propose that it is a capital error to attack such a group's position on its theological bases, since these are more pretexts than anything else. I would also suggest that we often let ourselves in for the formation of sects, especially in a mission situation, by material neglect of whole segments of the population.

Very specifically, I am going to suggest that we have historically and perhaps contemporaneously misconstrued the nature of burgeoning sects within Christianity. We have persistently treated them principally, if not entirely, as religious phenomena. Our reactions, God help us, have often been limited to theological debate. When we do attempt to use the wisdom of the world, it has occasionally been simply an appeal to legal or military force. We have often missed the boat. There exists a fairly large and, on the whole, serious body of sociological and historical literature on the subject of sects and comparable organizations. Why haven't we used it?

Let me give you some examples of what I mean.

Nigg, a contemporary Swiss Protestant, speaks of Lutheranism as being, in its origins, an adaptation of Christianity to the then newly-emerging bourgeois mentality. The phenomenon of association of one American social class with one branch of Christianity, one class of Jews with one branch of American Judaism, is well known. The Reform Jew tends to be the one who is materially a success;



Father Hubert recently received his Master's degree in Sociology from Loyola University in Chicago. He is presently at the White Fathers Training Center in Tanganyika, preparing for his apostolate to the people of Mwanza in that country.

the most socially acceptable of Christians tends to be the Episcopalian.

The prodigy of the appearance of national Churches is sufficiently apparent. Ethnic groups, tribes, "peoples" in the biblical sense have all flirted with sectarian Christianity. The lines of cleavage of Christian disunity tend to be the same as the lines of cleavage of human disunity.

When Donatism split the Church down the middle in North Africa, how did we face the problem? Discussions with Donatist leaders appeals to the Emperor for political action, appeals for troops to suppress them. The tacit assumption in the minds of many, including the great Augustine, seems to have been that it was a doctrinal issue. He attacked masterfully the slender doctrinal basis of Donatism—a question of the validity of sacraments administered by the sinful, and the right of sinners to return to the fold. Nowhere do we see the Roman Catholics sit down and say "Aha! The Donatists are mostly people who don't speak Latin, who are only the second generation of converts, are poorer than we are, and tend to be rural rather than urban. Maybe the problem is that we haven't been paying enough attention to them and this is their way of telling us they're getting a bum deal."

Again, the *Fraticelli* and other spiritual Franciscans of Florence in the *trecento* were largely artisans whose main platform was the injustice of the Christian rich. Social reform in Florence, in Church and in business, would have taken the wind out of their sails rather quickly. The tactic used was to imprison them as heretics; soon there were too many to imprison.

Take fringe groups in our own times, like the Jehovah's Witnesses, the Pentecostalists. We see a lot of skilled attacks on their beliefs. Yet, how important in the make-up of a sect is its doctrinal platform? Probably not very. Indeed, for us, how many will come to blows over Trinitarian formulae? How many priests could speak for half an hour on the Trinity or the nature of the Incarnation without slipping into a material heresy? We are attached to a dogmatic formula because we love the Church, because we love Christ in her. We do not usually become converts because the Preface of the Trinity or the Athanasian Creed suddenly hit us as the way things have to be.

MOTIVES

There are excellent arguments for the existence of God. Yet I suspect most mature Christians believe in Him for the same reasons they love Him; personal experience, on a humble or an exalted plane. On a more dangerous level, there is the possibility of adhesion to a milieu and through the milieu to the Church. How many Irish stop practicing their faith once in a place where it isn't automatically expected of them? This, not to criticize the Irish, but simply to point out that the Church, as the sects, has its indirect adherents: men who belong for reasons that appear to be primarily sociological or psychological rather than religious.

The success of a sect among New York Puerto Ricans may be a sign that we despise the Spanish-speaking and aren't really always too keen on sharing our parishes with them. This we can and should do something about. It may also be a sign that our parishes are too impersonal. On the other hand, the success of Islam in Africa because it (partially) is less morally demanding

is not necessarily a sign that we could or should encourage polygamy. Probably the doctrinal formulations of Catholicism are among the least visible aspects of her public image; the same for Islam, with the exception of the *shahada,* her basic profession of faith in monotheism.

OBSTACLES

With the great branches of Christianity—Orthodoxy, for instance—is the *filioque* really the big stumbling block on the way to Rome for the Oriental masses? If we really wanted to be *one,* couldn't we interpret in an acceptable fashion a great many Orthodox, Anglican, and Protestant formulations of dogma? St. Ignatius' "first rule" may apply: Construe another's formula in an orthodox sense, if at all possible.

Of course, the dogma of many Christian bodies is much further than a mere theological mashie shot from us. From the organizational point of view, too, some groups are so anti-sacerdotal that rapprochement seems almost impossible. But this is not the point. Again, I am merely suggesting that the real issue is, for the sectaries, often not so much concerned with the nature of God or of the spiritual life, but with the *hic et nunc.* It is a question of the non-religious uses of religion.

This bears some explaining. Talcott Parsons, a man well known among social scientists, pointed out that

> Religion's place high in the hierarchy of control in our social system implies that it should provide, under favorable conditions, the most powerful source of leverage for structural change in societies.

Think a bit: Of the reform movements in America, how many have had a real or spurious religious format? Prohibition and the WCTU, anti-Communist extremists, abolitionists, pacifists, conscientious objectors, integration and segregation groups at their extremes, all have made fairly frequent appeal to the absolute right or wrong of their plan of action or of the *status quo.* Politicians are painfully aware of the existence of religious "lobbies." In our time, too, the phenomenon of "sanctified secularity" is also increasing.

Founding a sect, or joining one, is a good means of making a bid for a "fair deal" in this life. Religion as a public force is no longer what it used to be, but it is still protected more than any secular fringe group would be, still can claim absolute adhesion to a "platform," is still privileged. All religious groups are very sensitive about negative legal sanctions being applied to any of them, however much they may quarrel among themselves. I think we would all admit the possibility, at least, of the use of religious groups as deliberate or unconscious tools in an essentially secular power-play. This is one aspect of the sect, which tends to be new, small, containing only converts, and a bit hostile to the *status quo.*

LEVELS OF COMMITMENT

But there is more. We think and preach in terms of the deepest level of the complex reality that is a Church, our Church. Undoubtedly, we're all aware that there are other levels; many non-believers tolerate us only or principally on the basis of our human usefulness. On the contrary, for the believer the infinite rewards and punishments in most religious systems are very effective motivations. We all know the old story about the nun in a leprosarium who "wouldn't do it for a million dollars, either."

So there is this element of depth of love or a fanaticism that is rarely evoked outside of a system of sacred values for good or ill. Religious leaders have not hesitated to use it as a manipulative lever—again, for good or ill.

Another point is that a religion—a creed, a cult—is a very useful means of focusing and uniting a hitherto disparate group of men, perhaps a group that was too neglected by the old religious and/or secular power structure and is now slowly flexing its own muscles. It has a religion, now, and this is a big step on the way to finding a collective identity. A sect is no longer a congeries of nobodies. People will have to sit up and take notice now; they forgot about us when we were under them, they notice us now that we're leaving them.

Then, too, a system of religious belief, however poorly constructed, gives the "man in the street" some kind of an explanation of what's behind all this that he sees. To some extent, it is even conceivable that the more purely human a creed is, the more it will satisfy some kinds of men. The Divine always makes us a bit uneasy. We all, I suspect, are occasionally tempted to alter and edit and bowdlerize Christianity so as to feel more at home with its demands.

Then, perhaps finally, the cultural or religious aspect of common worship gives the member a means of reinforcing his beliefs. What we assert together sinks in deeper, and the isolate is always in danger of apostasy. Unite and rule may be the equally true contrary of divide and rule: unite yourselves, but divide others.

All this, you will say, sounds like a hideous travesty of "serve God and reign." It is. Religion can be used like any other institution to make life different here below. It can, and it should be. The question is, *how*—essentially the same question as for politics, business, schools, family and friendship ties. Sects, like their big brothers that get along better with the world—the Churches—have this function. Often it may be their real *raison d'etre*, as I mentioned in the beginning, in spite of the *ostensible* one that this is a more Divine way of honoring the Supreme Being.

Just as the Freudian sees the world in terms of his own particular outlook, and the Marxist in terms of his, so the truly religious man tends to see everything in terms of his own predominant interests. This is a bit too simple, especially when we use it as a basis for dealing with other people. In particular, when we judge other groups of our own general outward purpose, we tend to see them in terms of the particular things that make them different from the secular groups that surround us both: dogma and morals. We all too easily forget the many, many things religious groups have in common with all human organizations all over the world, and which determine—at least in part—their dynamics.

The reaction of a Church to a dissident sect is, then, a case in point. The birth of a sect is often the telltale sign that the Church (its unwilling Parent) has not succeeded in making part of its flock *humanly* at home within its ranks. This may or may not be the Church's fault, and that is another problem altogether. Still, it will be fatal to react as if the differences were really the dogmatical pretexts for separation. Every wise mother knows, or learns fast, how to tell a reason from a pretext, an explanation from an excuse. Mother Church can certainly do at least as much.

Sermon Outlines

on the Liturgy of the Sundays and Feasts

By OSCAR J. MILLER, C.M.



Father Miller is Dean of Men at Kenrick Seminary at St. Louis, Missouri, and is Professor of Homiletics.

Preface

It has been the practice of preachers to pick a text from the liturgy and explain its significance to those assembled before them, in order to exhort them to greater adherence to the virtues involved.

If the renewal is to become a reality, then certainly we must reexamine the standard methods of communication employed from pulpit to pew—from priest to people.

It has become increasingly evident that too many preachers have consciously or unconsciously based their remarks on theoretical knowledge and have, as a result, seemed to widen the vocational gap that already exists between them and their fellow Christians.

Christian Community: Since the liturgy is intended to foster an awareness of our unity in Christ in order to help us extend his love to our fellow men, then it seems that the first consideration of these sermon outlines should be The Christian Community—the people of God here assembled. How do we, as a group, compare to the ideal that Christ can help us to achieve?

Any student of the techniques of effective speaking is aware of the necessity and the priority of audience analysis in speech composition. It is only by establishing a rapport of understanding with one's

fellow human beings—considering their interests, attitudes, problems, point of view—that any speaker can hope to communicate effectively.

Thus these outlines will first consider the people and what they seem to understand about the liturgical renewal.

Christian Witness: One of the reasons that so many baptized Catholics have been able to resist the moving thoughts of our religion expounded Sunday after Sunday is because these ideas have not been noticeably relevant to the speaker himself. There is a difference between sermonizing and sharing deep convictions. The former can be superficial and impersonal; the latter must include the creative insights of the person. And men are usually disposed to listen and be moved by such testimony. Christian witness requires not just an explanation plus analogy here and there, but that the speaker come to grips with the reality he is discussing to such an extent that it has made a difference in his life. If this has not happened, then he has really nothing to say on the subject. If it has happened, he will somehow be able to communicate it sincerely and effectively to his fellow Christians.

Christian Ideal: Involvement in the liturgical renewal implies Christian action. The great good accomplished in the Church in the past could have been measurably increased by a more positive community action. The principles of rugged individualism operative in our society invaded the realm of Christian living to such an extent that religion became a private affair, and the salvation of my own soul became a preoccupation that excluded concern for the salvation of others. Only a sense of community can break down the barriers that now prohibit Christian action on a scale wide enough to influence all those in a parish, and through the total action of many parishes, to influence a whole diocese, and through the total action of many dioceses, a whole nation. This seems to be the Christian Ideal to be striven for and the guiding idea for the selection of means proposed by the preacher for bringing the lives of his people into closer harmony with the principles of Christian living as evidenced in the Gospel.

These sermon outlines, therefore, shall be structured on the three points of Christian Community, Christian Witness and Christian Ideal. Suggested basic materials will be selected from the liturgy of the Office and the Mass of the four weeks of Lent for which these sermon outlines are intended. It is hoped that each preacher will adapt these suggested materials to the needs of his locality and parish.

Temptations

FIRST SUNDAY OF LENT

Introduction: Christ, as the Head of the Christian Community, gives witness to the preeminence of His Father by demonstrating the Christian Ideal to be attained in the conflicts of human existence.

BODY:

Christian Community:

1. St. Paul, in the epistle, delineates the characteristics of the ideal Christian witness in the Christian community. His main thought is contained in the words: "Let us commend ourselves in all things as servants of God. . ." He emphasizes the point that we are living in the day of salvation. Therefore, this is the proper time that we should be ready to receive the grace of God. The reason for the confidence engendered by St. Paul in God's people is found in the words of the Introit: "When He calls, I shall answer: 'I am with you.' I will save him in distress and give him glory." It is as God's people, the Christian Community, that we advance through the season of Lent to the glory of the resurrection.

Christian Witness:

1. In the gospel we find Christ's witness to the Messianic commitment to the people of God.
2. In the first temptation Christ is to use Messianic power for His own personal convenience, rather than for the people of God, for whom it is intended.
3. In the second temptation Christ is urged to give in to the popular, materialistic misconception of Messianism. He is tempted to make a thrilling spectacle of Himself by appearing from above in the temple area in a sudden, unexplained appearance in power. But Christ is committed to the spiritual fulfillment of his powers for the spiritual good of the people.
4. In the third temptation Christ is urged to abandon altogether His Messianic office for personal, material gain. But Christ is committed to a spiritual kingdom and the service of His Father.

Christian Ideal:

1. Each Christian is confronted with the choice of fulfilling his baptismal promises or of rejecting them. The characteristics of the one who fulfills his commitment are found in the epistle, and exemplified in the gospel.
2. Each Christian has to determine whether or not he is going to use material goods merely for his own personal convenience, or for assistance to the needy as well.
3. Each Christian must establish the proper balance between his trust in God for the fulfillment of his duties, and the necessity for energetic perseverance in the pursuit of the Christian Ideal.
4. Each Christian is confronted with the almost daily choice of personal, material gain achieved at the expense of the Christian Ideal.

CONCLUSION:

We who are participating in this Mass are God's assembled people. As this Christian Community, we have listened to God's Word, reminding us that "Man does not live by bread alone, but on every word that goes forth from the mouth of God." In each Mass we are presented with a fine balance of God's Word and God's Bread. We witness to God's Word when we strive to make it the ideal of Christian living. We witness to God's Bread when we humbly acknowledge his Presence in the Consecration of the Mass and receive this Bread in Holy Communion. It is in the strength of God's Word and of God's Bread that we as a united Christian people, this parish, are able to witness to the Christian Ideal.

Invitation to Holiness

SECOND SUNDAY OF LENT

Introduction: The glorification of Christ, as recorded in today's gospel, is a brief summary of the Paschal Mystery. Because of His obedience to the Father, even to the death on the cross, Christ will be united with his Father in glory. We, as a Christian people, are destined for glory if we, too, are obedient to the will of the Heavenly Father.

BODY:

Christian Community:

1. We, as God's people, have been invited by Christ to come up the mountain of God's altar to witness the transfiguration of his Son.
2. To be worthy witnesses to this transfiguration, we should realize "that God has not summoned us to uncleanness, but to holiness in Christ Jesus our Lord" (Epistle).
3. This holiness is that of the whole Christian Community, made up of the holiness of individual members.

Christian Witness:

1. We, as a Christian people, witness to the reality of the Christian Ideal by our looking forward to our final glorification with Christ.
2. The Christian Witness recognizes that obedience to the Heavenly Father is expressed in obedience to Christ in his Church.
3. We, as God's people, witness to the necessity of penance in order that, through self-discipline, we may achieve the holiness necessary for our ultimate glorification

Christian Ideal:

1. The Christian Ideal of life is based on the understanding that we are pilgrims, on our way to heaven.
2. In the achieving of the Christian Ideal, it is necessary that we, like Christ, must suffer if we are to enter into glory.
3. The fact that we are called to glory makes reasonable and possible the obedience demanded of us by our baptism as Christians.

CONCLUSION:

Our Christian commitment means that we are dedicated to spiritual reality, not to materialism, nor to ourselves alone, but to the whole people of God glorified in Christ. As we see Christ transfigured before us in the Mass, we may be tempted, like Peter, to want to remain here always, or perhaps to go from this place forgetful of what we have seen. Rather, since the Son of Man has risen from the dead, we as the Christian Community, this parish, are to witness to what we have seen, and thereby give to the world a vision beyond the material goals that might draw us away from our spiritual destiny, ultimate glorification with Christ.

THIRD SUNDAY OF LENT

To Live in Love

Introduction: The first two Sundays of Lent are Sundays of presentation; the third and fourth are Sundays of response. In the third Sunday the Christian is shown that his deliverance from the devil through baptism can not leave a void, but must be filled by a positive commitment to Christ.

BODY:

Christian Community:

1. In the epistle we of God's people are encouraged to live in love, the effects of which are every kind of goodness, righteousness and truth.
2. In the gospel Christ teaches that if the Christian Community is divided, it is headed for ruin. Therefore, to prevent the unclean spirits, driven out by baptism, from returning to the House of God, it is necessary that we fill up the void with love.

Christian Witness:

1. To be a faithful Christian Witness we must respond to God's love, shown to us in baptism.
2. The kind of response is indicated in St. Paul's epistle: "Live in love, as Christ also loved us and gave Himself up for us as an offering and sacrifice, whose fragrance is pleasing to God."
3. The kinds of devils driven out by baptism are further delineated by St. Paul in his epistle: impurity, greed, unbelief.

Christian Ideal:

1. We as Christians are to remember that God has delivered us from the darkness of original sin to admit us into the light of His grace.
2. One of the modern day devils, whom we must prevent from returning to the house from which he has been driven by baptism, is that of rugged individualism, for in its selfishness it fails to love all men as Christ has loved us.
3. Another of the modern day devils is materialism, which considers the accumulation of possessions as the ultimate goal of man's destiny.
4. Allied with the above two is the devil of indifference, for he makes the Christian either unaware of the needs of others, or indifferent to the fulfillment of these needs.
5. Also worthy of mention is the devil of smug complacency. He makes the Christian feel that simply because he is a Christian, that is, baptized, his eternal salvation is assured and nothing more need be done except to fulfill the letter of the law.

CONCLUSION:

Today's word of God has clearly indicated to us Christ's complete power over the devil. Through our baptism into Christ we, as a Christian Community, are empowered to witness to the freedom that is ours as children of God. We are blessed because we have heard the word of God. Now we enter into the sacred mysteries of the Mass, in which we offer to Almighty God through Christ, a renewal of the commitment made to God at our baptism. This is our response to the love that God has shown us. Finally, we receive the living Word of truth in Holy Communion. From these sacred mysteries we should go forth to proclaim our firm belief not only in Satan's existence, but also in our victory over him.

FOURTH SUNDAY IN LENT

Sharing Ourselves

Introduction: Today's word of God prefigures for us the new covenant of Christ, the Eucharist, as a sign of unity as seen in our willingness to share our spiritual heritage, as well as a further commitment to spiritual values.

BODY:

Christian Community:

1. The Christian Community is prefigured in the epistle by the heavenly Jerusalem.
2. St. Paul depicts us as being free with the freedom with which Christ has liberated us.
3. This freedom allows us to share with one another in the Eucharist as foreseen in the gospel narrative.

Christian Witness:

1. We who are God's people are asked to share with others the riches we have received in God's Word and in the sacred banquet.
2. Furthermore, the example of Jesus refusing to be made king reminds us that, by our partaking of His Body, we are committed to spiritual values in preference to material ones.
3. The celebration in which we are engaged here is one that prepares us to take part in the everlasting banquet of heaven.

Christian Ideal:

1. We as God's people should share our material goods with those who are hungry and poor. This is one of the ideals of Christian mortification during Lent, and comes under the general heading of almsgiving.
2. We as God's people should share our spiritual goods with those who are deprived of them through ignorance or carelessness.
3. We as God's people, through our Lenten penances, should develop a spiritual hunger for God's Word and for God's Banquet.

CONCLUSION:

In this Mass we have listened to God's Word, telling us of our freedom through Christ, and of our sharing with each other in this freedom through the sacred banquet of which we are soon to partake. Our use of this freedom demands that we share with others the spiritual benefits that have come to us, for only in this way will our freedom as children of God allow us to discover the joy of witnessing to the Christian Ideal to which we have committed ourselves through the freedom of baptism. From this banquet table we should go forth prepared to do what is necessary each day to assure ourselves of one day sharing in the everlasting banquet of the heavenly Jerusalem.

Questions* Answered

By AIDAN M. CARR, O.F.M.Conv., *Editor*

They Practice B.C. Rectify Their Marriage? (Cont'd.)

(*Editor's note:* In HPR for October, 1964, p. 76–80, I discussed the question of the validity of a marriage when there is a condition *contra bonum prolis.* In treating this matter, we made a distinction between the exclusion of the *right* to use the other's body for normal marital intercourse and the exclusion of use. To save you the trouble, assuming you're that interested, of having to reread the answer, here is what we wrote on this particular point: "The couple now wish to marry *coram Ecclesia,* and they entertain an intention which is *contra bonum prolis* . . . they don't want any children or at least they don't want any more of them. Does that intention, that condition, stand in the way of a valid marital consent? Not necessarily. If that intention is not a true condition by which the *right itself* to normal intercourse is excluded, but is rather an intention by which the couple mean to oblige themselves to the surrender of that right *but* at the same time generally to *abuse* the right by contraception, then there would be no substantial invalidity about their marital agreement." I want now to qualify that position because since writing that we've found what surely appears as a good example of evolution in legal thought on the point. It's to be found in *The Canon Law Digest,* vol. V, 1963, pp. 515–517.)

The parties entered the marriage but the man had insisted that his wife agree to be fitted with a device that would simply prevent conception. The marriage broke up. The woman petitioned for nullity of the marriage on the grounds that there had been a condition *contra bonum prolis.* The lower court did not grant the nullity. The Rota did. And here is, in substance, the tenor of the decision.

Some authorities distinguish between a condition of not binding oneself and a condition of not fulfilling the obligation—that is, a distinction between a condition which excludes or limits the right or obligation and a condition which excludes or limits only the use of the right. This indeed is the teaching of Cardinal Gasparri, it appears, in his *De Matrimonio,* vol. II, n. 898. We cited Gasparri in our previous reply. But in this rather recent Rota case (July, 1958), the court ruled that a condition excluding truly conjugal acts necessarily vitiates the marriage, and that when such a condition is proved, the nullity of the marriage also is, by that very fact, directly proved.

In the law of property there is a distinction between the radical right to a thing and the use of it. Consequently there can be, in matters of property, an exclusion of the right to use along with a transfer of the radical right to the thing—one can sell a house and exclude its use, and *vice versa.*

But this is not so in the case of the contract of marriage. In this contract there is not conferred a right in the body, i.e., an ownership of the body simply as such. What is conferred is

* **Please address any questions to the Editor, Fr. Aidan M. Carr, O.F.M.Conv., St. Anthony-on-Hudson, Rensselaer, N.Y. 12144.**

the right to the use of the body for a very determinate purpose: for truly conjugal acts. Just as you cannot have a right to the use of a thing without the right to use it, so the right to the use of the body for conjugal acts cannot be transferred without the right to use the body for those acts. Hence, a condition which excludes those acts or the use of the right to those acts, excludes consent and consequently the right to those acts. Such a condition really involves a contradiction, because one who makes it transfers the right and excludes the right to one and the same thing. This sounds like double-talk, but it isn't. It comes down to this: there is, in the contract of marriage, no such thing as an exclusion of the use which is distinguishable from an exclusion of the right to use.

In the case above-mentioned the decision was: *constat de nullitate.*

Mass in Private Homes

Question: Under what conditions is it permitted to have Mass in private homes? Some of my parishioners, very liturgical minded, have asked about the possibility of having it in their house on some special occasions.

Answer: The basic faculty granted in Canon 822, §4: "The local ordinary . . . can grant, for a just and reasonable cause, the permission to celebrate Mass on a consecrated stone and in a proper place outside a church or oratory . . .,"—has been broadened out recently in keeping with the more liberal spirit expressed by one bishop: "I will welcome from our priests inquiries and requests concerning other faculties which will be of help in their personal and apostolic works."

A recent news item in the Catholic papers reported that Bishop Loras T. Lane of the Diocese of Rockford, Ill.,

CONFIRMATION RENTALS
FIRST COMMUNION RENTALS
GRADUATION RENTALS



For style illustrations, samples of material and complete information, write today for catalogs CF-47 (Confirmation Rentals); FC-47 (First Communion Rentals); G-47 (Graduation Rentals).

COLLEGIATE CAP & GOWN CO.
CHAMPAIGN, ILL., 1000 N. MARKET ST.
LONG ISLAND CITY, N.Y. 48-25 36th St. CHICAGO, ILL. 169 W. Wacker Dr. VAN NUYS, CAL. 15525 Cabrito Road

Burn Rubbish Safely
"Yard Boy"
OUTDOOR INCINERATOR



Quickly, safely reduces to fine ash all burnable rubbish, garbage; leaves, litter, etc.; even in inclement weather. No extra fuel is required.

Lights at top, burns downward. Construction of cast iron and heavy gauge sheet iron completely coated with fire and weather resistant Vitreous Porcelain Enamel.

Endorsed by Institution and Fire Prevention Authorities from coast-to-coast.

PRICES f.o.b. Reading, Pa.
No. 6—6 bu. capacity—wt. 150 lbs. $99.50
No. 3—3 bu. capacity—wt. 100 lbs. $59.50
Write for descriptive circular

J. W. Fiske ARCHITECTURAL METALS, INC.
Dept. 9, 111 Pennsylvania Ave., Paterson, N. J.
ESTABLISHED 1858

has permitted his priests to celebrate Mass in the homes of the faithful under specific conditions. Styled the "Neighborhood Mass," this envisions that the home where the Mass will be offered will be a center to which people in the immediate area will be invited. It will not be allowed on Sundays, for fairly obvious reasons (nor on holy days), but as a special weekday event intended to create a deeper understanding of the sacred mysteries.

Of particular appeal in this arrangement is the proximity of the people to the altar, enabling them to observe the sacred act more carefully and to join in the offering with a heightened sense of participation. A small group imparts to each member a sense of personal activity; an appreciation of the role of the laity as co-offerers. Bishop Lane established conditions: his permission is required; time of the Mass—between 4 and 8 p.m.; those to be present must be instructed in the meaning of their participation and in hymn singing; there is to be a homily. The privilege may be used once each month for each parish, but special circumstances may allow a more frequent use. The ceremony is to be in a different neighborhood each month and both Catholics and Protestants are to be invited.

It would be revealing to learn from any of the priests who have worked with this generous and progressive plan just how well it has been received.

Protestant "Confession"

Question: With the increase in dialogue activity, there is a growing interest in the concept of confession of sin by our non-Catholic brethren. Is there indication that they themselves feel the need for some such "sacrament" among their Churches?

Answer: Since the desire to be rid of guilt is, as any reliable psychologist or psychiatrist would tell us, an almost universal longing, it's only reasonable to suppose that some sort of provision would be made for this also in the non-Catholic religions. There is definite evidence that the Protestants are stepping up their ministry in the direction of confession and absolution.

One instance of this tendency among the non-Catholic Christian Churches, although hardly a typical illustration, is that of a Methodist Church in Norfolk where the parishioners burned up their sins in a public ceremony. It's pretty far-out all right, but it does show this very human longing to have done with one's past and to start afresh in the way of the Lord. Here's what happened. The members of the First Methodist Church down in that Virginia city carried slips of paper as they filed up to the altar on which were two candles mounted between several pans of water.

On these slips the parishioners had written the various sins they felt they had committed during the year. They lighted the papers with the candles, held the burning slips as long as they could, and then let the ashes drop into the water.

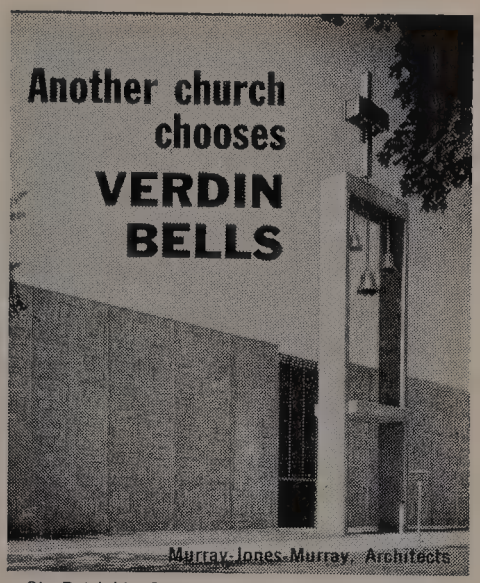
Said Dr. Fred Williams, pastor: "The ceremony, an annual affair, started 15 years ago in Atlanta. The rite was used on the last night of the old year to symbolize a break with the past. We do this as a symbol of repentance and God's forgiveness." He added: "It was right shocking to some of our people, but it was generally well-received. One man called me from another church and said he would like to bring over a truck-load of sins. I told him I would be glad to enlarge our facilities."

Considerably more of a sacramental character is the present stress being placed by congregations of the Lutherans—Missouri Synod. Harken to the

words of one well-known minister: "Our conference has requested that we meet our responsibility as 'father confessors.' It seems almost incredible that the care of our flock does not now include the regular hearing of confession and the regular administration of private Absolution. If we are not hearing confession and administering private Absolution, then we need to recognize a great void in our ministry and an unfulfilled need in the spiritual care of our members."

Six forms of confession are recognized: 1) Secret confession of the heart—between God and man. In this one's sins are acknowledged before God, and forgiveness is received in faith. 2) General confession. This is held at the beginning of the liturgy before the Lord's Supper. 3) Public confession—before an assembled congregation. 4) Reconciliatory confession—between persons who have had disagreements: "Go first and be reconciled to your brother. . . ." 5) A kind of "pastoral conversation" in which sins may be confessed but which does not eventuate in explicit absolution. 6) Individual or private confession. This is the nearest to the Catholic concept of the sacrament of penance. The minister who hears this kind of confession is known among the Lutherans who make use of it as "a called and ordained servant of the Word in his official capacity as pastor and confessor" (Walter R. Bouman, associate editor of *Una Sancta,* Feast of St. Mark the Evangelist, 1961, p. 10).

Curiously enough, the validity of this "sacramental" absolution does not require that the one to whom confession is made is himself an ordained clergyman. "Essentially, this person must be someone in whom the penitent has confidence. Sometimes this may mean no more than the knowledge that the



St. Patrick's Church, Oklahoma City, Oklahoma

"Our 3-bell Verdin Peal accentuates the simple architectural beauty of church and tower. The bells ring out in full-throated splendor for Mass, and the Angelus is rung automatically three times daily on our largest bell."

—Rt. Rev. Msgr. Donald J. Kanaly

Find out about America's Most Beautiful Bells with Automatic Angelus Ringing!

WRITE FOR FREE FOLDER

THE I. T. VERDIN CO.
2021 Eastern Ave • Dept. J • Cincinnati, Ohio 45202
"The Bell Ringers of America"
Carillons – Chimes – Bronze – Electronic

BENWAY KNEELING CUSHIONS

Last Longer Because of

BETTER DESIGN
BETTER MATERIALS
BETTER WORKMANSHIP

BEN J. SMITH Mfg. & Supply Co.
10234 Bach Blvd. St. Louis 32, Mo.

Church Envelopes
Box Sets. All sizes, types, features, colors. Plain or printed. Wholesale, Retail. Monthly Mailing. The Finest system of this type for medium to large parishes.
Postal Church Service, Inc.
Youngstown, Ohio 44501

person in question will respect the promise of secrecy" (Göte Bergsten, *Pastoral Psychology,* p. 75). It is more desirable, however, that the confessor be one in holy orders.

The Rev. Mr. Walter R. Bouman interprets the text: "If we confess our sins, He is faithful and just, and will forgive our sins and cleanse us from all unrighteousness" (I John, c.l, v.9), as referring to the specific confession of specific sins. While the Bible does not define the form which this confession is to take, the Lutheran minister believes that there is intended an articulation of sins. Christ did institute sacramental absolution, in this view.

Although no annual confession is prescribed, still the members of the parish are expected to use the "Sacrament of Repentance" frequently in a year. That is the official position. But in point of fact, in actual practice the use of confession is all but abolished. For it there has been substituted "pastoral counseling." Writes Mr. Bouman: "To be sure, if pressed, we admit that private Absolution is 'possible' or 'permitted' for those who want it—but the request is abnormal, often so infrequent that the pastor does not know how to hear a confession or to give Absolution" (*op. cit.,* p. 14).

Why is it that although *officially* there is insistence on confession, in ordinary parochial life among the Lutherans it is not used? This authority answers that it is because the ministers themselves do not attach sufficient spiritual importance to it. Also: "We avoid its teaching, cultivating or scheduling because we, or our people, or both, fear 'Romanism.' Basically, I fear that the Lord's Supper has become the practical and theological substitute for Absolution—with an attendant distortion and/or disappearance of the rich theological emphases of the Holy Eucharist and an almost total decline of Holy Absolution" (*ibid.*). Those words about the fear of "Romanism" were written in 1961. Let's hope that Vatican II has laid to rest, a bit anyhow, this unfounded fear.

At the present time, a general confession by the congregation is a part of the liturgical preparation for communion in the present actual Lutheran practice. This follows a fixed formulary, and the Absolution is (in its shorter form): "The Almighty and merciful God grant unto you, being penitent, pardon and remission of all your sins, time for amendment of life, and the grace and comfort of his Holy Spirit. *Amen.*" Or where customary, the minister may lay his hand on the heads of the penitents and say: "By the authority of God and of this our office and ministry, I declare unto thee the gracious forgiveness of all thy sins: In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*" (These formulas are from the *Service Book and Hymnal,* the official texts for two of the three major Lutheran bodies in the U.S.)

How Long Before Communion For Alcoholic Beverage?

Question: According to the letter I received from the chancery of our diocese, and from its wording: "On November 21, Our Holy Father, Pope Paul VI, changed the Eucharistic Fast legislation to one hour for solid foods . . .," some of us have been discussing whether the former ruling requiring three hours abstinence from alcoholic drinks still holds. That letter (and the newspapers) spoke of ". . . one hour for solid *foods.*"

Answer: No doubt by the time this actually appears in print in HPR, everyone will know what the latest law adds up to on this.

In *Sacram Communionem*, the *motu proprio* which up until now has governed the fast in question, we read: "The time for the keeping of the Eucharistic fast . . . before Holy Communion . . . is limited to three hours as to solid food and alcoholic drink . . ." (no. 2). The drink went along legally with the food. And no doubt it often goes along menu-wise with the food also. Admittedly, the letter to which you made reference and the accounts in the paper left the question up in the air as to whether or not three hours still were required for liquor, beer, wine, etc. A few days ago we attended a priest's funeral and at the *convivium* afterwards (usually jovial affairs since a brother has gone home to God), at which nothing stronger than coffee was served anyhow, the discussion raged in one corner of the dining room: does the new law mean one hour for spirits also? Now we know. Yes. One hour for anything you care or can afford to eat or drink. The clarification came out in the *L'Osservatore Romano:* "No objection is made to moderate use of alcoholic beverages since in many countries they are part of the meal or a matter of normal hospitality."

In view of the sacredness of the Eucharistic banquet, abuses must be carefully guarded against. Note the phrase: "... moderate use. . . ."

Confession Procedure

Question: With the introduction of the vernacular in the use of the sacrament of penance, what is the standard procedure for the administration of the sacrament?

Answer: I don't believe that there is any standard method of administration in the sense that everywhere a rigid mechanics has been instituted. There have been slight variations from diocese to diocese in the directives issued by the respective bishops. The differences are, needless to say, in no way essential to the proper use of confession. We'll give you the directive issued by one diocese and it seems to be very clearly worked out and in every way theologically sound—and easy. Here is how it runs:

1. Sacramental absolution must be given in the vernacular; the penitent is to listen to the formula and reply "Amen" at the end.

2. So that this may be done properly, the following procedure must be followed:

   a. The faithful are to be instructed to recite their Act of Contrition after having examined their consciences and before entering the confessional.
   b. When the penitent has confessed his sins, the priest should exact from him a statement of sorrow for his sins, unless the penitent has already made such a statement on his own initiative (e.g., the priest could ask "are you sorry now for all your sins?"—or some similar phrase).
   c. After the penitent has manifested his sorrow, the priest will give him his penance and absolve him in the vernacular.


The Famous
ECONOMY UNIVERSAL
CANDLE BURNER
This Burner is unequalled in . . .
APPEARANCE
PERFORMANCE
ECONOMY
CLEANLINESS
Sold by Church Goods Dealers, Candle Manufacturers

Book Reviews

Understanding Modern Terms

The People of God. By Herbert McCabe, O.P. (Sheed and Ward, New York, 1964, pp. xvi + 172. Cloth, $3.95.

Pope Paul VI opened the third session of the Ecumenical Council with these words: "We are the Church, as members of the Mystical Body of Christ, for God has granted us the inestimable favor of being baptized, of being believers united by love and constituting the consecrated and visible people of God." This volume gives us a clear, interesting, readable, contemporary probe into the meaning of the term "people of God." The author's approach naturally and necessarily leads into a treatment of related subjects like the Church, community and communion. Father McCabe admittedly draws on results of the recent great theological revival and his work displays an awareness of the latest biblical - liturgical developments.

His first two chapters discuss the Word of God and the People of God. In doing so he establishes a basic principle or triad which will recur in each unit that follows. Thus he writes, "What was said metaphorically about the people of Israel was said literally about Christ, and now it is said about the new People of Israel, the Church, those who live in Christ. How is it said about the Church? The things that are said *metaphorically* of Israel and *literally* of Christ are said *sacramentally* of the Church."

Succeeding chapters examine the Eucharist, the other sacraments, death and judgment under the light of this guide. The English Dominican wanders a bit as he pursues his treatment in each section, but repeats the general theme often enough for a reader to grasp it clearly and fairly easily. This reviewer found his chapter, "The Second Sacrament of Return: Anointing the Sick," particularly fascinating.

The author's background in various occupations before ordination adds some warmth and color to his theological investigation and the typically dry English humor makes itself felt occasionally in the book.

Parish priests who find the increasingly common terms people of God, salvation, history, community, liturgical worship rather unfamiliar and puzzling should welcome this as a helpful and informative volume.

Joseph M. Champlin

Too Obscure?

Word and Revelation: Essays in Theology I. By Hans Urs von Balthasar, translated by A. V. Littledale with the cooperation of Alexander Dru. (Herder and Herder, New York, 1964), pp. 191. $3.95.

Word and Revelation represents a translation of the first half of Hans Urs von Balthasar's *Verbum Caro: Skizzen zur Theologie I* (Einsiedeln, 1960). Among the sketches that have been translated are such items as "The Word, Scripture and Tradition," "The Word and History," "Revelation and the Beautiful," and "The Word and

FIRMS WITH EPISCOPAL AUTHORIZATION TO HANDLE SACRED VESSELS AND REPAIR THEM

CHICAGO
D. B. Hansen & Sons, 23 North Franklin Street

COLUMBUS
The H. R. Gantner Co., 82 So. Fourth Street

GUTTENBERG, N. J.
Summit Studios, 112–114—71st St.

NEW YORK CITY
Rambusch Decorating Company, 40 West 13th Street

OMAHA
Koley Plating Co., 2951–53–55 Harney Street

PHOENIX
The Autom Company, 2226 North Seventh Street

LOUISVILLE
F. Tonini & Son, 636 S. Shelby Street

ST. JOSEPH, MO.
Creviston & Son Jewelry Mfg. Co., Inc.

ST. LOUIS, 63103
B. Herder Book Company, 314 No. Jefferson

ST. PAUL
The E. M. Lohmann Company, 413–415 Sibley Street

Silence." Even a trained theologian will find these essays extremely difficult to read, and to the ordinary layman they will probably be quite unintelligible. This difficulty is due in part to the profundity of Balthasar's thought and his existentialist rather than conceptualist approach to theology. But it must also be attributed to his distressingly obscure manner of presentation. The translators have at times attempted to clarify the text. On pp. 57–58, for example, they have broken a single twenty-two line sentence into two (*Skizzen*, pp. 48–49), but their efforts have not always been successful. Wrestling with Principalities and Powers would almost be preferable to struggling with this Heraclitean prose. Balthasar constantly loses his reader in what he has himself described as "the tortured complications of human dialect" (p. 78) and he rarely throws out a line that would rescue him from the "great turbulence in the sea of human words" (p. 63).

Word and Revelation has been described as "living theology tied in with the deeper life of our times." This may possibly be so, but a serious interpreter will be well advised to keep at hand the original. The German will at least help clear up some dubious passages. We read, for example, that "a human being means one to whom God has spoken in the word, one who is so made as to be able to hear and respond to the word" (p. 25). This makes little sense, is needlessly redundant, and hardly conveys the meaning of the original: "Mensch sein heisst angesprochen sein von Gott im Wort und so nach Gottes Bild geschaffen sein, dass man das Wort vernehmen und dem Wort antworten kann" (*Skizzen*, p. 23). Balthasar is constantly playing on the ambiguities of "*das Wort*," the Word (the *Verbum*) and "the word" (Scripture), so one cannot be too sure which is intended, but a better version might be: "To be a man means to have been spoken by God in the Word and to have been created after God's image as to be able to apprehend the Word and answer it."

With reference to Christ it is said that "as a member of humanity he is contiguous with it" (p. 44). This would place him in a kind of no man's land, both within and without the human species. The original is more accurate: "Als Glied der Menschheit steht er in Kontinuität mit ihr" (*Skizzen*, p. 38). At the conclusion of "The Implication of the Word" it is stated that "a theology that discards natural judgment cannot escape it, since the bible is about natural religion" (p. 86). This is, to say the least, slightly ludicrous and has no support at all in the original: "Eine Theologie aber, die die Dimension natürlicher Religion leugnet, vermag mit diesem innerbiblischen Phänomen nicht fertig zu werden" (*Skizzen*, p. 72). The translators have borrowed "judgment" from the preceding sentence and then missed the point of the main clause.

In addition to the lapses in the translation there are others patently due to the original. A passage is cited from St. Augustine: "We have said what is incomprehensible, what was read; and it was not read that man might understand it, but that it should afflict man because he does not understand it, and he loses himself in going forth into the apprehension of the unchanging word" (p. 175). This is an exact rendition of the German, but miles apart from the original Latin, as can be easily discerned by simply checking the text cited from Migne, *Patrologia Latina* 38, c. 663: "Dicimus quam incomprehen-

LITURGICAL SERMONS

by Gerard Weber & James Kilgallon

Every priest and seminarian will be thankful for this book. Over 20,000 are now using it.

$1.75

CANA SERIES

This unique and informative series by *Pierre Dufoyer* is being read and re-read by young folk and newlyweds—and those who counsel them.

CHOICE OF A WIFE	$2.50
CHOICE OF A HUSBAND	2.50
MATERNITY: A BABY IS BORN	3.95

THE PSYCHODYNAMICS OF PERSONALITY DEVELOPMENT

by Joseph Devlin, S.J.

Writren for priests: it explains in detail how to cope with the emotional and spiritual problems of those who seek their help.

$4.95

MEETING CHRIST IN THE SACRAMENTS

by Colman O'Neill, O.P.

One of the most lucid books on the liturgy and the sacraments to appear ■ far. First edition sold out on publication. Reprint (with index) now ready.

$4.95

JOHANNINE STUDIES

by Andre Feuillet

A much needed explanation of the basic ideas and themes of the Fourth Gospel and the Apocalypse.

$5.95

THE ADMINISTRATION OF THE SACRAMENTS

by Nicholas Halligan, O.P.

New, enlarged edition now ready. "A monumental, yet concisely written manual of 585 pages, condensing the whole body of moral and canonical rules that govern the administration, reception and practice of the seven Sacraments . . ." *Emmanuel.* "Father Halligan has rendered the priests and seminarians of the English-speaking world ■ notable service in writing this book." *Rev. Seamus P. Heaney*

$9.75

ALBA HOUSE

STATEN ISLAND, NEW YORK

10314



a division of

ST. PAUL

PUBLICATIONS

sible sit quod lectum est: tamen lectum est, non ut comprehenderetur ab homine sed ut doleret homo quia non comprehendit, et inveniret unde impeditur a comprehensione, et removeret ea, et inhiaret perceptioni incommutabilis Verbi, ipse ex deteriore in melius commutatus." St. Augustine's simple lesson from the difficulties of Scripture is reduced to a quite unintelligible mystical gibberish. But there is so much of the latter, throughout the book that even the "howlers" are hardly noticed.

We can take one final example. Again with reference to Christ, Balthasar states, and there is no error in the translation: "With him it is no longer any question of heteronomy or of autonomy; the heteros,' the father, is also 'tò autón,' the same concrete nature" (p. 119). But how can anyone who has any reverence for the Greek say that "the other" is "the same?" Logically, this sentence reduces the Trinity not to a mystery but to a contradiction and must have the Cappadocians turning in their graves.

Balthasar has some interesting things to say about the relation of Greek culture to revelation in several of these essays. His emphasis on the subjective element in the act of faith is good *juxta modum*. But he goes too far in his defence of the "logic of revelation" at the expense of the more traditional arguments: "If anyone, through some spiritual weakness, some resistance to the truth arising out of sin, lacks the power to follow this christological logic and to yield to its evidence, another way opens to him, one which is given first place in Christian apologetics—that of miracles and prophecy" (p. 68). What religious enthusiast, whether it be Apuleius or Zwingli or any other, has ever doubted the "logic" of his own position?

The actual editing of the book leaves much to be desired. Five simple Greek words on page 100 contain a total of four errors, but this should perhaps be expected. More objectionable is the careless use of commas, which makes the difficult reading still more so. The use of capital letters is simply chaotic and a fine example of the confusion that has been created by *Webster's Third New International Dictionary*. If one wants to use "german," and "yahweh," and "jewish gnostics," and run in Latin words and phrases without italics or quotation marks, it is one's privilege. But there should be some consistency. At least the constant elevation of the third person of the Blessed Trinity over the other two comes as something of a shock: "The word of revelation is primarily the son, who speaks of the father through the Holy Spirit" (p. 10, and *passim*). Is there a Montanist in the publishing house?

M. Joseph Costelloe, S.J.

Fresh Approach to Faith

The Meeting with Christ. By Dr. N. G. M. van Doornik. (P. J. Kenedy & Sons, New York, 1964). $4.95.

Dr. van Doornik's book will be a welcome addition to the library of the parish priest, pastor or assistant, because it is a fresh approach to explaining the Catholic religion. While billed as a layman's guide, I believe priests will find it most helpful to themselves and in their efforts to instruct the laity.

Dr. van Doornik's presentation of the Faith is fresh in that it incorporates the latest findings of scripture scholars, archeologists, the current streams of thought in catechetical studies (salvation history, personalism in sacramental explanations, etc.), the Christocentric approach to doctrine and updated and relevant examples. Most priests, or-

THE WAY

A quarterly review of Christian Spirituality

THE WAY aims to give its readers a better understanding of the interior life against the background of scripture and the liturgy. Each number is devoted to a particular biblical or liturgical theme.

The theme of the current issue is the priesthood. Fr Bernard Leeming writes on Christ, the priest and Fr Piet Fransen, the noted Belgian theologian, examines the nature of the ordained priesthood in the context of collegiality. Other articles treat of the priesthood of the laity, preaching the word, and the sins of priests. The texts in this issue include translations from Augustine and Origen on the priesthood of the laity, and Pope John's favourite passage from Isidore of Seville, on the duties of a bishop.

THE WAY is published by the English Jesuits. The annual subscription is $5.00. (Copies of the current issue, described above, can be obtained for $1.25.) Orders and checks should be sent direct to: THE WAY, 31 Farm Street, London, W.1.

dained over ten years, had little or none of these ideas in their formal seminary education. To pick them up now, after the years of heavy parish activity have almost devastated their study habits, is extremely difficult. This popular presentation for the layman will suit them just as well.

Even where the parish priest has been diligently delving into Schillebeeckx, Rahner, Häring and the like, the difficulty of integrating their ideas into a concrete and interesting explanation of the Faith remains. Dr. van Doornik's work presents these concepts in an easy flowing narrative that will greatly assist the priest. It can be read as a background for group instructions or private lessons. However, it would not be a very good idea to use it as an outline or a text because of the narrative style employed in the book. Each generation of Catholics has its classic reference or popular explanation for the Faith: *The Faith of Millions, Smith Instructs Jackson, The White Harvest,* etc. These often lose their impact with succeeding generations because of the irrelevance of examples and lack of touch with later findings. I believe that Dr. van Doornik's book will serve this era very well for it has the ingredients of newness. However, it can hardly be employed as extensively as its predecessors inasmuch as the hard back edition sells for almost $5.00. Pastors will welcome an economical paper back edition.

THOMAS P. CARROLL

Destroying a Caricature

MARTIN LUTHER. By John M. Todd (Newman Press, Westminster, Maryland, 1964), $5.75.

Sincere Catholic historians the world over admit that the 16th century revolt against the Church of Rome was provoked in no small measure by the wickedness, worldliness, and wantonness in high and low places within the Catholic Church. The abuse of temporal power by people in the hierarchy, the irregularities among the regular and secular clergy, the neglect of theology and philosophy which contributed to the lack of spirituality and to the moral indifference among too many Christians in too many places—all of these evils, together with the greed and irresponsibility of the secular rulers and princes, were remote if not immediate causes of the tragic rupture.

The irony of this great tragedy is that the one man who was personally most responsible for the break has been misjudged and misinterpreted for 400 years (through canonization by some Protestant authorities and through damnation by an equal number of Catholic writers). This seems to be one of the dominant ecumenical tones running throughout this entire biography by the author who wrote an equally readable and interesting work on John Wesley just six years ago.

Todd is a recent convert to the Church and he is obviously an ecumenicist with a scholarly background (Cambridge University, and editor, publisher, journalist, historian). In a humble spirit he warns his readers that while he tries to communicate something of the essential issues involved (Introduction) he may be guilty of some inaccuracy. If he does err in his sketch of the founder of Protestantism it is on the side of mercy and charity. At times one feels that the author is the public defender of the ex-Augustinian Provincial Superior, Doctor, Teacher, Preacher, although having read the entire volume carefully and critically, this reviewer believes that Todd is merely trying constantly to destroy the

traditional caricature which has for too many years been the creation of too many Catholic scholars—both theological and historical. Was Luther a man sent by Providence into the corrupt world of his day? Was he a Beelzebub who defied authority and seduced an unwilling nun? Both extremes have been indulged in by writers for four centuries and Todd makes a genuine effort to give a more balanced, a more fair picture of the man and his problems both with himself and with the Church—a picture that fits into the dialogue pattern and spirit of better understanding between Protestants and Catholics.

In fifty easy-to-read chapters Todd analyzes the entire progress of Luther's life, starting with his family background, which certainly explains in part Martin's later psychological-emotional crises (his *Aufechtungen*) in and out of the Catholic Church. The author throws much light on the young cleric's early impressions of Rome which left him shocked, ashamed, and completely disillusioned with the things he saw and heard while in the Eternal City. Todd describes well the crucial and ambivalent point of Luther's problem with the Church which in the beginning of his priestly career was not grace or justification, but ecclesiastical authority. Here the author points out clearly, and we think rightly, that for several years the young Augustinian scholar-friar was a reformer *within* the Catholic Church. Much evidence is offered to lead one to believe that Luther's natural reaction during these early years of his priesthood was generally to side with authority rather than with rebellion. It is fairly accurate to describe the future father of Protestantism as a prophet, reformer, and preacher of renown within the Catholic Church—



FOR PRIESTS

BY BEDE JARRETT O.P.... "These chapters cannot but be invaluable to the priest at his *priedieu*, reflecting, as they do, a deep understanding of the priestly vocation, its supernal invitation, its human representatives... Father Jarrett's paragraphs are meant for reflection—not a casual, probing reading, but year in year out reflection; they merit this." From the Foreword by *Robert W. Gleason, S.J.* $3.50

RECORD OF REVELATION: THE BIBLE

BY WILFRID HARRINGTON O.P.... This is essential background reading for all who preach, read or expound the Scriptures. Concisely and clearly he explains: the origin and structure of the Bible... the meaning and scope of inspiration... scriptural revelation... the modern research ... and many other basic themes, which lead to a more fruitful study of the word of God. $3.95

THE SONGS OF THE PEOPLE OF GOD

BY CHARLES HAURET... Explains the "birth" of the Psalms and elucidates their themes and meaning. For all who pray the Breviary. $2.95

ASPECTS OF BIBLICAL REVELATION

BY PIERRE BENOIT O.P... The renowned exegete examines some basic questions, which are of vital interest to teachers and students of Scripture. Introduction by Jerome Murphy-O'Connor, O.P. $2.45

THE PRIORY PRESS

2005 S. Ashland Ave.
Chicago, Ill. 60608

one who was more of a conservative than an extreme liberal.

Luther's great opportunity for reform recommendations was accorded him when the *Liquet omnibus* bull of Julius II (1510) was issued—St. Peter's Indulgence, but Martin waited until the Fall of 1517 to level his guns against Tetzel, who was commissioned by Leo X's fair-haired boy Albert, Archbishop of mainz, to conduct the indulgence in Mainz and Magdeburg. It was clearly a financial deal and the irreverant jingle well described the scandalous circumstances:

> As soon as coin in coffer rings
> The soul from purgatory springs.

It was the outlandish ritual acts that accompanied the seeking and gaining the indulgence (without proper inner dispositions) that shocked not only Luther but thousands of other Catholics in Germany and elsewhere. Yet Luther himself was basically in error when in discussing indulgences he contended that they were no more than the remission of Canonical penalties, the penance which the priest may have actually imposed on the penitent, and not a remission of punishment due to be suffered in purgatory. The political element in the Indulgence scandal is discussed objectively by Todd (the Elector Frederick was one of Luther's early enemies in this matter not because he was more orthodox than Martin but because Frederick was proud of his great collection of relics, most of them heavily indulgenced, and a real good paying proposition for the local ruler!). And very few historians heretofore have explained the great financial interest the Fugger family had through their commissions gained for handling the financial operations involved. This is treated well by Todd.

A short review such as this can hardly do justice to a book and an author who has so interestingly captured both the spirit of the man and of the times in which Luther lived. All of the chapters in his brilliant but turbulent career are handled expertly by the author: Luther the Doctor and Preacher (his work on the Psalms, Romans, Galatians, Hebrews); Luther the Priest; Luther the Public Figure (Church-State-Society relations, Meeting with Cajetan, the Papal bull *Exsurge Domine,* Worms, Wittenberg, the Sacramental Controversy); Luther and the Beginnings of the Reformation; Luther and the Universities; Luther and the Papacy; Luther and the Bible; Luther and Erasmus (Free Will).

Two excellent appendices are included in the well-indexed and plentifully illustrated volume, the one on Indulgences (theory and practice and Luther's aberrations therein), and the one entitled *By What Authority?* (an intelligent guide to the theology of authority in the church). The author interprets the mission of Luther, his variances with Church authorities and theologians, in the light of modern scholars, both Protestant and Catholic,* thereby offering to readers an up-to-date and gratifying study of the brilliant but unbalanced, sincere but erratic man who was responsible for the beginnings of the Protestant Reformation. The book should be read widely and with much profit by scholars and the general public.

EDMUND J. MURRAY, Ph.D.

* Josef Lortz, Ronald Bainton, R. G. Rupp, Heinrich Bohmer, Erik Erikson, Paul Palmer, Hans Küng, Père Congar, Mackinnon, Schwiebert, etc.

COMPENDIUM OF PASTORAL HYGIENE

THESE TOPICS * ARE TREATED

- Miscegenation
  - Church Furnishings
- Working Mothers
  - Nourishment, Exercise
- Kinsey Report
  - Religious Garb
- Lesbianism (Rise and Causes)
  - Sleep
- Alcoholism
  - Preaching
- Necroscopy, Autopsy
  - Extreme Unction
- Pregnancy Complications
  - Communion to the Sick
- Dope Addiction
  - Prisoners
- Sacraments, Sacramentals
  - World Famine
- Neuroticism
  - Overpopulation
- Large-City Living
  - Celibacy
- Old Age
  - The Cloister
- Death (Real, Apparent)
  - Sterility
- Capital Punishment
  - Homosexuality
- Asceticism
  - Feminism
- Marriage Counseling
  - Sacramental Wine
- Unfit Priesthood Candidates
  - Church Buildings
- Panic, Fire Prevention
  - Candles
- Consanguinity
  - Smoking
- Menstrual Disorders
  - Family Wage
- Artificial Insemination
  - Tourism
- Eugenics
  - Mental Disorders
- Demography
  - Neomalthusianism
- Disease
  - Missions
- Hospitals
  - Cemeteries
- Priest and Doctor
  - Sanctity and Sanity
- The Rhythm
  - Diabolical Possession
- Sexual Frigidity

FROM THESE POINTS OF VIEW

- Hygiene — Physical, Social, Mental, Cultural, Pastoral
- Theology — Moral, Sacramental, Ascetical
- Law — Canon, Natural, Civil
- Medicine — Internal, Surgery, Obstetrics, Gynecology, Neurology, Pediatrics, Dermatology, Venereology, Geriatrics, Forensic, etc.
- Psychology
- Psychiatry
- Philosophy
- Science — Anatomy, Physiology, Pathology, Biology, Genetics, etc.
- History
- Culture — Material, Spiritual

*There is no effort made to list **all** or in order.*

BY

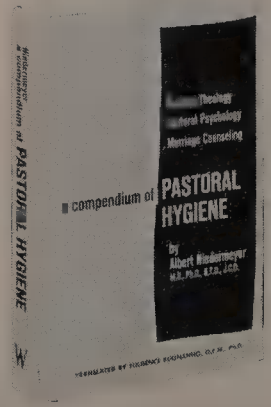
DR ALBERT NIEDERMEYER

Ph.D., M.D., S.T.D., J.C.D.

- Professor, until his death, of Pastoral Medicine at the University of Vienna.
- Author of the famous six-volume work, in German, on Pastoral Medicine, published later, in German, as a compendium, published for the English-speaking world in 1961 as **Compendium of Pastoral Medicine** (Wagner, N. Y.)
- Author in German, of **Compendium of Pastoral Hygiene** and **An Outline of Social Hygiene.**
- Head of the Marriage Counseling and Pregnancy Welfare Bureau **and** Consultant for Social Hygiene for the Municipality of Vienna; special adviser to religious Orders (men and women) and to the Vienna chancery office in medical and psychiatric matters.
- Taken into protective custody, 1938, eventually into concentration camps for his public opposition to Nazi sterilization and euthanasia programs.

FOR

- **All priests**
  (Ordinaries, diocesan officials, pastors and assistant pastors)
- **Religious Orders**
  (of men and women, superiors and subjects)
- **Chaplains**
  (of hospitals for both the mentally and physically sick)
- **Doctors**
  (those who treat both the physically and the mentally ill)
- **Nurses**
  (both religious and lay)
- **Administrators**
  (those who are in charge of hospitals, homes for the aged, mental homes, heads of Catholic Charities, administrators of Catholic cemeteries).
- **Teachers**
  (in seminaries, colleges, nursing schools)
- **Social Workers**
- **Marriage Counselors**
- **Lawyers**



Price: $6.95

From Peter to Paul

THE CHAIR OF PETER. By Friedrich Gontard (Holt, Rinehart and Winston, Inc., New York, 1964), pp. 629. $12.50.

In this Papal Pageant our author, who is a Protestant, has avoided controversial issues. He implies that Simon is indeed *The Rock*, and on page 44 he writes: " . . . From that time (the Ascension) the apostles and the *Vicar of Christ on the Throne of Peter* expected the return of the Lord for the Last Judgment." He cleverly does not commit himself on the issue of Peter being in Rome but again he seems to accept this tradition which he calls "legend." He writes on page 63: "The legend is stronger than history, for it reveals the inner reality of men. This history of the popes gains in truth by the insertion of historical dates and facts. But the age of legends is more knowledgeable than history." I would object to plate 166—where the author calls the *Confessio* of St. Peter *"the holiest place"* in Catholic Christendom. What about the Holy Sepulchre in Jerusalem?

The most interesting chapter to this reviewer is the one entitled: *"The East Is Lost."* Here he correctly emphasizes the Coronation of Charlemagne as Roman Emperor by the Bishop of Rome. This is the breaking point in Eastern and Western relations; Constantinople never forgave the popes for this. Later on page 194 he comments:

> "Pope Nicholas, though initially victorious, was to lose all that the Church had built up in the East since Constantine's time. He gained the Bulgars and lost the Levant. He demanded the subordination of a national church and paid for it with half Christendom. Fraternal strife within the Church led to the division of Christendom into two parts."

Our author seems to reflect the modern scholarship of Dvornik and Jugie when he writes on page 195: "Photius was no renegade son of the Church but an adversary who should have been dealt with diplomatically. It would certainly have been more clever to propitiate than to antagonize him. Open strife within the Church is always damaging. In this case a whole wing of the structure was destined to collapse."

The most colorful personality that our author highlights is that of John XXIII. He writes on page 570: "The main concern of the council summoned by John XXIII was the schism of the Eastern Churches. A formidable problem. When the Red Chinese Church is taken into account, the schism of Christendom is seen to extend over the greater part of the earth."

In short, here we have a scholarly historical resumé that appeals to Catholics and Protestants alike. It is objective; something any history should be. It is colorful and interesting, making it attractive to scholars and students alike. It reflects the new ecumenical mentality that pervades our times.

ALLEN MALOOF, M.A.

Research and Belief

RELIGIOUS BEHAVIOR: WHERE SOCIOLOGY AND RELIGION MEET. Oliver R. Whitley (Prentice-Hall), 177 pp.

It is interesting to note that lingering suspicions about the supposed conflict between sociology and religion are an ecumenical problem. Dr. Whitley, a professor at the Iliff School of Theology, finds the need to assure his fellow Protestants that this is both possible and desirable, and that the "functional"

Advertisers' Index

Alba House 439
Altec Lansing Corporation 369
Autom Company, The 437

Char-Lite Mfg. Co. 371
Collegiate Cap & Gown Co. 431
Creviston & Son, Jewelry Mfg. Co., Inc. 437

Daprato Studios 376

Electro-Voice, Inc. 373

Fiske, J. W., Iron Works 431
Friedrichs, Geo. A. 435

Gantner, The H. R., Co. 437

Hansen, D. B., & Sons 362–365, 437
Herder, B., Book Company 437
Hillyard Chemical Co. 367

Koley Plating Co. 437

Liturgical Conference 378
Lohmann, The E. M., Company 437

Marsh Wall Products, Inc. ..... Cover 2
Muench-Kreuzer Candle Co., Inc. 361

Norton Door Closer Co. 374

Postal Church Service, Inc. 433
Priory Press 443

Rambusch Decorating Company 437

Sangamon Mills, Inc. 447
Smith, Ben J., Mfg. & Supply Co. 433
Summit Studios 437
Superior Bus Co. ..... Cover 3

Tonini, F., & Son 437
Toomey, R. J., Company 372, 377

Verdin, The I. T., Co. 433

Wagner, Joseph F., Inc. 445
Way, The 441
Will & Baumer Candle Co., Inc. ..... Cover 4

MONEY FOR YOUR TREASURY
OVER 2,000,000
SUNFLOWER DISHCLOTHS
Were sold in 1963 by members of many organizations. They enable you to earn money for your treasury and make friends for your organization.
Sample FREE to official
SANGAMON MILLS, INC.
Established 1918 **Cohoes, N. Y. 12047**

approach of sociologists does not imply any threat to religious belief.

Dr. Whitley is correct of course. Value-free social research and value-oriented belief are two different kinds of behavior and there is no necessary conflict between them. Unfortunately not all sociologists in the past were innocent of the charge that they jumped from a "functional" explanation of religious behavior to explaining it away. Nor even today are all religionists comfortable with the dry and clinical stance the sociologist takes when he examines religion. To the believer the sociologist often seems very supercilious when he discusses religion. Part of this, of course, flows from the fact that the social scientist considers dispassion to be part of his stock in trade, though part of it, one must confess, comes from the fact that some sociologists are still very supercilious when they investigate religious behavior. However, this skepticism is an historical accident and one which is fast disappearing. The very best of the contemporary sociologists are fascinated by religion and approach it with the greatest respect, if only because it is clearly such a powerful force in human life.

While *Religious Behavior* is not intended as a profound or original piece of scholarship, it is a good summary of the state of religious sociology and will be a helpful introduction for some one just becoming interested in the field.

ANDREW M. GREELEY

EDITORIAL

Flotsam and Jetsam

In the twilight of this wintry evening, the slanting rays of the setting sun refract from the white-enameled trees beyond our window. Festooned with ice stalactites, the birches, the oaks, the elms stand bravely above the earth's snow blanket. That blanket is littered with wooden flotsam and jetsam beyond all counting—old branches and dry twigs and stale bark are everywhere. This area groans under the worst ice storm in a decade.

Remarked the housekeeper on entering the dining room this morning: "Some weather, eh? Mother Nature is sweeping out the trees; it's her way of cleaning up."

The assistant, a perceptive young priest, glanced up from a plate of steaming flapjacks. "You know," he commenced, "this ice storm reminds me of what's going on in the Church today."

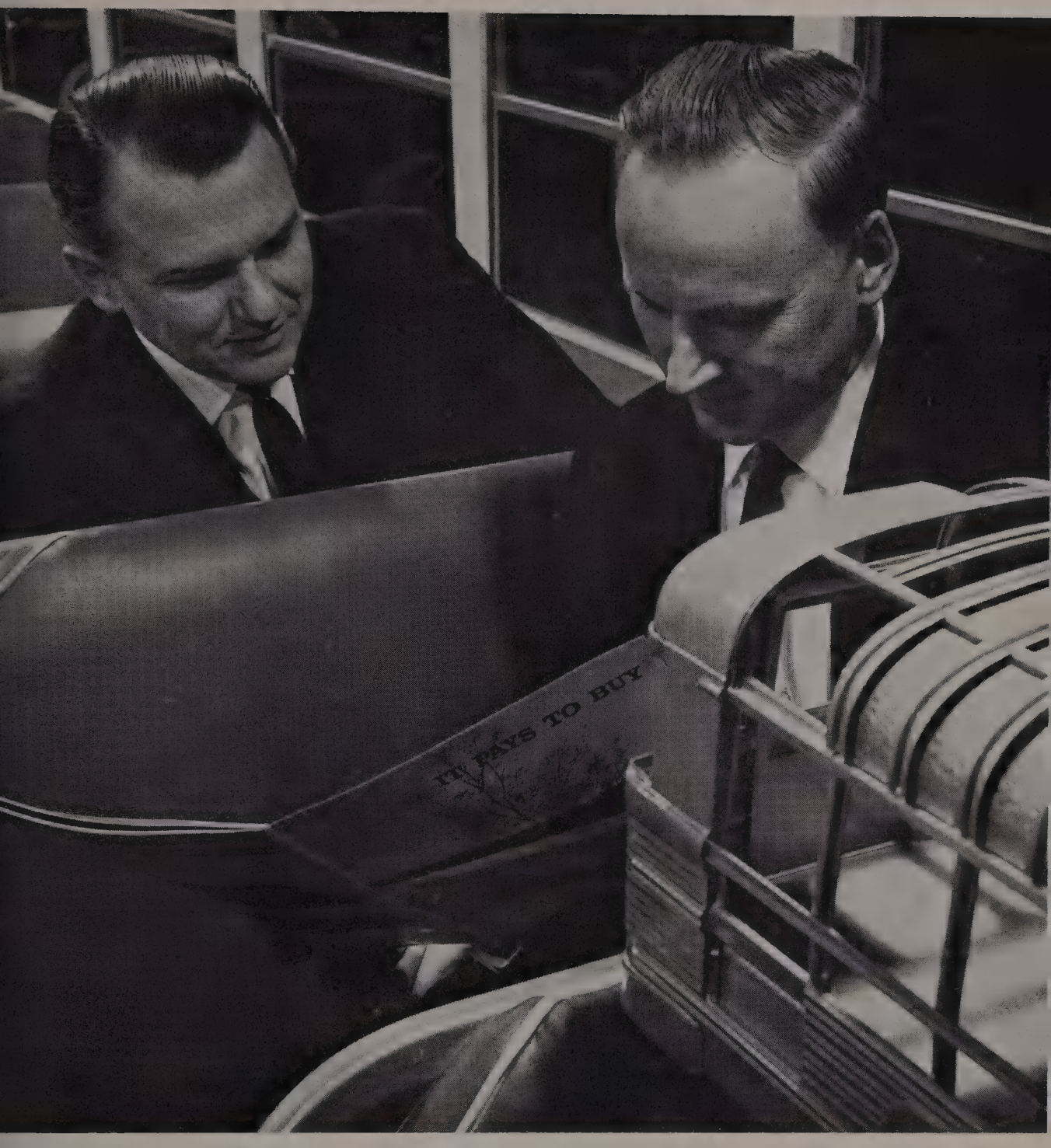
We've heard the ecclesiastical ferment brewed by Pope John likened to the opening of windows and the refitting of ships, etc., but comparing it to a rather destructive ice storm was a new twist.

"Look at it this way," he continued, between healthy bites. "When nature decides it's time to slough off antiquated boughs and dead leaves, she comes along with freezing rain, a sharp wind and—*presto!*—the woods are purged of useless and burdensome lumber. The way is cleared for the fresh and vital growth that will inexorably push through come springtime. The throb and pulse of the *aggiornamento* is accomplishing much the same thing within the old branches, twigs, and leaves of the mustard tree which is the Church. Didn't Christ himself say: '. . . my Father is the husbandman. Every branch in me . . . he will purge it, that it may bring forth more fruit.' This ice storm winnows the woods. So too the new thrust in the Church of God winnows it of obsolete forms and tired old ways of doing things. The Spirit of God is blowing divine blasts through the world and through the Church. We too must have our driftage."

He leaned back in his chair. "Only I'd say this," he concluded. "Hunks of wood and other like odds and ends are scattered over the ground this morning. Right. We'll clean 'em up soon. But let's not now ridicule them as if they were always worthless. Look at 'em with respect. They did their job in their time. We're living in a new day, that's all."



AIDAN M. CARR, O.F.M.Conv.
Editor



For your own protection.

The extra strength built into a Superior bus does more than protect children's lives. It helps protect you as a school official or board member. Recent court decisions indicate that schools are not necessarily immune from public liability. For this reason as well as for the sake of your pupils, you're well advised to buy Superior. Year after year actual highway accident case reports offer convincing evidence of Superior's greater safety protection. Is it worth the risk to settle for less?

SUPERIOR COACH CORPORATION
Plants in Lima, Ohio • Kosicusko, Mississippi • Norwalk, Ohio

Have you seen "Special Delivery"? This new motion picture tells how a young boy learns about school bus safety. A warm, human story suitable for children or adult groups. No commercial message. Available through Superior Coach Corporation and its distributors as a safety education service.

NOW...

for "Mass facing the people"

A New Combination of Candle and Holder by . . .

WILL & BAUMER



A beautifully proportioned Mass candle unit. The dimensionally proper 9″ candle which permits full visibility of and by the celebrant is in keeping with the new liturgy. And to suit every preference, there is a wide selection of diameters, 1½″, 1¾″, 2″, 2¼″, 2½″. Available in two grades: Purissima 100% pure beeswax and Altar 51% pure beeswax.



Completing the unit in a manner conforming to taste, spirit, and law, is the new TableAltar Candlestick. Low and functional in design, this holder features the all-purpose socket to accommodate any Mass candle, large or small. Eliminates need for extra sockets, allows complete consumption of candle.

Holders priced at $13.00 the pair. Case of 12 pieces 9″ Purissima candles, 1½″ diameter, complete with two TableAltar Candlesticks . . . $27.88. Other diameters and grades priced accordingly. Order today.

See your Will & Baumer representative or Church Goods Dealer

WILL & BAUMER CANDLE CO., INC.

SYRACUSE, NEW YORK EST. 1855
BOSTON NEW YORK CHICAGO
LOS ANGELES MONTREAL

PURVEYORS TO THE VATICAN
BY APPOINTMENT

MARYGROVE COLLEGE LIBRARY
DETROIT, MICHIGAN
PLEASE DO NOT REMOVE

the Homiletic and Pastoral Review

MARCH, 1965

OLD WINE—NEW BOTTLES | *M. Joseph Costelloe, S.J.*

THE PRIEST AND TEEN-AGE SEXUALITY | *Richard A. McCormick, S.J.*

ALTARS FACING THE PEOPLE | *Joseph M. Champlin*

SPEAKING OUT OF TURN | *Francis L. Filas, S.J.*

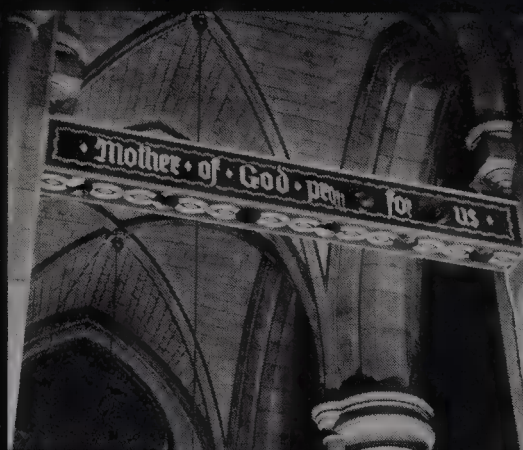
Heart Church was to properly light the interior using existing electrical outlets. Ceiling height was 60 feet and no recess space existed. In the Nava pendant domes, fabricated of natural iron to harmonize with this venerable Gothic church were used. They provide uniform 12 foot-candles in service over the pews without glare. The Sanctuary was lighted by two false-beam 16 feet long trough units, one along each side between columns, mounted 24 feet above the floor. Each trough houses 4400 watts of Quartz downlighting for choir stalls and floor area, indirect lighting for the ceiling, and accent lighting for reredos and main altar. Special lighting units were also created by Rambusch for the mensa, side altars and side aisles.

Write to Rambusch if you have a lighting problem.



Sacred Heart Church, Jersey City, N. J., Very Rev. William B. Tarrier, O.P., Pri
Cram & Ferguson, Original Architects. Byrne Associates, Enginee





RAMBUSCH LIGHTING DESIGNERS • CRAFTSMEN • LIGHTING ENGINEERS
40 WEST 13TH ST., NEW YORK, N. Y. 10011 – TEL 212-675-0400

Communications from Our Readers

"Testing . . .1 . . .2"

Editor:

Your many articles and homily outlines on the Liturgy have been excellent. But little has been said of important practical matters such as amplification. If there is one prerequisite for orderly participation in larger churches, it's amplification. Unless the people can hear the prayers and hymns simultaneously, and join in a coordinated manner, participation can be just confusion.

Even after a pastor has a first class sound system, he must see to it that the mechanical aids are skillfully used. Checking the sound at various places in church during services will help him to judge how to train his commentators and lectors.

Often the altar boys in the sanctuary and the people in the front pews get the message loud and clear, but parishioners in the middle or back of the church hear a garbled version. It is rare that an electrical system will transmit voices perfectly. If the lector reads phrases, instead of carving out words, the faithful who sit beyond the fourth or fifth stations may hear only part of the lessons.

Words which are spoken too quickly, with little emphasis on syllables, and especially on final consonants, are verbal coffins being shipped out for burial.

Before working for better enunciation and interpretation a pastor should have good amplification. The first rule of preaching, reading or singing is: *"Be heard!"*

In the case of Community Masses, the need for coordinating the celebrant, lectors, commentators and the people in the pews, makes the skillful use of amplification all the more necessary.

Edward G. Boland
Glenolden, Pennsylvania

On Visiting Hospitals

Editor:

In the December issue of HPR there was a letter, "Pointers for Hospital Chaplains." I would like to entitle this letter: "Pointers for Priests Visiting Catholic Hospitals." In that letter the writer mentions certain obvious points, such as: "At first I was not well received . . . ," etc. These things are to be expected, more or less, in a state, nonsectarian, or sectarian institution.

But when it comes to a "Catholic Hospital," such things are *not* expected, but *do* happen. And a good part of this comes from the Catholic clergy themselves. I intend to mention briefly only a few of the major points. (Read that last sentence again, please.)

At times, a pastor or an assistant will come to visit his parishioners, which is as it should be. Yet, whom does he visit? Yes, you know, his good parishioners.

Those physically and spiritually sick ones who perhaps have attended Church seldom or not at all, he does not see or even notice. I have been actually told by pastors that it is up to the hospital

The Homiletic and Pastoral Review (Monthly), LXV, No. 6 (March, 1965). Copyright 1965 by Joseph F. Wagner, Inc., 53 Park Place, New York. Second-Class mail privileges authorized at New York, N. Y., with additional entry at Easton, Pa. Subscriptions to the U. S. $7.00 per annum. $7.25 Canada.



A The simplicity of the lines of Hansen's design Roman Style Cassock is highly recommended.

B The Semi-Jesuit Style Cassock has a convenient buttonless front, Roman form fitting back.

C A Clerical Cloak is more distinctive than an overcoat when worn over a cassock. Tailored in either Gabardine or Kersey with velvet collar or collar of same material. Made with or without armslits.





America's Finest CASSOCKS

CUSTOM HAND-TAILORED BY *The House of* HANSEN

10-62

Assured Quality and Distinctiveness Without Extravagance

There is no question that a garment hand-tailored to your individual measurements is more comfortable and better fitting. Let your next Cassock be a HANSEN Cassock.

No. A969 All-Wool Basketweave Cloth. Lightweight. For year round wear.

No. A990 All-Wool Worsted Cloth. Medium weight. Wrinkle resistant.

No. A955 Tropical all wool lightweight material. Ideal for warm weather.

No. A911 All-Wool Imported Serge Cloth from France. Lightweight.

No. A951 All-Wool French Surah cloth. Lightweight. Wrinkle resistant.

No. A758 All-Wool Imported Gabardine from Switzerland. Lightweight.

No. A951 Pure Silk Cloth. Lightweight. Ideal for summer and travel.

No. A987 All-Wool Imported Panama Cloth from Belgium. Lightweight.

No. A946 Imported Silk-Warp Henrietta Cloth from Switzerland. The finest.

WRITE FOR SAMPLES OF MATERIALS AND EASY SELF-MEASUREMENT BLANK — PRICES START AT $79.50

D The Ferraiolone worn in the Pulpit and at commencement exercises, banquets and receptions. Purple for Bishops and Right Reverend Monsignori, black Very Reverend Monsignori and Clergy.

E The Roman Cloak is tailored of purple material. Piping of gold metal cord for Bishops, red metal cord for Domestic Prelates.

F The House Cassock has Cape attached and additional half sleeves. Trimmed with red or purple piping and buttons according to rank of Prelate.

G The Choir Cassock, worn by Bishops and Monsignori. Illustrated with Mozetta and Rochet as worn by a Bishop.

H The Cappa Magna, worn by a Bishop, is illustrated with fur Cape and lace Rochet. Fur Cape available in Ermine or Coney.











The House of HANSEN

23 NO. FRANKLIN ST., CHICAGO 6, ILL.

D. B. HANSEN & SONS

Telephone FRanklin 2-4750

Altar Boys COMPLETE OUTFITS

AMERICAN MADE IN OUR OWN CHICAGO STUDIO

ATERIAL — HANSEN'S Cassocks re made of extra strong serviceable, vo-ply fabrics, vat-dyed (guaranteed st color)—tailored EXTRA FULL.

DESIGN AND FIT—HANSEN'S Cassocks are expertly tailored. The form-fit Roman back drapes nicely and the fitted sleeves hang gracefully and naturally.

INSPECTION—Every cassock is carefully inspected before the HANSEN label is sewn in, carrying with it our positive money-back guarantee.

THREE Distinctive Styles: No. B12 Zipper Front—B10 Button Front—B11 Buttonless Belt-on.



o. B12 ZIP-ON Roman Back has improved quick action locking zipper ront.



No. B10 BUTTON FRONT Roman Back, patented ivory-hard removable buttons that will not pull off.



No. B11 BUTTONLESS BELT-ON has hook-and-eye collar and belt front.

P-9-62

Write for our Complete Catalogue



PRICES FOR ALTAR BOY CASSOCKS

5% Discount on 12 to 23 Cassocks— 10% on 24 or more

Choice of black, red, white, purple or green Cassocks

Age Cassock	Cassock Down Back Measurement	Poplin Button-on No. B10, Ea.	Poplin Belt-on No. B11, Ea.	Poplin Zipper No. B12, Ea.	Correct Length of Surplice
8 Yrs.	40 in.	$7.75	$7.75	$8.75	18 in.
9 Yrs.	42 in.	8.25	8.25	9.25	20 in.
10 Yrs.	44 in.	8.75	8.75	9.75	20 in.
11 Yrs.	46 in.	9.00	9.00	10.00	20 in.
12 Yrs.	48 in.	9.50	9.50	10.50	22 in.
13 Yrs.	50 in.	10.50	10.50	11.50	22 in.
14 Yrs.	52 in.	10.75	10.75	11.75	22 in.
15 Yrs.	54 in.	11.25	11.25	12.25	24 in.
16 Yrs.	56 in.	11.75	11.75	12.75	24 in.
17 Yrs.	58 in.	12.25	12.25	13.25	24 in.
18 Yrs.	60 in.	13.00	13.00	14.00	26 in.
19 Yrs.	62 in.	13.75	13.75	14.75	26 in.

For Cassocks larger than standard sizes shown above please write for price

Please specify STYLE • COLOR • SIZE when ordering

ALTAR BOY ACCESSORIES

A **No. B152 Sashes**—Poplin, yellow fringe, each.....**$1.50**
No. B142 Capes—Poplin, yellow fringe, each.....**$1.60**
No. B66 Ties—Buster Brown (Windsor) Black, white, red, gold. Per doz.....**$4.50**
No. B63 Acolyte Collars—Nowiltex. Size 11 to 15—in ½ sizes only, Each 60¢, per dozen.....**$7.00**
Skull Caps—Poplin, self lined. Specify color. Each.....**$ .80**

B **No. B60. Altar Boy Surplice.** Light weight cotton material. Sanforized. Made extra full. Length 18 to 24 inch. Each.....**$3.25**
No. B61. *(not illustrated)* Same as No. B60 but with lace. Made extra full. Length 18 to 24 inch. Each.....**$4.25**

C **No. B71. Altar Boy Surplice.** Fine wearing Marquisette with lace. Made extra full. Length 18 to 24 inch. Each.....**$4.50**
No. B70. *(not illustrated)* Same as No. B71 but without lace. Length 18 to 24 inch. Each.....**$3.50**

D **No. B100. Altar Boy Surplice.** Embroidered lace floral design. Extra full. Sizes 18 inch to 24 inch.....**$9.85**

E **No. B62. Rubrical Altar Boy Surplice.** Sanforized. Rubrical banding in all church colors, made extra full. Specify color banding desired when ordering. Length 18 to 24 inch. Each.....**$5.75**

Size 26 in. 50¢ additional, except No. B100 $1.00 additional.

The House of HANSEN
23 NO. FRANKLIN ST., CHICAGO 6, ILL.
D. B. HANSEN & SONS
Telephone FRanklin 2-8750

Needlecraft Vestments

By the House of Hansen. A combination of skilled handwork with materials of unusual beauty explain why Hansen's Needlecraft Vestments are recognized as the Standard of Excellence, and vie in artistic achievement and price with importations. ***Inquiries regarding your vestment requirements are invited.***



C



A



B

(A) No. Y6655. Brocaded Damask Angel Wing design material. Furnished in all Church colors. Woven cross design banding. Embroidered IHS of AXPO emblem to match.

	Unlined	Lined
Roman Chasuble	$46.75	$52.75
Roman Cope	60.50	69.75
Roman Dalmatics	89.75	101.75
Benediction Veil	22.00	28.25
Preaching Stole	LINED ONLY	10.25
Gothic Chasuble	60.50	68.25
Gothic Cope	65.50	72.75
Gothic Dalmatics	104.00	116.75

(B) No. Y6305. Brocaded Celanese, Crucifixion design material, woven Cross design Banding. Furnished in all Church colors IHS or AXPO Emblem to match.

	Unlined	Lined
Roman Chasuble	$47.50	$53.00
Roman Cope	65.00	76.75
Roman Dalmatics	99.75	114.50
Benediction Veil	25.50	31.00
Preaching Stole	LINED ONLY	11.00
Gothic Chasuble	64.00	73.50
Gothic Cope	69.00	78.75
Gothic Dalmatics	116.00	129.75

(C) No. Y6340. Large Cross design Damask material, in all Church colors. Woven Chalice design banding. IHS or AXPO emblem.

	Unlined	Lined		Unlined	Lined
Roman Chasuble	$49.75	$54.50	Gothic Chasuble	$64.75	$75.25
Roman Cope	65.25	76.25	Gothic Cope	68.50	78.75
Roman Dalmatics	111.00	124.00	Gothic Dalmatics	123.00	134.75
Benediction Veil	27.00	32.25	Preaching Stole	LINED ONLY	12.25

READY MADE PRIEST CASSOCKS IN STOCK

Roman or Semi-Jesuit Style Cassocks—for the Clergy and Seminarian.

CHOICE OF TWO MATERIALS

PANAMA-VISCO-ACETATE MATERIAL

Crease resistant, lightweight, durable, has the appearance of fine woolens. Guaranteed fast dye. Unlined.
Roman or Semi-Jesuit Style Cassock.....**$25.00**
Sash for Semi-Jesuit Cassock is additional.

65% DACRON—35% WOOL MATERIAL

Lightweight, wrinkle resistant, stain repellent.
Body half lined—Sleeves completely lined—Full pocke
Bottom trimmed with brushbraid Fast dye.
Roman or Semi-Jesuit Style Cassock.....$39

No. 4B/16 Snap-on Sash. Each **$4.50** or No. 4B/17 Tie-on Sash. **$3.25**



Semi-Jesuit Style

16 SIZES LISTED IN SEMI-JESUIT OR ROMAN STYLE

When ordering please specify *style* and *number* desired.

No.	Back Meas.	Chest Meas.	Collar Size	Sleeve Length
B5638	56 in.	38 in.	15 in.	32 in.
B5640	56 in.	40 in.	15½ in.	32 in.
B5642	56 in.	42 in.	16 in.	32 in.
B5644	56 in.	44 in.	16½ in.	32 in.
B5838	58 in.	38 in.	15 in.	32½ in.
B5840	58 in.	40 in.	15½ in.	32½ in.
B5842	58 in.	42 in.	16 in.	32½ in.
B5844	58 in.	44 in.	16½ in.	32½ in.
B5846	58 in.	46 in.	17½ in.	32½ in.
B6038	60 in.	38 in.	15 in.	33½ in.
B6040	60 in.	40 in.	15½ in.	33½ in.
B6042	60 in.	42 in.	16 in.	33½ in.
B6044	60 in.	44 in.	16½ in.	33½ in.
B6046	60 in.	46 in.	17 in.	33½ in.
B6240	62 in.	40 in.	16 in.	34 in.
B6242	62 in.	42 in.	16½ in.	34 in.

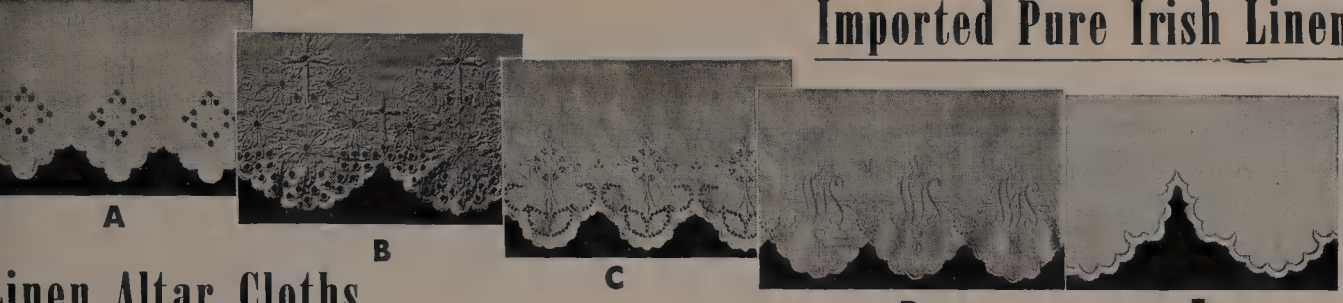
STYLING: Roman Button Front with hand sewn black buttons and coat button holes.
COLLAR HEIGHT: For both Semi-Jesuit or Roman Style, 1¼" with a 1" opening.
CUFFS: Standard size on sleeves.
HEM: Two inches at bottom.



Roman Style

P-9-62

The House of HANSEN
23 NO. FRANKLIN ST. CHICAGO 6, ILL.
D. B. HANSEN & SONS
Telephone FRanklin 2-87

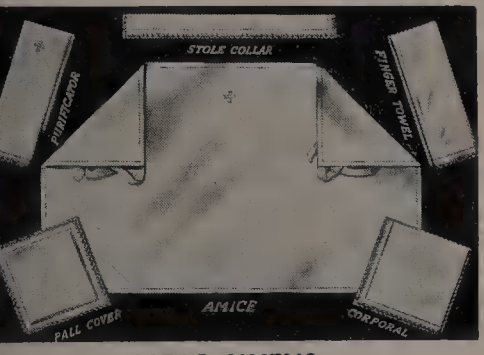


A B C D E

Linen Altar Cloths

When ordering linen *Altar Cloths,* specify *finished length,* including *side drops,* and *finished width including front drop. Made to order only and are not returnable.* Two inch hem on sides and one inch hem on back. Maximum width 32 inches including front drop.

A) **No. [illegible] Altar Cloth.** Medium weight linen, **silk** embroidered eyelet cross design, per yard.....**$4.00**
B) **No. F15 Altar Cloth.** Medium weight linen, **silk** embroidered cross design, per yard **4.50**
C) **No. F9 Altar Cloth.** Medium weight linen, **silk** embroidered cross design, per yard **6.00**
D) **No. F8 Altar Cloth.** Medium weight linen, **silk** embroidered IHS design, per yard **4.75**
E) **No. F20 Altar Cloth.** Medium weight linen, **silk** embroidered Scallops, per yard **3.70**



ALTAR LINENS

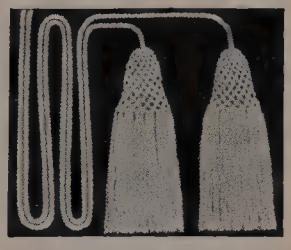
	F1 Plain Hem		F2 Hemstiched	
	Each	Per Dz.	Each	Per Dz.
Amice	$2.00	$23.00	$2.10	$24.00
Corporal	.80	8.60	.90	9.60
Purificator	.90	9.00	1.00	10.00
Pall	.75	7.50	85	8.50
Finger Towel	60	6.50	70	7.50
Stole Collar	40	4.00	.50	5.00



IRISH LINEN BY THE YARD

36 inches wide

No. F0* Light weight, yd.....$1.32
No. F3** Medium weight, yd... 1.56
No. F4** Heavy weight, yd.... 1.72
No. F2* Handkerchief wt., yd. 1.73
* For light weight Albs Surplices
** For Altar Cloths, Altar Linens, Albs and Surplices.



CINCTURES

No. F0½—White, cotton, crocheted tassel. Each $1.75
No. F2½—White, linen, crocheted tassel. Each $2.75
No. F3—Rayon silk, all church colors, crocheted tassel. Each...$2.25

P-9-62



F G

(F) No. F502 Alb. Light weight linen, cross design embroidered banding. Guaranteed fast colors — Red, Green, Black, Purple and Yellow. Please state color desired. **$20.25**

(G) No. F601 Alb. Light weight linen top. Fine quality lace, embroidered with IHS design **$21.75**
No. F601 Surplice to match Alb. **$24.50**



H I

(H) No. F780 Alb. Imported Swiss lace, IHS design. 3½" insertion lace and 4½" bottom lace, as illus. **$20.50**
No. F781 Alb. 3½" insertion lace only **$18.75**
No. F782 Alb. 4½" bottom lace only **$18.00**
(I) No. F200 Alb. Imported Swiss lace skirt, Chalice design. Lace in 20" length and 34" length.
Alb. with 20" lace **$29.75**
Alb. with 34" lace **$43.75**

Catalogue sent on request, containing a full line of Church goods and religious articles.



J



K

(J) No. F875 Surplice. Embroidered non-wrinkling sheer nylon. Ideal for traveling purposes **$15.50**
No. F825 Surplice. Plain non-wrinkling sheer nylon **$9.75**
(K) No. F505 Alb. with 4" insertion lace and 4¾" bottom lace..**$19.25**
No. F504 Alb. with 4" insertion lace only **$16.75**
No. F503 Alb. with 4¾" bottom lace only **$16.75**

The House of HANSEN
21 NO. FRANKLIN ST. CHICAGO 6, ILL.
D. B. HANSEN & SONS
Telephone FRanklin 2-8750

chaplain to get these souls back to God. That is good and well, too (and God bless such chaplains abundantly). Sometimes, no doubt, the chaplain can be more successful in this than a priest of the sick man's parish. But in many instances this is a difficult task, because the chaplain does not know the religious background of the patient. Lapses may be due to a marriage problem, or some small thing the pastor said which did not please this particular parishioner. Of this we have more evidence today than ever before.

On the other hand, I know of pastors who get sore at the chaplain because he (the chaplain) was unable to get the parishioner to reconcile himself with God before death. And the ensuing funeral at times puts the pastor in an embarrassing position. This despite the fact that the pastor knew in what spiritual condition his sick parishioner had been living for some years before his sudden and unexpected demise.

Another major point: Many priests on vacation have the idea that the hospital is a good place to say Mass. Yes, the Sisters do appreciate the spiritual blessings obtained in this manner. But when a priest sets a time for Mass, and then appears a half hour late, due, perhaps to over-sleeping, and still expects to be welcomed in the most cordial and courteous manner at the hospital, this is just plain nonsense. Many priests are perhaps under the impression that the Sister-sacristan has little or nothing more to do. Without going into detail, let them now be disillusioned, for that is not so *at all.*

I have been in parochial work, with a Catholic school, and in hospital work. I will say that the hospital Sisters have a tougher and a tighter schedule to keep than the Sisters who teach school. Hospital work is not a "five-days a week" job (with many weeks of only four days or even less of school teaching), but a full seven days, and in many instances "on call" 24 hours of the day, seven days a week, and a full-year—No Christmas or Easter or summer vacation for them.

CHAPLAIN

Why?

EDITOR:

In reference to the letter "In Defense of the Irish" (HPR, Jan. '65) may I say that I, too, hate to see any nationality taken to task because of its background. I would like to tell you of my own experience in England. I have visited my mother's first cousin, who is quite active in the Legion of Mary and other work in a Jesuit Parish. I was truly alarmed at the number of his fellow countrymen who had fallen away from the Church.

While in England, I asked every waiter, bellboy, etc. of Irish extraction with whom I came in contact when and where they go to Mass. *None* said he went to Mass or belonged to a parish church.

On my return trip, Cardinal O'Hara informed me that the Holy See was truly interested in finding why so many Irishmen were lost. The Cardinal pointed out that some believed that two of the fundamental reasons were that the Mass was so rushed (because of crowded conditions), and the lack of instructions for young adults.

While it is nice to hear that many of the people are returning to the Church through the work of the Lay activity and Mission activity in England, don't you agree it is more important to find out why our own flesh and blood have given up the Faith so easily—and how we can put a stop to this?

Believe me, Father, my heart is on the right side when it comes to the Irish. I have lived in the South too long to know that many of my neighbors should be offering the Holy Sacrifice of the Mass with me. If this could have been stopped one hundred years ago, there would be many more Catholics in the South today.

Thank you for bringing this to my attention.

RT. REV. LAWRENCE C. NEWMAN
Baltimore, Maryland

Is Turn-About Fair Play?

EDITOR:

I had a dream recently in which I led a delegation of my parishioners to the Chancery Office to read an address to our beloved Bishop and to ask him for a special favor. It was an unusual dream because in it the Chancellor and I figured that the Bishop would be in the way if we were all to take part in the address and petition. The Chancellor said we should set the Bishop up in the adjoining room while we took over. I said no—but push him back to the wall and I will stand with my back to him while I tell him how great a man he is and how we are counting on him to grant us the favor we are asking.

Fortunately I woke up before we had the Bishop's reaction. Thinking it over now, I am beginning to realize that it was not a dream at all, but just a subconscious picture of what I am doing—or being asked to do—every day I offer Mass with my parishioners. In my dream the Chancellor and I should have remembered that we were coming into

for the Priest
who wants the Best...

Toomey CLERIC-COLLAR
SHIRTFRONTS
AND RABATS

There is a specific model for every popular collar style and size — *You get exact fit* —
materials and workmanship are high grade — *You get a handsome product* —
the collar bands are guaranteed not to wilt from perspiration — *You will always look trim in a Toomey front* —

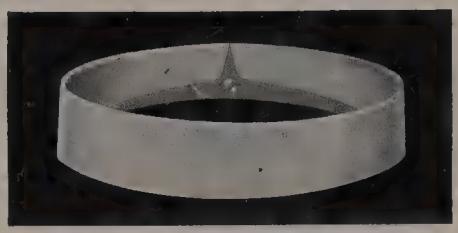




FEATURING THE NEW CLOSED COLLAR BACK MODELS
No. 95 CSFDX PLAIN FRONT, ARM STRAPS, ADJUSTABLE WAISTBAND
No. 105 CCSF PLEATED FRONT, ADJUSTABLE WAISTBAND
Requires no back collar button! Provides neater, trimmer look.

R. J. TOOMEY COMPANY
BUY THEM FROM YOUR TOOMEY DEALER (Religious Supply Houses) THROUGHOUT THE UNITED STATES and CANADA

NOWILTEX COLLARS
Never Need Laundering!



"Fresh as Linen— Outwear Linen" **55¢ each**

Big favorite among clergymen the world over. Waterproof and perspiration repellent. When soiled, just wipe clean with soap and cold water, then dry to a fresh smart "brand new" look. An exclusive development of more than 50 years in collar-making. For unexcelled comfort, economy and convenience, get NOWILTEX at your church goods dealer or write us for literature.

Ask about our new Brothers Collar with snap fasteners, also button style.

THE PARSONS & PARSONS CO. (Est. 1879)
Dept. H, 413 Huron Rd., Cleveland, Ohio, 44115

OVER **ONE MILLION** SOLD!



Send For **FREE** DIRECT PRICE CATALOG

Save On Chairs!

QUALITY *Monroe*
FOLDING TABLES

Your organization, too, can order Monroe Tables at direct-from-factory, money-saving prices! Attractive savings on chairs, storage trucks, partitions, risers, etc. Send for FREE catalog!

THE MONROE CO.
52 Church St. Colfax, Iowa



The Famous
ECONOMY UNIVERSAL
CANDLE BURNER

This Burner is unequalled in . . .

APPEARANCE
PERFORMANCE
ECONOMY
CLEANLINESS

Sold by Church Goods Dealers, Candle Manufacturers

MONEY FOR YOUR TREASURY
OVER 2,000,000
SUNFLOWER DISHCLOTHS
Were sold in 1964 by members of many organizations. They enable you to earn money for your treasury and make friends for your organization.
Sample FREE to official
SANGAMON MILLS, INC.
Established 1918 Cohoes, N. Y. 12047

the presence of our Bishop to speak to him and ask a favor. It was only proper that we realize that the most important person in that office would be the Bishop. He was the center that attracted us. We should have accommodated ourselves to his presence. We should have arranged to gather around him respectfully and then address him as the ordinary rules of courtesy require—not with our backs to him or not from the adjoining room, but, facing him, we should humbly and sincerely have said what we had to say and awaited his generous and courteous reply.

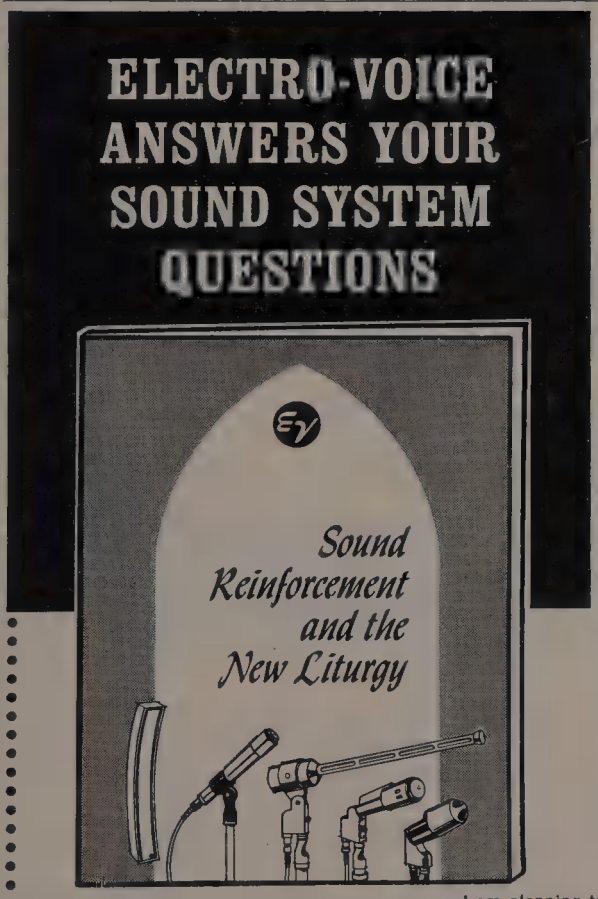
If the ordinary rules of courtesy apply when I come into the presence of my Bishop, why shouldn't they apply when I come into the presence of my God and Redeemer?

As a parish we all meet in church. The parish church is not a prayer hall or assembly place. Following the Council of Trent the parish church and more specifically, the main altar of the parish church is the place where "His glory dwelleth." It is God *Emmanuel.* It distinguishes the Catholic Church from every other church in the Christian world. The Church with God present "with his very Flesh and Blood, Soul and Divinity" is the Divine Magnet that draws us into the Real Presence and puts us on our knees in adoration. Our God is waiting on the altar to be our food, to be the spiritual life and strength of us, and his presence is the only reason for the Church or the Tabernacle.

I lead my people into his presence in church. Why don't I have enough faith to realize that God is right here in the midst of us? Why do I think of the tabernacle as a *thing* that can be—that must be—moved out of the way so that the people will see what I am

doing? Why do I think of the Blessed Sacrament as a thing that can be moved to a side altar? The Blessed Sacrament is not a *thing*. The Blessed Sacrament is God Himself whom we have come to adore and thank. Why don't I have enough faith to know and realize this and ask my people to gather around close while we speak to him? Why do I turn my back on Him when I cry "Lord have mercy, Christ have mercy?" Why do I push Him to one side or turn my back on Him when I sing his praises in the Gloria? Why do I cry out with my people, "We praise you, We bless you, We adore you, We glorify you—You alone are holy; You alone are Lord. You alone are most High, Jesus Christ in the glory of the Father?" Why do I say all these beautiful words to Him as if He were a million miles away in heaven when I can put out my hand and touch Him there in the tabernacle? Why do I not face Him and speak to Him as I should with the ordinary courtesy that is due to Him? I think protocol demands that when people come into the presence of royalty they show reverence and when they leave they do so in such a way that they do not at any time turn their backs on the royal person. And I, in the presence of the King of Kings turn my back on Him and completely ignore his presence!

I must begin to realize that in our parish church, our Blessed Lord always comes first, occupies the most important place in the assembly and is the center around which we must all gather. Our prayer of worship must be addressed to Him who is right there in our midst. Our prayer of sacrifice must be offered with the conscious realization that He who is to be the Victim in our Sacrifice is already watching us very closely from the other side of the Corporal. It is more important that we let Him see what we are doing than that we should



...to help you and your parishioners meet the challenge of the new liturgy!

Sound reinforcement at the altar and for the commentator or lector is now essential. New altar positions, and use of the vernacular are creating acoustic problems in many churches.

Electro-Voice, world leader in microphone and loudspeaker design, answers your basic questions about sound reinforcement. This non-technical booklet will help you get more from your present sound system—keep you from making expensive mistakes when installing a new system.

Write for this informative free booklet, and the name of your nearest Electro-Voice sound specialist today.

Electro-Voice®
SETTING NEW STANDARDS IN SOUND

ELECTRO-VOICE, INC., Dept. 352HR
Buchanan, Michigan
Please send me the free booklet "Sound Reinforcement and the New Liturgy" plus the name of my nearest E-V sound specialist.

NAME_____

PARISH_____

ADDRESS_____

CITY_____ STATE_____

I am planning to ☐ Install a new sound system ☐ Revise present system.

let the people see. But I am afraid I take Him too much for granted and concentrate on the people. If I think this through I must conclude that my actions put the Second Commandment before the First. In a word my religion is no longer theocentric but homocentric.

The language of my prayer and sacrifice does not matter. God understands all languages. The vernacular helps my people understand and pray more intelligently. But what does matter is my attitude towards my God and Saviour there on the altar in the most prominent place in the church. I must remember that I have been chosen to "ascend into the mountain of God—to stand in His Holy Place." I must remember that, even though I feel very unworthy, yet I am "taken from among men and set up for men in the things that pertain to God that I may offer gifts and sacrifice." I must not let false humility run away with me, but as a leader of my people, I must ascend the altar of God and speak in their name to Him. When I stand at the head of my people I must be conscious of the fact that I am facing God right there in the Tabernacle. I must not be conscious of the fact that I have my back to my people, but rather that as their appointed leader I stand at the head of the line to present their prayers, their adoration and sacrifice to their God and mine.

Personally, I have not yet turned my back on God Emmanuel while I offered Mass. If I did I feel sure that the Good Father in heaven would pluck on the end of my chasuble and point to the Tabernacle saying, "This is my Beloved Son in whom I am well pleased. Hear ye Him." FATHER MICHAEL

Encouraging

THE DAILY HOLY HOUR
for SECULAR PRIESTS

*

For brochure kindly write to

SACERDOTAL UNION OF DAILY ADORATION
P. O. Box 544 Elmira, N. Y. 14902

*

General Director
HIS EMINENCE FRANCESCO CARDINAL ROBERTI

The Holy Season of Easter

is approaching. This is the time of year we celebrate the resurrection of Christ. It is also time to prepare for lighting the Paschal Candle.

For your convenience we carry a complete stock of both ornamented and plain Paschal candles in all sizes. We are also prepared to supply your requirements for Easter Vigil candles.





Illustrated here—
one of the finer examples of ornamented Paschal Candles.

A. Gross Candle Co., Inc. Linden, New Jersey

Baltimore, Md. • Founded 1837 • New York, N. Y.



Main Office and Plant — Linden, New Jersey



tick' tack· toe . . .

. . . the cross goes in one compartment, the zero in the next. How often this childhood game sets the pattern for later years: religion in one box; life in the other. "And never the twain shall meet."

They meet and mix in the MESSENGERS. In these freshly written classroom weeklies for grades 1 to 9 there's a happy synthesis of life and faith. No walls are erected, no barriers built. The *whole* world, God's and man's, is presented for students to see and understand.

Yes, ticktacktoe is fine for fun, but it's not a fit pattern for life or learning. So if you're responsible for youngsters in grades 1 to 9 as a parent, pastor, or teacher, don't box them in with half the story. Be sure they read the MESSENGERS. These are the *complete* periodicals for children, who will one day be adults.

Geo. A. Pflaum, PUBLISHER, INC.
38 W. FIFTH ST. DAYTON, OHIO 45402

THE HOMILETIC AND PASTORAL REVIEW

VOL. LXV, NO. 6 ✝ MARCH, 1965

PUBLISHERS ▪ JOSEPH F. WAGNER, INC. • 53 PARK PLACE ▪ NEW YORK 7, N. Y.

LONDON: B. HERDER ▪ MELBOURNE: W. P. LINEHAN

EDITOR ▪ AIDAN M. CARR, O.F.M.Conv., S.T.D., J.C.D., LL.D.

Editorial address: St. Anthony-on-Hudson, Rensselaer, N.Y.

CONTENTS

Page

Guest Editorial

Love Without Works 536
By *Most Reverend Thomas J. Riley*
Auxiliary Bishop of Boston

Old Wine—New Bottles 465
By *M. Joseph Costelloe, S.J.*
The Creighton University
Omaha, Nebraska 68131

The Priest and Teen-Age Sexuality .. 473
By *Richard A. McCormick, S.J.*
Bellarmine School of Theology
230 South Lincoln Way
North Aurora, Illinois 60542

Vatican II 481
By *John J. King, O.M.I., S.T.D.*
Studium Generale
Missionari Oblati di Maria Immacolata
Via Aurelia, 290
Rome, Italy

Speaking Out of Turn? 489
By *Francis L. Filas, S.J.*
Loyola University
6525 North Sheridan Road
Chicago 26, Illinois

Page

Altars Facing the People 492
By *Joseph M. Champlin*
Cathedral of the Immaculate Conception
259 East Onondaga St.
Syracuse, New York 13202

Spotlight on Liturgy 495
By *James D. Shaughnessy*
Sacre Coeur Parish
312 Albert St.
Creve Coeur, Illinois

Roma Locuta 499
By *Robert J. Banks, S.T.L., J.C.D.*
St. John's Seminary
Lake St.
Brighton 35, Massachusetts

Questions Answered
By *Aidan M. Carr, O.F.M.Conv.*
Mass Stipends Taxable? 516
Again: Do I Have to Say the Little Hours? 517
Attention Those Building or Refurbishing Churches 518
Priest Giving Gifts from Salary (Cont'd) . 520

SUBSCRIPTION RATES

PAYABLE IN ADVANCE	IN THE U. S. A.	ONE YEAR–$7.00—TWO YEARS–$13.00
	IN CANADA	ONE YEAR–$7.25—TWO YEARS–$13.50
	FOREIGN	ONE YEAR–$7.85—TWO YEARS–$14.70

Solicitors of subscriptions for THE HOMILETIC AND PASTORAL REVIEW are not authorized to receive payments. Payments for subscriptions should be made only to its office direct or through the responsible booksellers who handle subscriptions.



MEN WHO MOTIVATE

These are some of the successful fund raising campaign directors at Thomas E. O'Brien Associates, Inc.

Their success formula is simple: Motivation.

Highly motivated themselves, they generate the kind of motivation that makes people really want to give. The kind that maximizes campaign participation...that leaves parishes, institutions, dioceses, stronger and more vigorous...that produces a higher percentage of pledge redemptions.

Pastors often say that parish life is more vital, regular giving consistently greater, after the re-educating experience of an O'Brien campaign.

The men in the picture know that motivation counts in whatever size campaign. That's why they have a long record of over-the-top successes in campaigns for $20,000 to $20,000,000.

They are ready to consult with you about the potential of your next campaign. Your collect call or wire can arrange a preliminary survey. No obligation.

Then let us show you how a successful campaign is really run—on motive-power.

Charter member: CATHOLIC FUND RAISING ASSOCIATION • Phone 764-9818 (Area 516)

THOMAS E. O'BRIEN ASSOCIATES, INC.
53 NORTH PARK AVENUE, ROCKVILLE CENTRE, N. Y. 11570

Page

Communications from Our Readers
"Testing . . . 1 . . . 2".....449
On Visiting Hospitals.....449
Why? 454
Is Turn-About Fair Play?.....455
Books and Reviewers
Communism, Why It Is and How It Works. *John A. Hardon, S.J.*.....524
God's World in the Making. *W. A. Wallace, O.P.*.....527
Priest and Worker: The Autobiography of Henri Perrin. *Ronan Hoffman, O.F.M.Conv.*.....529
Confession. *Donald Dietz, O.M.I.*.....531
Mary, Mother of the Redemption. *Wenceslaus Plotnik, O.S.B.*.....532
What's New in Books.....533

Sermon Outlines on the Liturgy of the Sundays and Feasts

By *James McVann, C.S.P.*

St. Paul's College, Washington, D.C. 20017

Preface 504
Called to Suffer.....505
First Sunday of the Passion
Attitudes: Christ's and Ours.....507
Second Sunday of the Passion (Palm Sunday)
Holy Week and the Paschal Mystery.....510
(Palm Sunday—Three Minute Homily)
Life in the Risen Christ.....510
Easter Sunday
A Faith That Lives.....512
Low Sunday

The all new *Ross*
HYMNAL HOLDER
A ROSS PRODUCT



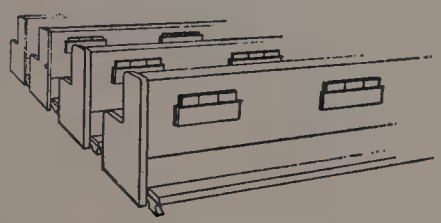
(PATENT PENDING)

The one-piece plastic holder . . .
that won't snag clothing or damage books!

Fashioned of strong, durable Hi-Impact Polystyrene (the tough plastic) the Ross Hymnal Holder is built to last. One-piece construction means no sharp corners...will not damage books...no splinters...won't snag clothing. Easily attached, too (comes complete with screws). Browntone color complements pews.

Large and roomy—this smart cleanly styled new holder will accommodate several copies of any popular hymnal. (Example: will hold 3 copies of "People's Mass Book"). Has convenient cleanout spots on bottom.

Overall size: 17¾" x 5¾". Projection: 1⅜"
Inside dimensions: 16½" x 5" x 1¼"



Order from your local church goods dealer or religious supply house . . . or from

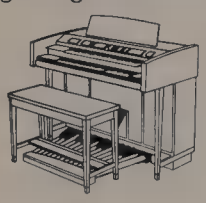
ROSS MANUFACTURING CO.
116 West Kearsley Street
Flint, Michigan

ONE PIECE ▪ ROOMY ▪ NO SLIVERS ▪ STRONG ▪ EASILY ATTACHED

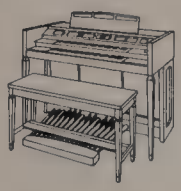
How your church can have a new Conn Organ

without disturbing present budgets

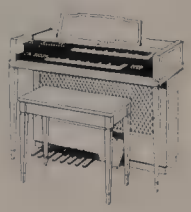
Constructing a totally new building? Replacing an older organ? Interested in purchasing a *second* organ as a supplementary source of music—for the choir rehearsal room, for Sunday School use, for events of a social nature? Let Conn show you how easily it can be done without disturbing your operating budget.



In the first place, there is a Conn organ to meet your requirements—whatever your needs, whatever the financial resources of your church. There are now nine Conn models in a variety of styles and finishes, at prices starting below $1000. All are designed and crafted by C. G. Conn, Ltd., world's largest manufacturer of band instruments, specializing in musical tone since 1875.



Conn organs are now serving thousands of churches, whose names we would be happy to furnish you. We would be even happier if you would check direct with some of these churches. Because you would learn that they selected Conn, not as second choice to "traditional" organs, but as a *preferred* source of religious music. They have discovered that this superb electronic organ has brought them a degree of performance and versatility far surpassing their original expectations.



Many of them have also discovered and utilized the organ fund-raising assistance which Conn offers absolutely free of charge. Conn's helpful Organ Fund program is a complete guide, involving simple and straightforward procedure, with every step carefully spelled out. Rest assured it has no connection whatsoever with a professional fund-raising organization. This program would be your own self-contained effort for which Conn is pleased to furnish all necessary materials at no cost.



For more detailed information on Conn organs and how we can help you raise funds for one, please fill out and mail the coupon below. Naturally, there is no obligation upon you.

CONN ORGAN

...where quality has always been a tradition

CONN ORGAN CORP., Dept. A2, Elkhart, Indiana

Gentlemen:

We are interested and would like additional information about the Conn Organ and how you can help us raise funds for one. This inquiry will in no way incur an obligation on my part.

Pastor's name_____

Church_____

Address_____

City_____ State_____ Zip Code_____

by M. Joseph Costelloe, S.J.



Father Costelloe is the Chairman of the Department of Classical Languages at The Creighton University in Omaha, Nebraska. He has translated four books, two from Italian, one each from German and French, and is presently working on a translation of the authentic Greek and Latin Acts of the Martyrs for the Ancient Christian Writers series.

Old Wine— New Bottles

The Translation of the N.T. in the English Missal

During recent decades an ever increasing number of new translations of the Bible, in whole or in part, have appeared from the pens of Protestant, Jewish, and Catholic scholars.[1] There is even now in progress an ecumenical version, the *Anchor Bible*, under the general editorship of Wm. F. Albright and D. N. Freedman, which will contain contributions by experts of all three faiths. But of all the many translations that have appeared or that still remain unfinished none is so important for Catholics in this country as the translation of the Old and New Testaments by members of the Catholic Biblical Association.

This new version, which was begun at the request of the Episcopal Committee of the Confraternity of Christian Doctrine, is due ultimately to the directives given by Pope Pius XII in his encyclical letter *Divino afflante Spiritu* of September 30, 1943. In it he noted that the "authenticity" of the Latin Vulgate defended by the Council of Trent is "juridical" rather than "critical," that is, "its legitimate use in the Church throughout so many centuries" guarantees it "to be free from any error whatever in matters of faith and morals." Nevertheless, Scriptural scholars, following the example of St. Jerome and the great exegetes of the sixteenth and seventeenth centuries, "should explain the original text, which, having been written by the inspired author himself, has more authority and greater weight than any, even the best translation, whether ancient or modern."[2]

[1] For earlier translations, see Hugh Pope, O.P., *English Versions of the Bible,* revised and amplified by Sebastian Bullough, O.P. (St. Louis, 1952).

[2] *Acta Apostolicae Sedis* 35 (Oct. 20, 1943), pp. 309, 307.

Two years later, with his *motu proprio* of March 24, 1945, *In cotidianis precibus,* Pius XII put into practical effect the principle he had enunciated by authorizing for use in the breviary a new and more accurate Latin translation of the Psalms.[3] This permission for a change of text in the liturgical prayer of the Church was the first of its kind in over fourteen hundred years. With the reform of the liturgy of the Mass, a further step has been taken: not only are the Epistles and Gospels being read in the Latin rite in the vernacular, but they are being read in new translations made directly from the Hebrew, Aramaic, and Greek without being first filtered through the Latin of the Vulgate. The text being used for this purpose in the United States is the Confraternity version of the Old and New Testaments. The Old testament translation has only recently been completed. The New Testament translation, which will eventually replace the Confraternity revision of the Challoner-Rheims New Testament that appeared in 1941, is not yet finished and will not be published as such for some time to come. It was, however, far enough along to be adopted for the readings of Epistles and Gospels in the new missal and, as a consequence, is now being read daily to the faithful in thousands of churches and chapels across the land.

Since the laity is as a rule not too familiar with the Old Testament, they will hardly appreciate the great improvements that have been made through the correction of errors in the Hebrew and a better understanding of the text itself, which have been brought about by the discovery and decipherment of other ancient languages of the Near East. With respect to the New Testament, both clergy and laity will be more struck by changes of style and expression than of meaning. The reason for this is twofold. Though the Greek manuscripts of the New Testament contain a wide variety of readings, they are relatively unimportant and present few serious problems of interpretation, at least in comparison with the Hebrew of the Old Testament. Further, the Latin Vulgate of the New Testament, a revision, made by St. Jerome of the Old Latin translation, is an accurate, if quite literal interpretation of the Greek. And the Douay version of the Vulgate is, in its turn, a literal rendition of the Latin. "Happily," as Matthew Arnold once observed with respect to the King James Bible, "in the translation of the Bible, the sacred character of their original inspired the translators with such respect that they did not dare to give the rein to their own fancies in dealing with it."[4] Today much greater liberty is granted in this regard, but before taking up this highly debatable point, it will be well to note some of the improvements which have been made in the New Testament through better readings of the text or a deeper appreciation of the Greek.

Improved and Variant Reading

In the prologue of St. John's Gospel we read in the new missal: "He was the real light that gives light to every man; he was coming into the world" (Jn. 1:9). For "coming" the Greek text has the present participle *erchomenon,* which may be taken as modifying the neuter nominative singular

[3] See the author's "Old Wine in New Bottles: The New Latin Translation of the Psalms," *Classical Bulletin* 23 (May, 1947), pp. 61–63.

[4] Matthew Arnold, "On Translating Homer," in *Matthew Arnold: On the Classical Tradition,* edited by R. H. Super (Ann Arbor, 1960), p. 113.

phōs, "light," which seems the better interpretation, or with the accusative singular masculine *anthrōpon,* "man," as it is in the Vulgate's *venientem,* from which it passed over into English as *"every man that cometh* into this world" (Douay).[5] In proclaiming the honor due to Christ, St. Paul states that "every tongue" must "proclaim *to the glory of God the Father:* 'Jesus Christ is Lord!' " (Phil. 2:11). Less accurate is the older version: "Every tongue should confess that the Lord Jesus Christ is *in the glory of God the Father"* (Douay). A more exact use of tenses may also be observed. In his teaching on the Eucharist St. Paul tells the Corinthians: "Every time, then, that *you eat* this bread *and drink* this cup, *you proclaim* the death of the Lord, until he comes" (I Cor. 11:26). The Old Confraternity, borrowing its tenses from the Latin rather than from the Greek, employs futures: "For as often as *you shall eat* this bread, and drink the chalice, *you shall shew* the death of the Lord until he come." The difference is slight and may be explained by the fact that Latin frequently uses the future as a gnomic tense, that is, in the expression of a statement true at all times.

In many instances a change will be due to a choice of readings, and the reason why one has been preferred to another will be only known when the new translation is finally published in a critical form. The two Greek words *tupos,* "print" or "mark," is easily confused with *topos,* "place." In the new version we have: "I'll never believe without first examining the *marks* of the nails on his hands, and putting my finger right into the *mark* of the nails and my hand into his side" (Jn. 20:25). The Douay version has the more familiar: "Except I shall see in his hands the *print* of the nails, and put my finger into the *place* of the nails, and put my hand into his side, I will not believe."

At other times, new readings are simply due to the ambiguity of the Greek. In the new version, the magi "observed his star *at its rising"* (Mt. 2:2), which is probably better than the former *"in the East,"* though this is certainly not impossible. When Mary and Joseph found the Christ Child in the temple, he asked them if they had not known that he must be *en tois tou Patros mou,* "in the things of my Father" (Lk. 2:49). The Latin Vulgate retains the ambiguity with *in his, quae Patris mei sunt.* The Douay version has "about my Father's business," an interpretation still kept in the Jerusalem Bible, *"aux affaires de mon Père,"* whereas the new Confraternity has the equally legitimate, and perhaps preferable, "in my Father's house."

In other instances there may be room for a more diligent "searching" of the Scriptures. This is particularly true with regard to the song of the angels after the Nativity. The King James Bible, which was translated from the Greek, reports it as follows: "Glory to God in the highest, and on earth peace, *good will toward men"* (Lk. 2:14). The New Confraternity, following in the tradition of the Vulgate and Douay, has a notable difference in the conclusion: "Glory to God in high heaven, and on earth peace *among men of good will."* The difference between these two versions lies in the presence or absence of the letter *"s"* at the end of the noun *eudokia,* "good will." With the *"s"* at the end of the word, it be-

[5] See Max Zerwick, S. I., *Analysis Philologica Novi Testamenti Graeci* (Rome, 1960), p. 211. This is an invaluable help for anyone wishing to read the New Testament in Greek.

comes a genitive, and is so translated in the Vulgate as *bonae voluntatis*, "of good will." This is the better reading, but it is subject to a different, and better, translation. The whole song might be rendered as follows: "Glory to God on high, and on earth peace to *men of his good will,*" that is, *"to men who are the objects of his good pleasure."* An early Coptic version and two Aramaic, and one Hebrew equivalent found at Qumran show that the genitive must be taken in a passive rather than in an active sense.[6] The translation, *"of his good will,"* is not only philologically more acceptable, but it frees the song from its Pelegian overtones, as if man's "peace" was initiated by his own "good will."

A Question of Style

Of considerably greater importance than these technical minutiae is the kind of English employed in the Confraternity New Testament. From the language which they are now hearing at Mass the faithful are picking up the general "tone" of the message of salvation. Is it true to the original, or is it possibly off key? The style adopted has already been the object of a considerable amount of comment, and it is bound to be a matter of discussion for some time to come. *Time,* for example, in its description of the new liturgy, noted that one of its biggest deficiencies was the fact that "the English texts of the Mass approved by the U.S. hierarchy lack the poet's touch."[7] To this objection there is, of course, the easy answer: "The originals also lack the poetic touch."[8] But such a reply is, I am afraid, a bit too easy. By "poetic touch" is meant something more than mechanical accuracy and a certain facility in the use of words. It implies a kind of sensitivity which is not always apparent in the new translation.

A translator is faced with a number of serious problems. He must read the original carefully and make sure that he knows the exact meaning of every word and phrase. He must fit this meaning into the new medium of communication, realizing all the while that few non-technical words in one language have exact counterparts in another. And he must struggle with his own personality. If, as has been repeatedly observed, "the style is the man," he must divest himself of his own idiosyncrasies and personal preferences and adopt those of the author with whom he is working.[9] Generally speaking, the closer one language is to another and the closer the cultural background of the translator is to that of the original author, the more successful will be the translation. Despite the fact that Latin is far poorer than Greek in vocabularly, grammar, syntax, and prosody, Catullus was able to make better translations or adaptations of Sappho and Callimachus

[6] Joseph A. Fitzmyer, S.J., " 'Peace Upon Earth Among Men of His Good Will' (Lk. 2:14)," *Theological Studies* 19 (1958), pp. 225–227; E. Blass and A. Debrunner, *A Greek Grammar of the New Testament,* revised by R. W. Funk (Chicago, 1961), p. 92.

[7] "Roman Catholics: A New Way of Worship," *Time,* Nov. 27, 1964, p. 68. Cf. the letter of Ann T. Straulman in *Commonweal* 81 (Dec. 18, 1964), p. 424: "Surely those of us who profess to be literate should band together and if necessary organize a lobby to the American bishops to get the writing of the liturgy out of the hands of the well-meaning but unimaginative translators of the present text and into those of skilled literary artists."

[8] See Raymond E. Brown, S.S., "Our New Translation of the Bible," *America* 111 (Nov. 14, 1964), p. 603: "Some, of course, have regretted the passing of the highly literary 'Bible English' of the former versions; but as the translators have insisted, many parts of the Bible are far from highly literary Hebrew or Greek."

[9] Seneca, *Ad Lucilium* 114. 1: *apud Graecos in proverbium cessit: talis hominibus fuit oratio qualis vita.*

than could be done today. Similarly, German, French, Italian, and English are so much alike that they do not present great problems of translation among themselves. Many of their words have a common origin, the word orders are relatively fixed, and, what is perhaps most significant, the idioms and metaphors employed are much the same. A common cultural background has given rise to similar modes of expression. These are found, it is true, at different levels of complexity. There is a definite resemblance between the abstract and involved style of Karl Rahner and E. C. Schillebeeckx and even the much clearer Louis Bouyer. At a lower level is the simpler, more direct prose of the historians such as Giuseppe Ricciotti, Ludwig Hertling, and Philip Hughes. And, still at a literate level, *Life* and *Look* can be Paris *Matche*d, and *Time* has its German *Spiegel*.

If there was no great problem in translating from Greek into Latin in the past, and if modern German can be translated today into English without great difficulty, the same cannot be said about the translating of the work of an earlier period into the language of another of later date. Addison and Steele and Johnson, and even Newman, even apart from individual characteristics, did not write as we do today. Yet no one in his right senses would try to "modernize" them. How should they be translated into German or Italian? Should they retain something of their eighteenth or nineteenth-century flavor, or should they be brought out in more modern dress? Should Shakespeare be translated into French today so that his works would read like Sartre? If the original is in a rather formal style, there is as a rule less need of adaptation, but if the language is colloquial, and as a consequence more ephemeral, how far can this be carried over without giving the impression of a parody? If this is a problem which must be faced in the translation of comparatively recent works, it is one which becomes much more acute in translating from Latin and Greek. These languages are structurally so much more complex, and the cultural background of the men who wrote in them was so much simpler than our own, that a translator can be in a considerable quandary about the best mold into which they should be cast.

Ways and Means

In this matter there is a wide divergence of opinion and practice. Admittedly, there is no single solution: much will depend upon the nature of the original and the taste of the readers for whom a translation is intended. But there are at least three possibilities. The first aims at preserving the archaic character of the original, the second at prescinding as far as possible from the element of time, and the third at accomodating the text to current usage. The first approach was adopted by F. W. Newman, younger brother of John Henry, later Cardinal Newman, and professor of Latin in University College, London. In 1856 his translation of Homer's *Iliad* appeared with a preface stating the principles that had been followed: A translation should be *faithful* to the original, that is, it should not give the impression of being a new creation but rather should retain every peculiarity of the original, no matter how foreign this might seem to be in the translation.[10] Newman's lamentable failure in translating Homer not only provided Matthew Arnold with the ma-

[10] F. W. Newman, *The Iliad of Homer Faithfully Translated into Unrhymed English Metre* (London, 1856).

terial for his brilliant Oxford lectures, *On Translating Homer*, but it also demonstrated the defects of the principle when pushed to extremes.

Nevertheless, this is the principle which has been followed by almost all translators of the Bible down to modern times. It has been well described, only to be rejected, in the Introduction to the New English Bible: "The older translators, on the whole, considered that fidelity to the original demanded that they should reproduce, as far as possible, characteristic features of the language in which it was written, such as the syntactical order of words, the structure and division of sentences, and even such irregularities of grammar as were indeed natural enough to authors writing in the easy idiom of popular Hellenistic Greek, but less natural when turned into English."[11] Objections to this style of translation are that it is awkward and artificial: "A translation which is stilted where the original is natural, heavy where the original is graceful, or obscure where the original is perfectly intelligible is the very opposite of faithful."[12] On the other hand it can have a number of advantages: The reader is constantly reminded of the fact that he is reading an ancient work. He follows more closely the thought patterns and rhetorical emphases of the original. He can distinguish traits of style that are flattened out or betrayed in a more modern idiom. And, most important of all in the translation of Scripture, it minimizes the possibilities of doctrinal errors arising from a freer handling of the text.

Ronald Knox, in the translation of the Latin Vulgate which he made at the request of the English hierarchy, took a different tack: An interpreter "must find out what the original means." He must try to express in his own language "what the other man was trying to express in his." He must preserve the "idiom of the original." He must constantly ask himself: "What would an Englishman have said" in these circumstances? This is a question, however, which is not to be posed by a "modern Englishman" but by a kind of timeless individual. In actual practice, Knox himself aimed at a translation which would be written in "neither sixteenth-century English nor twentieth-century English, but timeless English." His method was "to use no word, no phrase, and as far as possible no turn of sentence, which would not have passed as decent literary English in the seventeenth century, and would not pass as decent English to-day."[13] One must admit that this is an almost impossible ideal: even Knox himself expressed some doubts about its attainability. Nevertheless, it seems to me that many of the translations of classical authors in the Loeb Classical Library approach it, being neither archiaistic nor contemporary. As for Knox himself, he has been frequently, though falsely, been accused of "affectation."[14] My own opinion is that his version of the Bible is brilliant in its parts but somewhat unsatisfactory when taken as a whole: the very frequent use of inversions, the placing of the object before the subject or verb, becomes wearisome when the

[11] *The New English Bible: New Testament* (New York, 1961), p. ix.

[12] *The Torah: A New Translation of the Holy Scriptures* (Philadelphia, 1962), p. i.

[13] Ronald Knox, *The Trials of a Translator* (New York, 1949), pp. 107–113, 119.

[14] See Evelyn Waugh, "A Suggestion for Mr. Waugh," *Commonweal* 81 (Dec 4, 1964), p. 353. In this letter Waugh defends Knox and at the same time rejects the suggestion that he might make a new translation of the Bible for use in the liturgy: "I fear Mr. Cogley is proposing a task which would be impossible for anyone, most especially for me."

work is read for any extended length of time.

A third theory of translation, and the one which seems to be most favored today for both the Old and New Testaments, is that a foreign work, no matter when it may have been written, should be put into "modern" English. This is the policy which has been followed in *The New English Bible* sponsored by various English, Irish, and Scottish churches and published by the Oxford University Press in 1961, in *The Torah: A New Translation of the Holy Scriptures According to the Masoretic Text* issued by the Jewish Publication Society of America in 1962, and in the new Confraternity version of the New Testament. An insert placed in each of the new English missals outlines the procedure, which could otherwise be at least partially deduced from a reading of the text: "The Confraternity translators have sought to render the Bible into correct, easily understood, modern English. Where appropriate, the English seeks to reflect the informal style of the original (for example, in the Gospel conversations) rather than the artificially formalized style frequently imposed on the Bible." It should be noted at once, however, that the application of the general principle of modernity varies greatly in each of the three versions cited. *The Torah* is on the whole quite conservative, going so far as to translate a legal separation as a "divorcement" (Deut. 24:1). The *New English Bible,* which caused something of a tempest of protest among literary purists at its first appearance, is much more contemporary in its idiom, and the new Confraternity version of the New Testament as printed in the missal is even more so.

With Knox I am skeptical about attempts to translate ancient works into really modern English: "The Old Testament record [and, *ceteris paribus,* that of the New Testament also] is of events that happened a very long time ago, under primitive conditions; to strike a note of modernity in rendering it is to make fun of it . . . . You cannot do justice to antiquity without taking refuge in rather old-fashioned English."[15] It can at times, perhaps, be done; but it remains something of a trick, like the staging of Greek tragedy in modern dress. But with Scripture the effort is foredoomed to failure. Because of the importance of verbal accuracy, fewer liberties may be taken with the text. When the attempt is made, the result is, as in this new Confraternity translation, a strange mixture of the odd and archaic along with the new and almost flippant. These latter traits are undoubtedly due to the conviction of the translators that much of the New Testament is written in an "informal" and "colloquial" style which must be carried over into the English.

But like so many terms of literary criticism, these are so elastic that they need to be carefully defined if they are not to prove misleading. Biblical Greek is not the literary language of Philo, Dio Chrysostom, Lucian, or Aelius Aristides, much less that of the classical authors of the fourth and fifth centuries before

[15] Knox, *Trials,* p. 112–113: His criticism of the Confraternity Old Testament is much more applicable to the New: "They seem resolved, if I may put it in that way, to out-Knox Knox in baldness of narrative and modernity of diction" (p. x). As a "note of modernity" he cites the following: "When Eleazar, Abraham's steward, has gone to Mesopotamia to find a wife for Isaac, this version represents him as 'waiting to learn whether or not the Lord had made his trip successful'. Now, I am not objecting to that as an American way of talking. My objection is that an American would not speak of the Mormons as having had a successful trip to Salt Lake City in A.D. 1850. All the less should they speak of Eleazar as having had a successful trip in 1850 B.C." (pp. 112–13).

Christ. But this does not mean that it is substandard, an impression that is certainly conveyed by not a few passages in the new version. The discovery of large quantities of Egyptian papyri in the last eighty years has shown that New Testament is not simply a corruption of classical Greek nor even a new dialect with Semitic overtones. It is nothing more nor less than the *lingua franca* of the Greco-Roman world into which a considerable number of Hebrew and Aramaic words, phrases, and idioms had been incorporated. The human authors of the New Testament wrote in the language which they heard spoken about them. Though they were not interested in style as such, they did not completely neglect it. Their primary interest was to narrate the life and teachings of Christ and to make converts. For this they had to write in a manner which was clear and intelligible. As J. Viteau has observed, 'the general tone of the New Testament is that of popular speech. But one finds in this familiar language the care which a person of the middle class spontaneously uses to write better than he speaks by instinctively avoiding words and phrases that are too popular, careless, or incorrect."[16]

The New Testament authors could not, of course, entirely escape the environment from which they sprang. There were bound to be occasional slips on the part of men who were writing in what was for them a second language. Nevertheless, while admitting this, it would be wrong to belittle the quality of their writing. St. Luke is a superb craftsman with an extraordinary plasticity of style.[17] St. Matthew is a careful and conscientious scribe, and his Gospel merits honorable mention in the literature of the age.[18] St. Paul readily confesses that he had not been sent by Christ to preach "in wisdom of speech" (I Cor. 1:17), but many of his discourses are marked not only by eloquence and depth of feeling but also by a certain elegance of style. Taken in its totality, the Greek of the New Testament probably struck the average non-Semitic Greek or Roman as being more foreign than informal, more common than colloquial.

---

[16] J. Viteau, "Grec biblique," *Dictionnaire de la Bible* 3.1 (Paris, 1926), c. 327.

[17] See *Saint Luc, traduit par le Chanoine E. Osty, P.S.S.* (Paris, 1953), pp. 25–26.

[18] See *Saint Matthieu, traduit par P. Benoit,* O.P. (Paris, 1953), p. 37. This and the preceding work are part of the "Jerusalem Bible."

Part II Next Month

Father Costelloe will conclude this expert critique in the next issue of HPR. He will discuss in depth such aspects of the new translation as:

- Modernization of the text
- Omissions and additions
- Shades of meaning
- Anachronisms, Slang—

and will provide numerous examples to illustrate his points.

The Priest and Teen-age Sexuality

by Richard A. McCormick, S.J.



In this issue, Father McCormick concludes the article which began last month in HPR. Father is Professor of Moral and Pastoral Theology at the Bellarmine School of Theology in Illinois.

Experienced guides increasingly insist that the more one experiences himself as a person, the more he regards others as persons; hence the more is sex incorporated into personal love. Part of the problem of youngsters is that sexuality has become hypothesized and hence depersonalized for them; as such it assumes a bothersome obsessional character. And this obsessional guise is not due entirely or even largely to the highly erotic character of American culture (though this assuredly tends to intensify and perpetuate the difficulty); it is attributable especially to the becoming process that is adolescence. Experiencing himself as a person is both his salvation and his greatest problem. This paradox needs some development.

The basic position of adolescents might be compared to that of the chosen people during the exodus from Egypt.[14] The youngster has left the flesh-pots of Egypt (the security and dependence of infancy and childhood where needs were provided for, decisions made by others). He knows he must move to the promised land (adulthood). But this still appears a mysterious, terribly complex, and overpowering world which threatens to absorb him when it does accept him. He feels the need to break with the old dependent ways, yet he does not feel capable of survival in the adult world. No longer the infant and not yet the adult, he tends

[14] Armin Beeli, "Die Angst im Alltag der Jugend," *Anima,* 16 (1961) 5–6. An excellent description of the adolescent process in understandable terms together with practical educative consequences is found in *Adolescent Psychology for Parents of High School Boys,* a monograph of Patrick J. Rice, S.J. Father Rice is not only a trained clinical psychologist but a counselor of vast experience. The essay is for private circulation by the author only.

both forward and backward in search of an anchor. He would like to be an infant, yet he dares not; he would like to be an adult but he is not. He does adult things in a childish way and vice versa. He knows his break from the past, his exclusion from the future and he fears this isolation, this being different. And what are his coping mechanisms in the midst of this transition? New physical and psychic powers and urges which have burst upon him and which he does not fully comprehend. Caught in the middle of a confusing process, he feels the threat to the integrity of his personality. His sense of self, of inner unity is gone. *His basic position is one of anxiety and insecurity.* So he clings to anything which will give him reassurance: a gang, a mirror, a car, a girl (or boy), even to the fad of notoriety. And anxiety issues in flight. Hence he is extraordinarily liable to anything which offers a relief to this insecurity: aggressive outbreaks, fanatical immersion in causes and exuberant emotions (sentimentality), compensatory activity, attempts at premature sexual experience. His conduct, both comic and tragic, must be seen as deeply rooted in this insecurity.

Accepting the Person

The experience of self as a person will gradually dissipate this insecurity and with it many of the sexual problems occasioned by it. Thus if the priest will help the young boy or girl grow in chastity, he must help them experience themselves as persons. This does not mean the rationalistic imparting of adult formulae or the neatly docketed theories of adolescent psychology. These are merely analogies, sc., attempts by an adult mind to understand a non-adult process, and as such are incomprehensible to the youngster. Helping an adolescent understand himself and experience himself as a person means practically *accepting* him. This is not a mushy and uncritical counseling technique which the priest turns on and off like a stage smile. It is a deep inner conviction of and reverence for the individual's uniqueness, his personal destiny, his genuine worth, his merit of respect. Hence accepting the adolescent is not chiefly a matter of saying something to him; it is a matter of thinking something of him, and as a result, of being something to him. Naturally this inner acceptance must and will externalize itself in many ways: a willingness to listen; a readiness to recognize and praise his qualities and successes; a sane horror of patented treatments; a deep interest in the youngster's affairs; a respect for his problems, ideas, decisions, convictions; constant encouragement. The overall result of this acceptance is that the adolescent begins to achieve security because he experiences his own worth as reflected by the priest. And in this worth he begins to experience himself (and correlatively others) as a person. Without this attitude of acceptance the priest can hope for little success.

The Positive Values of Human Sexuality

The priest can cultivate growth in appreciation of the positive values of human sexuality in several ways: e.g., by promoting in the lives of youths the emotional responses which are favorable to the development of altruism; by positve instruction on the nature of love, particularly conjugal love.[15] Perhaps the best way open

[15] Very helpful for the priest in this regard is Daniel Planque's *The Theology of Sex in Marriage,* Fides, Notre Dame, Indiana, 1962.

to a priest (variously as confessor, teacher, guide) is a continuing dialogue with the adolescent on the character of his own experiences—his ideals, his feelings, his problems, his failures. It is precisely this type of rational discussion which may help the adolescent sort out his feelings, help him gradually learn to distinguish true love from instinct gratification, see his own conduct as acquisitive when it is such. Over a period of time he will learn to associate sex with sacrifice and control and will gradually emerge into the free air of values where chastity can grow. The following are but examples of the type of discussion which might help him.[16]

1. *Purpose of the premarital challenge.* Sexual desire in our society is tremendously strong years before youngsters are mentally, emotionally, or financially prepared for its satisfaction in marriages. This time of struggle and continence must appear frustrating to the adolescent. Yet it is deeply purposeful, even necessary. Conjugal intimacy, as a manifestation of love and centered on another, demands restraint and self-control. In this sense (and others) marriage will mean as much to youngsters as they bring to it. But restraint and self-control must be learned. Furthermore, marriage is definable in terms of one's ability to prefer the welfare of others to one's own comfort and convenience. The premarital period, then, is a time for growth in self-possession by which alone one becomes capable of self-donation. One guards the sexual secret, so to speak, that he may give it completely at the proper time. The sacrifices and restraints of adolescent chasity are a multiple way of saying "I love you" years in advance of one's commitment.

2. *The meaning of physical manifestations of love.* The deepest physical intimacies are meant to serve love's highest spiritual ends. When they do, there is no limit to their enriching value, their nuance of expressiveness. When made a plaything—always the danger—they gradually lose love's meaning and render the person less capable of expressing love physically. He becomes capable of expressing only passion and physical hunger. When one uses physical intimacies repeatedly in their less noble senses they can gradually become identified with these less noble senses and lose their psychic and spiritual meaning. One realizes with horror that physical intimacy no longer speaks the language of love but has become associated with the satisfaction of merely instinctive needs.

3. *The selfishness of the irresponsible use of sex.* Ill-regulated appetite is resourceful in constructing rationalizations to protect its interests. Hence this point of selfishness can and must be approached from many point of view in dealing with adolescents.[17] It would be an invalid generalization to say that petting experiences are always and at any stage a selfish manipulation of another for purposes of self-gratification. Yet the nature of the sexual progression makes this increasingly the danger, the more especially since the marriage commitment does not protect the interest of the other party. Physi-

[16] For further examples, cf. "Adolescent Affection: Toward a Sound Sexuality," 257–260.

[17] Cf. Peter A. Bertocci, *The Human Venture in Sex, Love, and Marriage,* Association Press, New York, 1949. I would recommend this book (aside from a few passing remarks with which the Catholic would disagree) as containing precisely the type of rational reflection on the adolescent experience which will yield increasing self-understanding and make the early practice of continence a reasonable and attractive thing.

cal intimacy easily passes into exploitation and makes another an object. Making another an object means denying him (her) the respect he deserves as a person. As it prescinds from the distinctively personal, so it prescinds from the interests of the other. Youngsters sense this loss of partner-respect and admit it in their dispassionate moments. By a sympathetic discussion of the matter they can learn to associate the very love they desire to manifest with control and restraint.

SOME PRACTICAL REMARKS

The priest will aid the young in their growth toward chastity by helping them see themselves as persons and aiding them in their grasp of the true values of human sexuality. Others put it this way: the best and most important preparation for sexual maturity is education in the responses of selfless love.[18] This is the basic structure of the priest's approach. Reducing this approach to practice is not easy. The priest, perhaps more than any other, is in constant danger of acting as an adult judge, of slipping into a moralism which overemphasizes the presence or absence of sin and ceases to focus on the positive growth process. Perhaps, then, a few practical examples of the consequences of this approach may be helpful. The following situations can be useful as illustrations: 1) problems of masturbation; 2) engagement problems; 3) necking and petting.

Masturbation

It is simply impossible here to give anything more than a brief suggestion on this complex problem.[19] There are no easy solutions. But I believe the priest's approach must include, in a general way, the two elements we have already mentioned: experience of oneself as a person through acceptance, and growth in understanding of the values of sexuality. But in this instance more than ever growth in understanding of the meaning of sexuality is itself a product of acceptance.

The basic position of the adolescent boy or girl is often insecurity and anxiety. This is clearly not always at the conscious level. But it leads to flight into compensatory activity. Because of the already heightened awareness of sex during the adolescent years and the unbalance of forces which accompanies this, perhaps the most obvious and available form of self-affirmation and reasurrance is self-manipulation. This is not to suggest that all adolescent self-abuse is compensatory; but very often it is. Seen in this light it must be clear what priestly acceptance of the youngster may mean here. It will contribute to his sense of self-esteem and self-respect—but this only gradually. By promoting his experience of himself as a worthwhile person, it will help to dissipate the insecurity leading to flight.

Secondly, when the priest accepts through encouragement and encourages through acceptance and willingness to listen, he will automatically be going a long way toward forming a calm and progressively maturing attitude toward the habit. The youngster will begin to realize that the difficulties are at least partially attributable to the disequilibrium characteristic of adolescence (sc. imperious sex urges, introversion, underdevelopment of auto-regulation

[18] Josef Maria Reuss, *Geschlechtlichkeit und Liebe*, Matthias-Grünewald Verlag, Mainz, 1961, 54.

[19] Cf. Richard A. McCormick, S.J., "Adolescent Masturbation: A Pastoral Problem," *Homiletic and Pastoral Review*, 60 (1960) 527–40.

in face of this upheaval). Seeing this he (she) can begin to see himself as normal. This is obviously of vital importance. For vague misgivings about normalcy intensify the isolation which both occasions self-abuse and feeds upon it. A youngster who sees himself as abnormal tends to withdraw into himself and seek his self-realization in this isolated world of unreality.

Thirdly this acceptance leading to the growing sense of one's own dignity will educate the youth profoundly in the real values of sexuality. For by helping to reduce the obsessional character of sexuality it will allow the youngster to deepen his appreciation of its essential social character, of its other-centeredness, incipiently at least of its values.

The basic pastoral attitude of acceptance is, then, crucial here. An indispensable means of communicating this acceptance is encouragement. Nothing a priest will do will be more important than encouragement. For it is precisely discouragement flowing from unrecognized anxiety that is so often at the heart of the problem. And this is now exacerbated by the self-dissatisfaction inseparable from habitual masturbation. The whole personality bogs down in a heavy defeatism and sense of failure. In any case, the priest must calmly indicate that the habit has often originated in ignorance and weakness, does not die without a fight, that there is no doubt of ultimate success but that it takes time, that difficulties are normal and to be expected, that in spite of contrary indications progress is being made. The youngster generally does not know his own strength; this the priest must reflect to him. The psychological chains bringing habitual repetition will only be forged more tightly without constant encouragement and priestly optimism—especially if there is any harshness or if the problem is bound in tightly with the instinctive fears of punishment in any form.

Engagement Problems

The engaged or soon-to-be-engaged couple presents the priest with a magnificent opportunity for the application of a positive pastoral approach. The engaged are more strongly than ever impelled to express their love physically. They sense the security of the relationship and may be tempted to anticipate complete self-oblation. So this can be a trying time. On the other hand because they are in love, they respond sensitively to the demands of respect and protection implicit in their love. They want nothing to threaten the corporate "we" they are building.

When they seek help with this problem, often enough their question runs as follows: "We are engaged. We would like to know what is permitted to us." This question labors under two faulty presuppositions and in laying these open the priest can contribute a good deal to their growth in mature chastity.[20] First of all, the question presupposes that the day is coming when all will be allowed to them but now nothing is. Secondly the couple, in expecting advice on certain actions which are permissible for them, is unwittingly reducing morality to actions. Both presumptions, if left unaltered, can impede their growth.

With regard to the first, the priest will certainly want to indicate that chastity must be a part of their lives always. In marriage it is the force which guarantees that conjugal inti-

[20] R. Bloome, "Fiançailles et marques d'affection," *Collectanea Mechlinensia,* 47 (1962) 30–46.

macy will actually express and foster love. During engagement, however, chastity is the force which gathers together and channels their diffuse and uncontrolled psychic and emotional powers, their sexual urges under the sure guidance of love. During this period chastity should progressively organize and purify their sexual love to the day of fulfillment and total self-giving.

During engagement, then, the couple learns together to express love through those acts which have meaning for them at this time. At this time, they are *preparing* for the total personal oblation that is married life. This means that they are filling their expressions of love with respect and protection, with more of the person, and gradually draining off those elements which will stifle personal communion. They are learning together the gentle arts of control and partner-concern.[21] Their love is not possessive; it is above all protective. This does not mean that they do not express their love physically; it means that the normal healthy expression for this period is a controlled, limited self-giving. They give themselves to each other to the extent that the *person* can be given. But the person can be completely given only in the indissoluble union of marriage. Hence the engaged will desire to avoid those acts which mean or lead to total personal communion; for these acts have no meaning for them as yet. But even in their limited self-giving there will be progression. If they are learning to love more deeply, even the physical marks of affection will progress, but always under mutual guidance and protection, and awareness of the incompleteness of the relationship.

It should be fairly easy to dissipate the second false presupposition. Morality involves growth of the personality, not just acts. But the engaged have their entire personalities and beings drawn into the experience of their love. Their emotional energies are caught up in an intensely lived reciprocity. They sense their relationship as the buildup of a corporate personality. It should be easy to show to such youngsters that their basic concern is not "how far can we go without sin?" but "how can we guarantee the growth of our love during this period?"

Necking and Petting

Extra-confessional situation (instruction and counseling). There can be no doubt that adolescents must know that serious sin is a distinct possibility in their expression of affection. They should realize (and most do) that there is a difference between modest expression of affection and unchaste expression. They should know that when their actions are passionate and prolonged they are objectively serious. However, if this knowledge is to be of growth-value, it should be above all a conclusion to the fact that in such activity they are not expressing love, but undermining it. The priest will, then, be concerned that youngsters express their feelings in a way which guarantees the existence of love, which protects its growth.

Confessional situation. Let us suppose an adolescent boy of non-marriagable age confesses "passionate kissing and embracing with the same girl three times." This instance can go in at least two ways and it is not always easy to recognize its direction.

[21] For some practical hints cf. Lester A. Kirkendall, *Premarital Intercourse and Interpersonal Relationships*, Julian Press, New York, 1961, 173–5.

Sometimes it is clear that the girl (or boy, if the girl confesses) is the proximate occasion of serious sin. The relationship has gone too far and developed to a point where this is quite clear. Some indications (not exhaustive) that we are concerned with a free proximate occasion of sin might be: 1) Type of girl (easy to get, loose, suggestive, etc.). Continued mutual presence is too much for the couple and there is no realistic hope for improvement. She is preventing his growth in understanding of values, 2) Past experience with her(him). If continuing immodesty, especially unchaste touches, are the history, the barriers of modesty have been broken between these two in a profound and generally irreparable way. Their relationship has descended to an intensely physical thing, and is preventing mutual growth. In such a case the relationship is going steadily downhill, is increasingly one merely of enticement to genital sexuality, and must be broken up. Ordinarily the youngsters admit this and agree to break up.

But at other times—and not infrequently—it seems that such a confession reflects less on the relationship as such than on the adolescent character of those involved. Such youngsters need instruction and motivation rather than insistence on break-up.

Chastity is Acquired

This can be argued as follows. Insistence on break-up supposes that the youngsters are incapable of taking the means to make their relationship one of growth in sexual maturity, or negatively, incapable of taking the means to render the occasion of sin remote. But willingness and ability to take the ordinary means in the case under discussion depends basically upon the desire to be chaste. But such a desire is built up gradually in most adolescent personalities, by gradual understanding of the value and meaning of sexuality. We cannot expect that it should exist in full vigor immediately amidst the turbulence of the new adolescent drives, confusions etc., especially when the past history has been one of little or no instruction and when the present condition is one of many social pressures, secularism of the "community conscience" and so on. Hence *up to a point* one can say that repeated falls in this area, rather than unwillingness or inability to take the ordinary means to avoid sin, reflect turmoil and confusion on the adolescent, its struggle toward desire, and the unbalance of forces at this age. The difficulty is less the weakness of this boy or girl when together, but of boys and girls in general. Because their appreciation is faulty and young, their conduct is such. Midway between childhood and adulthood, they try to perform adult acts but do it childishly, sc., acquisitively and with danger to themselves. To deny that they are trying is to forget that they are adolescents whose efforts reflect their partial and inchoate grasp of values. Because they are learning and their learning continues over a lengthy period, their faltering will too. But there is solid hope of constant and gradual growth if proper motivational help is given. They should be given this chance to grow .

But this help will not be given if the emphasis falls *immediately* on break-up of these affairs. By turning the adolescent away from the confessional, this tends to deny him the personal and maturing instruction he needs. It is not solving the problem as much as it is postponing the solution. A baby who is learning to walk will take many un-

sightly plops and flops, some perhaps even dangerous. Some days he will be impatient to learn, other days completely disinterested. Because he falls, because he appears uncooperative, it is not proper to conclude that I should chain his feet to the bedpost and prevent his efforts. He will never learn this way. He needs steadying, explanation, example, warnings, encouragement, motivation—all liberally salted with patience.

Hence I believe it is not always wise to treat these youngsters as if they were in a free proximate occasion of sin, extorting from them a promise to break up. They are in a dangerous situation indeed; but their own growth suggests that they be urged to master the situation, not run from it. This does not mean that we should not warn them about the eventual need to break up if there is no improvement over a period of time. In fact break up may be just the stimulus they need. It simply emphasizes the fact that the "break up mentality" is not the first reaction of the priest.

IN SUMMARY

The remarks in these pages all point in one direction: that adolescent chastity is a gradual growth process toward a God-given good and that the priest's contribution is a patient unfolding of values for one whom he deeply respects. Those experienced in work with adolescents are the first to admit the complexity of these problems. The more one knows adolescents the more he feels the need constantly to rethink his approach to them. These thoughts, then, do not pretend to be static solutions. They are simply an attempt to focus freshly on that kaleidoscopic being who is at once the problem of our times and the hope of the world.

Masons at Mass

San Juan, P.R.—(NC)—The strange sight of a group of Masons wearing their ceremonial aprons at a Mass occurred in St. Bernadette's Church of Rio Piedras.

Archbishop Luis Aponte of San Juan said it was "encouraging to the dialogue between the Church and men of good will."

"From our point of view, it is definitely desirable that such visits should take place," the archbishop said.

The group representing 17 Masonic lodges throughout the island, marched into the Catholic church in full Masonic attire. They were greeted by Father Antonio Fernandez, pastor. It marked the first time that an official Masonic delegation had attended a Mass in a Catholic church in Puerto Rico.

"While there are still differences between us, I want to emphasize the bonds that bring us together, rather than the differences that drive us apart," Father Fernandez said in his sermon. "I welcome you here on behalf of the parish, not only today, but any other day you may wish to come back. In time, I trust, our differences will disappear."

Maximo Mercado, head of the Masonic delegation, a Methodist, said the idea for the visit to the Catholic church came to him while he was praying in his own Church. He talked to Father Fernandez about it and the visit was arranged.
—**The Catholic Transcript**, Vol. LXVII, No. 43, p. 3.

Vatican II background relative to the declarations . . .

On Ecumenism and On the Jews

by John J. King, O.M.I., S.T.D.

The decree on ecumenism, promulgated at the end of the third session, is another of the monumental achievements of Vatican II. A simple comparison of this decree with the general attitude toward ecumenism prevalent only a few years ago among most bishops, priests, and laity, will show that this judgment is no exaggeration. *In diebus illis,* many viewed the ecumenical movement with suspicion and many more simply were not interested. Now we have a decree from an Ecumenical Council, enthusiastically supported and overwhelmingly approved by the bishops, which not only praises and recommends the ecumenical movement but proposes it as the duty of all Catholics.



This is the last in Father King's interpretive reports on the results of the third session of Vatican II. A member of the American Press panel and a Council peritus, Father King is in a unique position to objectively evaluate the proceedings and results of the Council

"The Sacred Council exhorts all the Catholic faithful to recognize the signs of the times and to take an active and intelligent part in the work of ecumenism. . . . The attainment of union is the concern of the whole Church, faithful and clergy alike. This concern extends to everyone, whatever his talent, whether it be exercised in his daily Christian life or in his theological and historical research. . . . It is the urgent wish of this Holy Council that the measures undertaken by the sons of the Catholic Church should in practice develop in step with those of our separated brethren. No obstacle must be placed in the way of divine Providence or any limit set to the future inspirations of the Holy Spirit."

In the short space of three Council sessions, the bishops have reflected upon ecumenism and come to see it as the work of the Holy Spirit. Now there must

follow an intelligent, intensive education of the Christian people. This process of education can scarcely be done without the priest. He can't remain on the sidelines. He must be actively involved and he must have a clear idea of what ecumenism is—and what it is not.

A Positive Guide

The decree gives neither the theology of the Church nor the complete theology of the Church's relation to other Christians. It gives the principles of ecumenism and the means to be employed. It is a guide for Catholics. It emphasizes only that which is positive, not because of any desire to minimize the great differences which separate Christians, but simply because these differences are well known. Not so well known are the things we possess in common and which should be a means of drawing us together. Thus the decree is a pastoral guide rather than a theological tract. It must be read in this spirit to be understood properly.

Two principles are emphasized by the decree. First, Christ's Church is one. He built it upon Peter and the apostles —and upon their successors, the bishops, with Peter's successor as their head. They are to rule, teach, and sanctify and the one flock of God is to be gathered around them in the unity of faith, fraternal harmony and common worship. Second, divisions have arisen and many, even whole communities, have separated from full communion with the Catholic Church. But the differences and obstacles between us do not cause them to lose all union with the Church. The children born into these communities cannot be accused of the sin of separation. If they are baptized, they belong to the body of Christ. These communions and Churches have retained many authentic Christian elements. These elements belong by right to the Church of Christ. They call for a full integration into the Church of Christ. While the Holy Spirit does not refuse to use them as a means of grace because of authentic Christian values they possess, these communities still do not possess that union which Christ desired his followers to have. "Only through Christ's Catholic Church, which is the general means of salvation, can the fullness of the means of salvation be attained."

This changed attitude which emphasizes the positive Christian values of other communities and churches makes ecumenism possible. The need to fulfill the will of Christ makes it necessary. One who is truly Christian will feel anguish over the present separation and ardently desire to do whatever can be done to bring about union among all those who proclaim themselves followers of Jesus Christ, Son of God, Our Lord and Saviour.

The decree describes the means which are to be used to promote unity. There must be an attempt to understand the outlook of other Christians, to avoid expressions which do not truly or fairly represent the actual belief and condition of our separated brethren. Here it is important that the seminary do its part: "Sacred theology and other branches of knowledge, especially of an historical nature must be taught with due regard for the ecumenical point of view, so that they may correspond more exactly with the facts." As the Church has nothing to fear from the truth, so it has nothing to gain from a distortion of history or a biased presentation of the beliefs of other Christians.

Another means is the dialogue held between "competent experts from

different Churches and Communities." Also common prayer among Christians of different denominations. Each of these means is to be properly understood. The dialogue is to be carried on only if the participants are truly competent. Nothing is to be gained otherwise and much might be lost. The dialogue calls not only for adequate preparation and competence but also proper supervision by the bishop. Under these conditions it can be a strong means for promoting unity.

In regard to common prayer the decree states: "In certain circumstances, such as the prescribed prayers 'for unity' and during ecumenical gatherings, it is allowable, indeed desirable that Catholics should join in prayer with their separated brethren." The text envisages a group common prayer on special occasions. It is not speaking about individual Catholics attending non-catholic services. So this aspect of church discipline seemingly remains unchanged. This portion of the text speaks only of common prayer on the occasion of group meetings between Catholics and non-Catholics.

The text goes on to caution: "Yet worship in common *(communicatio in sacris)* is not to be considered as a means to be used indiscriminately for the restoration of Christian unity." Two principles govern its use: the need of bearing witness to unity of the Church and the sharing of common means of grace. "Witness to the unity of the Church generally forbids common worship to Christians, but the grace to be had from it sometimes commends this practice." The actual course to be followed will depend upon the local bishop, unless other provision has been made by the episcopal conference or the Holy See. It must be said that here the text is neither clear nor precise. After speaking of common prayer on special occasions, it abruptly speaks of worship in common—*communicatio in sacris*. This expression is used by theologians to refer to both sacramental and non-sacramental worship in common and the decree uses it in this general sense. Yet it would seem that different principles apply to sacramental and nonsacramental participation and certainly the validity of the sacraments is of the highest importance. Also the reason given for such participation, i.e., sharing in the common means of grace, is too indeterminate. Almost anything can be a means of grace. No mention is made of participation in "official" acts of worship and this seems to be the most crucial area of possible common worship.

The worst weakness in the text is that nothing is said explicitly of sacramental worship in common with protestants. Is it allowed or not? There is no indication in the text that it can be allowed and some of the secretariat's answers to the *modi* proposed would seem to exclude such participation. But given the generous manner in which the decree will be interpreted, the secretariat has here shown the seeds of confusion. A directory to be published by the secretariat will give detailed instructions and presumably dissipate this confusion. Meanwhile it will be well to note that the decree has said nothing about sacramental participation with protestants nor of individual attendance at non-catholic services.

The decree, however, does speak in a special way of the Orthodox. They possess the true sacraments, the true priesthood, apostolic succession and in particular the Eucharist. "Therefore some worship in common, given suitable circumstances and the approval of Church authority, is not merely possi-

ble but is to be encouraged." The decree on the Oriental Churches calls for the restoration of the former discipline wherein sacramental common worship was allowed between Catholics and Orthodox.

Christian unity will also be promoted by co-operation among all Christians in fighting against famine, poverty, illiteracy, lack of housing; by a change of heart whereby each Christian looks to his brother in a spirit of humble service not in a spirit of judgment or condemnation; by a spirit of continual renewal whereby the Church seeks to become ever more faithful to Christ.

There is no doubt that this document is a call to action. It is not an abandonment of the apostolate but rather an awareness that this apostolate has many forms. In the last analysis any apostolic activity bears fruits to the degree that the apostle labors in unity with the Holy Spirit; and there is no doubt that the Spirit is active in the ecumenical movement. There is no spirit of indifferentism in true ecumenism. The text clearly states there must be no end to our efforts to make individual converts: "However it should be evident that, when individuals wish for full Catholic communion, their preparation and reconciliation is an undertaking which of its nature is distinct from ecumenical action. But there is no opposition between the two, since both proceed from the marvelous ways of God." It insists that "nothing is so foreign to the spirit of ecumenism as false irenicism, in which the purity of Catholic doctrine suffers loss and its assured genuine meaning is clouded." Our task is to expose sound doctrine, but to do this in such terms as can be understood by others. Ecumenism thus assumes its place as a specialized form of the Christian apostolate. It is motivated by the highest love of Christ's Church and is rooted in a personal union with and devotion to Christ our Saviour.

The Last Minute Changes

At the last minute, 19 amendments were inserted into the text after it had already been approved section by section and required only the final vote on the whole text before being formally approved in public session. These changes were made at the direction of the Holy Father. Most of them consist in only a few words and only two seem to have any degree of importance. The first of these refers to the reading of the scriptures by protestants. The former text stated "under the guidance of the Holy Spirit they find in the scriptures themselves God speaking to them in Christ." This was changed to: "invoking the Holy Spirit, they seek in the scriptures themselves God as it were speaking to them in Christ." Presumably this change was made to avoid seeming to approve the protestant doctrine of private inspiration. The other amendment refered to the Eucharist. Almost 200 fathers had objected to the text which said the protestants have not preserved "the full reality of the Eucharist." They thought this was ambiguous in regard to the real presence of Christ, which was the ultimate reality of the Eucharist. The secretariat amended the text to read "the full reality of the eucharistic mystery" but this was changed, on directions from the Holy Father, to say that protestants have not preserved "the genuine and integral substance of the eucharistic mystery." With the possible exception of these two, the contents of the amendments did not seem to warrant such an eleventh-hour intervention. Even these two texts, while perhaps not perfect as

they stood, were not gravely defective. The Catholic doctrine of the importance of the magisterium in interpreting scripture was explicitly mentioned and the text relative to the Eucharist could have been satisfactorily explained. The decree is a pastoral one, not a dogmatic constitution; if it were to be interpreted as the latter, more serious changes would have been called for.

The manner in which the changes were effected left much to be desired. At 11:20 on the 19th of November, Archbishop Felici, Secretary General, read out the 19 amendments, saying they had been already incorporated into the text on the order of higher authority. He read the 19 fragmentary statements and the line of the text into which they had been inserted. This, of course, was perfectly unintelligible to the Fathers in the aula. Later a mimeographed text of the amendments was distributed; but as the Fathers had to vote the next day on the text, they had no opportunity to express their mind concerning them. Indeed it is safe to say that many, perhaps the majority, never studied the amendments. Furthermore this announcement was made shortly after Cardinal Tisserant had announced there would be no vote on the statement on religious liberty. No doubt, because of the lack of time, nothing else could have been done; but it remains a fact that the Fathers did not have time to study these amendments before the vote the next day. They were simply lost in the furor.

The manner in which the changes were effected shocked the observers. They were brought to the Secretariat for Christian Unity the evening before Archbishop Felici's announcement. There was no opportunity to call the whole secretariat together, nor to consider the changes with deliberation; nor did the Council Fathers have any opportunity to express themselves. For the observers this was a violation of due process; and one of the most deep-seated fears—fears concerning the Church of Rome is that, in the end, due process will not be observed. Furthermore, for some of them, the change of the text concerning scriptures bordered on an insult.

Some have interpreted the Pope's action here as a deliberate, public assertion of his prerogatives. There is, of course, not the slightest doubt that the Holy Father was perfectly within his right in changing the text. No document becomes a conciliar document without papal approval and the Pope himself is the one who will determine the conditions under which he will give his approval. Here, in effect, he was saying he would approve the decree with the changes he had made. But while the act in itself is a dramatic reminder of the Pope's power, it is unlikely that Paul VI acted precisely to remind the Fathers of that power. Such an act would seem to be totally foreign to his nature.

Unity Without Compromise

Paul VI earnestly desires union among all the members of the Church. He is determined that the Council shall not cause serious divisions within the Church (as is already happening in France). These changes may have grown out of one of the many protests made to him during the last week of the session. Surely no renaissance Pope was ever beseiged as Paul VI was during the last few days of the third session. He has several times voiced a concern for doctrinal integrity—a concern which has not received the attention it merits. In his allocution of Jan-

uary 21, he warned against the temptation to pass over, in ecumenical dialogue, controverted points; or to change, ignore, and deny those teachings of the magisterium which are not accepted today by our separated brethren. Some delude themselves that such action will facilitate reunion. This delusion is found even among those who are expert in ecumenical matters. "Their intention is good; their method is not." It does not render good service since it gives rise to doubts and diffidence or false hopes among our separated brethren and within the Church causes "fear that union is being sought at the expense of truth and raises the suspicion that the dialogue is continuing at the expense of sincerity, fidelity and truth." Rather the dialogue is to be carried on with sincerity, humility, respect and esteem for others.

We must seek to understand the value of other Christian groups and to separate in our own doctrine the essential from that which is disputable and to express things in a language which can be understood by others. In this way others will see that "we are not possessed by dogmatic apriority, nor by spiritual imperialism, nor by formal juridicism, but by a total submission to the total truth which comes from Christ." It was a surprising allocution to give during the Church Unity Octave. It makes very clear that the Holy Father is committed to a continuing, open, sincere dialogue with other Christians. He insists this must be accompanied by a complete, utter devotion to the totality of the teaching of Christ: "Christianity is a divine truth which is not given to us to change but only to seek out and to accept, for our salvation."

The Holy Father's concern for doctrinal integrity which he expressed in this allocution seems the most likely explanation of his last-minute amendment of the text. Although the amendments for the most part may seem trivial, he doubtless considered their dogmatic importance sufficient to warrant his unusual action.

Whatever the reason for the act, its effects were clear. The habitual enthusiasm and congenial spirit of the observers were snuffed out. Some spoke of being set back ten years. For the first time something approaching harsh judgments were heard from them. No doubt time has tempered their reaction as it has the reaction of Catholics. Nevertheless a slow-down has been noticed in European ecumenism and a period of watchful waiting has commenced. Observers are waiting to see how the decree on ecumenism is put into effect.

It seems possible that anything can permanently damage the enthusiasm with which the Fathers and the observers followed the decree through the Council. This enthusiasm was too spontaneous, it was too faithful a manifestation of the most profound aspirations of the Christian mind and heart for any single event to deal it a mortal blow. It can die only if the individuals commence to be unfaithful to the promptings of the Holy Spirit. That this should happen on a general scale is unthinkable. The event manifests once again the growing-pains of the ecumenical movement. No one has thought the road would be easy; but all have come to see that the road, nevertheless, must be travelled. There is no doubt that Paul VI has committed himself, and the Council has committed the Church, to travel this road. History will have to decide whether the last-minute amendment of the text was a terrible blunder or a necessary move to

correct a text which remained deficient. We know only that its reasons were obscure and that it was difficult to accept. But we must go on.

The Statement on the Jews

Between the second and third session, the statement on the Jews and other non-Christians was substantially altered. The original text said the Jews were not to be called a "cursed race" or a "deicide people." Also, the death of Christ is not to be blamed on all the Jews living at that time, still less upon the Jews of today. The revised text merely stated that Christian preachers should say nothing which could turn people against the Jews, nor should they attribute any guilt to the Jews of today for the death of Christ. This second text in itself was a fine statement; but in comparison to the first text it became a monstrous accusation against the Jews. Somehow the texts were published and even before the third session opened there was a loud insistence by both Catholics and Jews that the prior text be restored.

Cardinal Bea introduced the new text on September 25. He disclaimed any responsibility on the part of his secretariat for the public disclosure of the texts. He remained vague concerning the manner in which it was changed, saying only that deliberations had been long and had involved both his secretariat and the co-ordinating commission. He also indicated that his full secretariat was not called back to Rome to examine this part of this text relative to the Jews.

Since the deicide issue had been raised, he undertook an explanation of what was involved. It was a question of whether the Jewish race as such was and is guilty of the death of Christ. Many Jews today say that this imputed guilt is the principal cause of anti-semitism. This, Bea rejected and recalled his statement of the previous year that there were many causes of anti-semitism which were not religious at all but political, national, psychological, social or economic. Yet he admitted that this supposed guilt had many times in history led Christians to despise and even persecute the Jews.

Then, without making any direct proposal, he very adroitly explained what a counciliar statement on deicide would mean. It was not a question of denying any point of history or dogma found in the gospels. Certainly the leaders of the Sanhedrin were the legal authority of the Jewish people. The tragedy is that they were directly involved in the condemnation and death of Christ. But can we say that they were formally guilty of killing one whom they knew was divine? Our Lord himself on the cross did not seem to think so; nor did St. Peter (Acts 3, 17); nor St. Paul (Acts 13, 17). Furthermore can all of the Jews of that time be accused because of what their leaders did? There were more than four and one-half million Jews in the diaspora—many more than in Palestine. Finally, what basis is there for accusing Jews of today of any guilt? In the historical order only the individual involved can be guilty and even here we can know only the external fact with no indication they knew they were killing the Son of God. In the theological order, the guilt of Christ rests upon all men, "for all have sinned."

Religious not Political

Bea had thus skillfully explained the meaning of the deleted section of the text and had in the process anticipated objections which could be brought against it. In the discussion the only

notable opposition came from some Eastern Fathers who asked that the text be dropped to avoid any political misinterpretation. They represented small Christian minorities in Arab lands and, given the tender situation in the Middle East, their concern is understandable. We should be wrong to interpret their opposition as an indication of anti-semitism. They know the uneasy circumstances in which they live and their duty calls for them to be solicitous for the welfare of their flock.

The accuracy of their concern became apparent after the end of the session. Council Fathers visiting the Holy Land in late November were appalled to find that, in spite of everything which has been said of the non-political nature of the declaration, it was being called a political recognition of the state of Israel. This naturally infuriated the Arab governments and was a source of concern for Arab Christians. So on December the first, Cardinal Bea issued an official statement which appeared on the front page of *Osservatore Romano*. He re-iterated the purely religious nature of the declaration, insisting it has no political significance whatever. He expressed the hope that the "declaration would be correctly interpreted and serenely appraised" and that an end would be made of the political inferences which were appearing in the press. "Otherwise," he continued, "the affirmations made in the declaration would be interpreted in an arbitrary and distorted manner, misrepresenting the intention of the Council and of a conciliar document inspired only by concern for the truth, justice and Christian charity. . . . This is a religious question in which the Council intends nothing else than to promote everywhere the cause of peace. The Council hopes that religion will not be abused to justify discrimination and political prejudice."

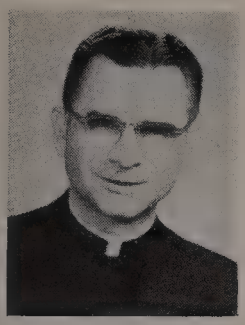
During the discussion in the aula, Cardinal Cushing was one of many who demanded a clear statement that there is no Christian foundation—either historical or theological—for any kind of anti-semitism. He asked also that we humbly confess before the world that we have often been un-Christian toward the Jews.

The text was re-written, restoring the former affirmation: "Nothing in catechetical work or preaching should teach anything that could give rise to hatred or contempt of Jews in the hearts of Christians. The Jewish people should never be persecuted as one rejected, cursed or guilty of deicide. What happened to Christ in his Passion cannot be attributed to the whole people then alive, much less to the people of today." The text also included a longer section on non-Christian religions in general and Moslems in particular. On November 20th the text was approved 1651 to 99 with 242 votes *placet juxta modum*. These *modi* will be examined and the text submitted to a final vote in the next session; but the text is already approved and can undergo no substantial change. Thus another of Pope John's fervent desires has been fulfilled.

Can the Ex-seminarian Represent the Catholic Layman?

Speaking Out of Turn?

by Francis L. Filas, S. J.



Father Filas is chairman of the Department of Theology at Loyola University in Chicago. He has been active in the Cana Conference movement since 1947, and has recently issued three LP record albums dealing with family problems.

IN THIS ERA OF ADJUSTMENT of the Church to contemporary needs, one of the most painful questions concerns the role of the ex-seminarian appearing as a representative of the lay state, and even more specifically, as a "lay theologian." The question is painful, because irritation has arisen from the writings and doings of ex-seminarians, no doubt of that; but counter to this is the pressing peril that a rash generalization would hurt the morale and would cast aspersions on the ideals and devotedness of thousands of other ex-seminarians. These are doing yeoman service for Christ in the market place, in family life, and as auxiliaries of the Church in its many service areas. The danger of this misunderstanding is so proximate that one prelate expressed the opinion to this author that "only an honest layman could do it without being called every name in the book." Do what? Openly raise the question concerning qualifications of ex-seminarians, and ventilate the suppressed issue whether or not the negative anticlericalism coming from some of these sources is motivated psychologically rather than logically.

Thus, with the explicitly underlined premise that the following ideas are not intended to be rash generalizations on the average man who felt that his calling lay elsewhere than in the priesthood or religious brotherhood, these lines walk where angels might fear to tread.

The record indicates that speakers and writers have appeared in the land who have not hesitated to question matters of the greatest solemnity in open forum. Countless areas of Catholic policy and common belief have been laid open sometimes to scorching criticism and merciless inquisition, with not

too hearty an attempt to present their justification for existing. The slick picture magazines and the news journals have devoted long pages to articles that range even to sophisticated ridicule of the Church and its policies. Often enough these views have come from the pen of a professing Catholic. Much of this radical criticism seems to have originated with representatives of "lay theology" in the Church, and it would appear that a disproportionately large percentage of these lay speakers have been in the diocesan or religious seminary for enough years to have made a considered trial of that life.

From that fact the questions begin to come to mind. Would the far-sweeping clarion calls for change stem from resentment at a discipline which could not accept these men, or which they voluntarily relinquished? It is one thing to define the layman in terms of function in the Church. It is another thing to understand the outlook of the layman as distinct from the mental cast of teaching and administration and liturgical presidency which is part of preparation for the priesthood.

To consider the hypothetical case of a seminarian who for one reason or other believes that the priesthood is not for him, does he (or can he) cast off his priestly orientation when he leaves the seminary, and then proceed to pass judgment on matters liturgical, doctrinal, moral, ascetical, and canonical? The difference is that he is now no longer restrained by the discipline of the seminary. His writings are free of the supervision of older (and supposedly wiser) men. His resentments against the established order may now be voiced with a degree of explicit ardor which would never have been permitted under the conditions which prevailed when he was on probation for the priesthood. Bluntly but in all charity, we must even ask the question whether the very reason for giving up seminary life might not be the reason why the erstwhile seminarian is all the more unfitted, rather than better equipped, for his new position in the limelight as representing the lay state.

Competency

If anything, the more representative layman would be the lifelong layman who never aspired to the priesthood nor thought of his future vocation in that light. Merely to assume the function of layman in the Church no more makes the former seminarian a representative of the lay state than if an ordained priest were to be secularized and then take to the lecture platform as a "layman." In other words, the canonical status is far from being the necessary equivalent of mental status.

These are the frank statements that might be unjust to the thousands of men who have returned to lay life from the seminary, in a sincere and often heroic conformity to God's will of good pleasure. There is no question here of uncharitableness as an intention behind these expressions; the situation instead demands that the points be raised just as openly as the criticisms of the Church have been voiced loud and clear by former seminarians. In fact, some persons have said that it is better for the Church that such critics voice their disagreements as lay commentators rather than that they might have risen to administrative positions within the Church.

However, the other side of the picture, as it exists today, gives such ex-seminarians actually more authority in the public eye than they would have possessed if they had continued in the five or ten years required to exercise a

mature teaching priesthood. The opening of the Church to develop the theology of the layman means that there is a fully justified tendency to sympathize with the layman who was perhaps given less explicit attention as a child of God in the past, and now is invited to strive for the highest sanctity amid the marketplace and not in the monastery. Franklin Littell had an element of truth in one of his lectures when he made a statement of this sort: "In the past, the Catholic Church took the good laymen and put them into the priesthood and the religious orders."

Who Sends?

But in the present, the vocation of the layman in the world is getting so much attention that both clergy and laity as a group are more fearful of suppressing the legitimate aspirations of the lay state than of scrutinizing carefully and critically the legitimacy of the criticisms which some of these lay representatives are making. The difficulty always recurs: Who has chosen these men to be representatives? As Charles Davis has rightly said, every apostolate by its very name is a sending, a mission. Whereas the priest is officially set aside for a certain work or given permission to continue it when his initiative has once started it, the modern Catholic layman can mount the platform without even asking the permission of the local bishop to do so. This very freedom can lead to the unbridled nature of the criticism. Instead of a positive building up of the Church, the free-wheeling speaker can say whatever he wants to say for the benefit of the public press, no matter how groundless his discontent may be in reality. He can become the unwitting dupe as the local or national Catholic darling of all those who applaud his support of their position against his fellow Catholics. He can be acclaimed as the apostle of the "Church popular," no matter what the price be for the Church, provided that the price be paid to his ego.

These are severe words, admittedly so; but the problem they represent is a severe problem. It is no solution to say that either the Church must change its positions or its members will leave it *en masse*. The other side of the coin carries the question: What is left of the Church if it is willing to trim its sails to every wind, even to the gale of blistering criticism of and dissent from its moral teachings? When acrid criticism comes from the platform of the "representative" laymen within the Church, might one be justified instead to ask whether the speakers for the laity represent the laity? Certainly, changes should be made to adjust the Church's life to modern needs in every prudent and feasible way, but on the other hand, perhaps we ought to be more firm in examining the credentials of claimants for the "representative" title. Otherwise, we shall have entered upon the era of the "Church supine," which can hardly be called an improvement.

Obeying the Liturgy Decrees

What degree of obedience is required for fulfilling the recent decrees on liturgical renewal? Much confusion on this point is readily apparent among those charged with putting the new norms into practice on the grass roots level.

Your editor, seeking an authoritative answer for our priest-readers, dispatched a request for information to the eminent canonist-author, T. Lincoln Bouscaren, S.J., Professor at the Bellarmine School of Theology in Illinois. Father Bouscaren's reasoned and reasonable reply can be expected in **HPR** in our next issue.

Altars Facing the People

by
Joseph M. Champlin



Father Champlin has been an assistant at the Cathedral of the Immaculate Conception in Syracuse, N.Y., since 1956. He is the Secretary of the Diocesan Liturgical Commission as well as Diocesan Director of Vocations.

THE LITURGY COMMISSION of the Vatican Council issued last fall a now familiar *Instruction* implementing changes in the Mass and other forms of the liturgy recommended by the *Constitution on the Sacred Liturgy*. The document is a rather lengthy one, covering 99 paragraphs, and became effective on the First Sunday of Lent, March 7, 1965. Paragraph 91 states: "It is proper that the main altar be constructed separately from the wall, so that one may go around it with ease and so that the celebration may take place facing the people; it shall occupy a place in the sacred building which is truly central, so that the attention of the whole congregation of the faithful is spontaneously turned to it."

This (at least implicit) approval of Mass facing the people, and the even more positive direction concerning the new construction, repair, and adaptation of churches may have startled many priests in the United States. That practice of offering the Holy Sacrifice *"versus populum"* certainly has not been the more common procedure in our country over the past decades, even though priests have celebrated in such a fashion on occasion and in some areas. Now this method seems to rate official endorsement and encouragement, especially where physically and structurally possible. A brief examination of some aspects of it should alleviate misconceptions in the matter.

Several weeks before the introduction of English into the Mass on November 30, 1964, the Bishops' Commission on the Liturgical Apostolate for the United States published a series of directives to guide the American clergy in this transition. One of the paragraphs specifically covered the position of the celebrant or lector during the reading of the scriptural lessons. The principle reads: "The lessons, epistle and gospel in English should be proclaimed facing the people at both low and sung Masses." In fulfilling this regulation, priests have been given, as it were, a sort of gradual introduction into the practice of Mass *"coram populo."* Whether the scriptural service of the liturgy has been conducted at the altar, or at the edge of the sanctuary or in the pulpit, the celebrant or reader for months now has grown accustomed to proclaiming the Word of God toward the congregation in its native tongue.

The advantage of a free-standing altar which enables the celebrant to face the people should be fairly evident in this situation.

Visibility

One might grant the truth of this point, but still maintain the value and appropriateness of an altar in which the priest celebrates the liturgy of the Eucharist with his back to the people. The main argument opposed to this stand rests upon the need for clarity and visibility in the sacred actions of Mass. Paragraph 99 of the Vatican Commission's Instruction directs: "The places for the faithful shall be arranged with particular care, so that they may participate in the sacred celebrations visually and with proper spirit . . . Care shall also be taken that the faithful may not only see the celebrant and the other ministers but may also hear them easily, with the use of present-day technical means."

The Constitution on the Sacred Liturgy states in even more definite terms the necessity for clarity in the rites of the liturgy. Number 34 reads: "The rites should be distinguished by a noble simplicity; they should be short, clear, and unencumbered by useless repetitions; they should be within the people's powers of comprehension, and normally should not require much explanation."

It is difficult to understand how the faithful can participate "visually" or how the many, detailed rites of the Canon, for example, will be "clear" and "within the people's powers of comprehension" when the celebrant's body and back conceal them from the congregation. The many signs of the cross, the consecration itself, the "little elevation," the breaking of the Sacred Host, the commingling, the striking of the breast, are some sacred signs and gestures within Mass which come to mind as instances to substantiate the position.

Approximately one year ago the pastor of a small town-country parish experimented with Mass facing the people. He requested and received proper permission from the ordinary of the diocese and then supervised the construction of a temporary, portable altar for placement at the edge of the sanctuary toward the congregation. He offered Mass on week-days only for a sparse but regular crowd attending the holy Sacrifice during Lent. After a period of time people were handed a questionnaire with two questions asked: "Do you prefer Mass being offered with the priest's back to you?" "Do you prefer Mass being offered with the priest facing you, so that you can see the actions of the priest better?" No names were to be given on the reply, only sex, age, response and reason for the decision.

Seventeen parishioners replied in a negative fashion. Those responding came from different age levels and an equal balance of both sexes expressed their disapproval of the practice. Four offered no reason. Some of the reasons actually given were:

"It distracts me."
"Tradition."
"The actions draw away from the religious service."
"Love usual method—too disturbing."
"Being a creature of habit, I like what I am used to."
"Follow the Missal better without distraction."
"If you are following the Mass with a Daily Missal, it is much easier to follow the priest."

Approbation

By far the greater number, however, gave positive endorsement to the prac-

tice of Mass facing the people. A total of sixty-eight, likewise from all age levels and without any particular trend as far as sex is concerned, said they liked this method better. Eight gave no reason for their answer. The following are samples of reasons offered in support of approval:

"Because you can understand what he is saying and see how the priest changes the bread and wine into the Body and Blood of Jesus Christ."

"Because if the Mass is said so that you can see the priest's actions, you can keep up with the priest and understand the Mass better."

"I can follow the Mass better because I can hear the Latin better and see the host and it makes me feel like I am participating in the sacrifice."

"You see more and get more out of it facing you."

"It is good if you do not have a Missal. You can follow the Mass better, and pay more attention."

"Today, for the first time, I received a clear understanding of the priest's actions and was able to follow along in my Missal better."

"I have a better understanding of the Mass, prayers and what the actions mean. I feel closer to the priest and I feel as if I am participating instead of just being a bump on a log."

"Much better to see exactly as the Missal describes it—makes it easier for children to understand."

"Very inspiring."

"Whatever the Church says is right."

"I think we should go along with new things."

This writer has found over the past five years in speaking to different parish groups that the laity favor with enthusiasm and unanimity the practice of Mass facing the people. In fact they approve and desire it even more than they hoped for vernacular in the liturgy. There also seems to be a similar growing sentiment in its favor on the part of the clergy. In a city where Mass facing the people has not been a common tradition, twenty-four pastors were sounded out on the question. Fifteen expressed their preference for Mass facing the congregation; the balance indicated a desire to retain the more customary method.

No Panacea

Obviously certain church sanctuaries would not permit a suitable and dignified altar facing the congregation without fairly drastic and costly revisions in the building structure. Others can and have introduced a temporary, portable altar at the edge of a large and elevated sanctuary which satisfactorily permits the celebrant to offer Mass *"versus poplum."* Whatever the case, priests should not feel that the liturgical renewal stands or falls on the question of Mass facing the people. It would seem that the Church encourages the practice; that many priests favor it, and that the faithful in the pews strongly desire this procedure. However, it will take *more* than this alone to form a congregation that actively and intelligently participates in the liturgy. This is but *one* possibly helpful means of drawing God's people closer to the altar.

Neither . . . Nor

Oakland, Calif.—(NC)—The "inbreeding" of Catholic liberals and conservatives which makes each group accuse the other of "arrogance or intransigence" was criticized here by Msgr. John S. Cummins, chancellor of the Oakland diocese.

Msgr. Cummins, delivering the keynote address to a Southwest Sister Formation Conference meeting, said it is "more important at this time to be all things to all men than to be liberal or conservative."—**The Catholic News,** Vol. LXXX, No. 7, p. 12.

Spotlight on Liturgy



Sung Masses—Present and Future

By JAMES D. SHAUGHNESSY

IT WAS OUR HOPE that by delaying the consideration of the sung Mass until this time, we would have something new to offer in the way of approved music for the parts to be sung in the vernacular by the celebrant and the ministers. But, unfortunately, this is not the case. Things stand now just as they did shortly after the appearance of the September 26 Instruction.

As you may know, the May 1 rescript from the Holy See confirming the decrees of April 2 concerning the vernacular required that the melodies for the liturgical texts which may be sung in the vernacular are to be approved by the competent territorial authority. This was the interpretation placed on the Constitution (Article 22, paragraph 2). The territorial ecclesiastical authority is always to be interpreted as the National Conference of Bishops in the United States, so this meant that all decisions concerning music for the sung Mass were to be determined by the National Conference of Bishops. When the September 26 instruction was issued it seemed to be in conflict with the previous interpretation. Clarification was sought from the Commission for the Implementation of the Constitution on the Sacred Liturgy. The Commission gave the reply that this matter should be interpreted in accordance with n. 42 and n. 48g of the September 26 Instruction. These paragraphs read as follows:

> 42. "New melodies for the parts to be sung in the vernacular language by the celebrant and the ministers must be approved by the competent territorial ecclesiastical authority."
> 48g. "In low Masses, the Lord's Prayer may be recited by the people together with the celebrant in the vernacular language; in sung Masses it may be chanted by the people together with the celebrant in the Latin language and, if the territorial ecclesiastical authority shall so decree, also in the vernacular language, to melodies approved by the same authority."

Therefore, as things stand at present, approbation of the National Conference of Bishops is required only in the case of the musical settings for the vernacular of (a) the parts of the celebrant and the ministers; and (b) the Our Father sung by the people together with the celebrant. The approbation of the

National Conference of Bishops is therefore not required in the case of the melodies for other vernacular liturgical texts, such as the Ordinary and Proper chants of the Mass. These lie within the jurisdiction of the local ordinary and should have his approval.

Of course it is permissible, even recommended, that the parts to be chanted by the celebrant and the ministers be sung *recto tono* until such time that the Bishop's Commission may approve new melodies. In this way, sung Masses will be possible in the interim with the use of Ordinary and Proper settings which have been approved by the local ordinary. In those few cases where Ordinary and Proper settings have not yet been approved by the local ordinary, it is possible that these parts be sung *recto tono* or on one of the psalm tones. In this way the sung Mass in the vernacular need not be entirely lost.

Trend Toward Limitation?

Yet, with respect to the sung Mass, there seems to be developing a considerable body of opinion in many quarters that there are far too many Masses sung in the average parish and that the standard of excellence achieved (or not achieved) would suggest that the sung Mass have a more limited use. With the exception of those places where the sung Mass can be done well, it would seem to be better if it were replaced by a dialogue Mass with simple songs that would be more in keeping with the capacity of the people involved. The sung Mass should be reserved to Sundays and the more solemn occasions when more time and effort can be expended to train congregation and choir to present a more acceptable effort. In this context we cannot overlook the importance of solemnizing Sunday, the Day of the Lord, as the extension of Easter. It may seem a bit crass, albeit more honest, to place the blame for the proliferation of the sung Mass on the preference for the high Mass stipend. The trend towards the one stipend for all Masses seems to recognize this fact and present a partial, possible solution. In view of this it might even be better for most of us in average parishes to think more in terms of the dialogue Mass with song for the present, and leave the sung Mass to the time when the air is cleared and we have some clear-cut solutions to the problems music presents at the moment.

Available Material

For those who have the personnel capable of proceeding with the sung Mass there is no lack of material available as far as the Ordinary of the Mass is concerned. The Masses run the gamut from good to bad, easy to difficult, unison to polyphonic voices, in Gregorian and modern notations. Within the framework of the rules of the individual Diocese there seems to be more than an ample choice of Masses that may be sung; in fact, so many it might easily become confusing. With respect to the choice of Masses to be sung in the parish church one rule should always be maintained: No selection of settings for the Ordinary of the Mass should be made which exclude the participation of the people. There should be no Masses for choir alone.

> "The treasure of sacred music is to be preserved and fostered with great care. Choirs must be diligently promoted, especially in cathedral churches; but bishops and other pastors of souls must be at pains to ensure that, whenever the sacred action is to be celebrated with song, the whole body of the faithful may be able to contribute that active participation which is rightly theirs,

as laid down in Art. 28 and 30." *Liturgical Constitution*—114.

In regard to the Mass Propers we are much more limited in our choice. Most of the leading publishing houses have some form of Propers for Sundays, Holydays and some major feasts, but only one (to our knowledge) has anything for the daily Propers on the market at the present time. This is the Friends of the English Liturgy Publishing Co. in Chicago. Dennis Fitzpatrick of the Friends of the English Liturgy Publishers is preparing Propers in psalm tone settings and they are issued on a monthly basis sufficiently in advance to allow adequate preparation by the average choir or schola. Clifford Bennett of the Gregorian Institute of Toledo is also preparing simple psalm tone Propers to be ready on the monthly basis in March. Others will certainly follow suit, but at this writing we have no knowledge of any other daily Propers which are available. As noted above, there is nothing to prevent the singing of the Propers *recto tono* or on any of the standard psalm tones—this is provided for in the Instruction of September 26, n. 42.

As far as the rite of the *Missa Cantata* and *Missa Solemnis* are concerned it seems that there is sufficient information in the September 26 Instruction, Chapter II, n. 48 through n. 56, that it need not be repeated here. In addition, there are available ceremonial synopses of both the Low Mass and the sung Mass. (One is published by the Catholic Book Publishing Company of New York.) But there are a few suggestions we should like to make concerning some matters not explicitly considered in the Instruction. One has to do with the Entrance Rite. Saving the principle that the Propers are really for the people, it would seem fitting that until such time that our congregations can be trained to participate in the Introit itself that they may be permitted to sing a brief entrance song to be followed by the Introit (extended if need be) by the choir, and then to go directly into the Kyrie done antiphonally by choir and people. Obviously, when the materials are available, and they can be trained, the people should participate in the Introit itself, thus eliminating any other form of entrance song.

It also seems more satisfactory that the scripture readings be read rather than attempting to chant them at this time. In fact, we are presently convinced that, for most of us, reading will always be a more satisfactory manner of announcing the Holy Word of God. This for two reasons: (a) too few of us sing well, and (b) reading lends itself more to clarity and better diction and therefore to a fuller comprehension by the people than does chant. For gifted singers, and when the chants are available, let them sing—for the most of us, let us read.

Correction

We wish also to correct an error concerning the sequence of the Prayer of the Faithful which appeared in our last column. We placed the Prayer of the Faithful after the Homily as was the practice at that time. After March 7, if there is a Creed, it will follow the Creed and after the celebrant has said "The Lord be with you" and "Let us pray" which take place before the Offertory. This may be done "from his seat, from the altar, from the ambo, or from the edge of the sanctuary area."—Inst. n. 56.

With respect to the various positions of the celebrant during the Liturgy of the Word and the Liturgy of the Eucharist we think the following should

be kept in mind. We have word that the Commission for the Implementation of the Constitution on the Sacred Liturgy has decreed (no effective date is known at present) that the priest will preside over the Liturgy of the Word from his seat, and not ascend the altar until the Offertory. Also that the book will remain on the altar in the "Canon position" throughout the Mass and not be moved back and forth. It would seem that an altar facing the people and a presiding priest's chair behind the altar is becoming a more acceptable and even necessary sanctuary arrangement—cf. Inst. n. 91 and 92. With this in mind and in so far as we are able within the present rubrics, all movements and positions of the celebrant should keep this future change in mind. In this way we will avoid additional changes in the future and make the present transition in the Mass more smooth and cause less *admiratio* on the part of the faithful. Also in this regard we should work out our parish programs with as little movement as possible in keeping with the proper distinction of roles and the avoidance of the impression of undue "busyness" around the altar. Movement is a necessary part of the Sacred Liturgy because it is primarily an action, and also because the roles need to be clearly distinguished; yet unnecessary movement can lead only to confusion and disedification of the people.

Therefore as we work out our parish programs, decisions concerning position of ministers and their movement from place to place become paramount considerations. We have a grave responsibility to make the renewed liturgy a significant experience for our people and to avoid anything that unnecessarily detracts from the dignity and the effectiveness of the Eucharistic sign and symbol.

Shepherds from Spain

Madrid—(NC)—Pope John's plea to the Spanish bishops to send 1,500 diocesan priests to Latin America before the end of the ecumenical council is two-thirds of the way toward fulfillment.

Msgr. Antonio Garrigos, secretary general of Spain's Society for Latin American Priestly Cooperation, told journalists here that his organization has sent 1,016 diocesan priests to 20 Latin American countries. In addition there are 8,000 Spanish men religious and 8,000 Spanish sisters working in Latin America. But he said that the society has on hand urgent requests for nearly 3,000 more priests.

He stated that Latin America, with virtually 200 million Catholics, has only about 28,000 priests, whereas Spain, with 31 million Catholics, has 25,000. If the Latin American ratio held true in Spain, he said, this country would have only 930 priests.

—**The Catholic Transcript,** Vol. LXVII, No. 43, p. 1.

Roma Locuta

By ROBERT J. BANKS, S.T.L., J.C.D.

Authority in the Church

On Nov. 4th Pope Paul VI took the occasion of his weekly general audience to deliver a clear and forceful message on the role of authority in the Church.[1] The Pope took as his starting point the impression of authority which is a prominent note of every audience with the Pope. The presence of the Pope reminds everyone that "there exists in the Church a supreme power which . . . is not only external but which is capable of creating or resolving inner obligations for consciences; one that is not left to the optional election of the faithful but which is necessary for the structure of the Church and which does not derive from the Church but from Christ and God."

This authority does not always provoke a favorable reaction in everyone, rather it sometimes awakens distrust and aversion in those not too well versed in "the sense of the Church." In part this is due to the mentality of Protestantism and modernism which denies the need of an intermediate authority in the relationship of the soul with God. This feeling is expressed in the exclamation of Rousseau, "How many men there are between God and me!"

And there are those who speak of a religion of authority and a religion of the spirit, so as to set one against the other, identifying Catholicism with the religion of authority and the liberal religious sentiment of today with the religion of the spirit. The obvious conclusion then drawn is that the religion of authority is not genuine and that the religion of the spirit must develop itself without exterior suffocating restrictions.

Also, continued the Pope, the modern advances concerning human personality, individual freedom, and the moral supremacy of conscience often conspire to deny or limit the function and prestige of religious authority.

The Pope agreed that this vindication of subjective autonomy would be understandable if the authority of the Church were an arbitrary power, or contrary to the spiritual life, or if it placed unjust restrictions on conscience, but such is not the case.

The "sense of the Church" tells us two important things about this authority. First, it did not constitute itself, but it was instituted by Christ. "Thus before the authority of the Church we must feel ourselves as before Christ. 'He who hears you, hears me' the Lord said." Every attempt to impugn this apostolic authority runs contrary to the word, purposes and love of Christ.

"Yes, also against Christ's love. Because authority in the Church, even when it is strong and severe in order to be effective, is an instrument of His charity. . . . It is, in fact, instituted to put into effect the great precept of love." Authority is not an expression

[1] *L'Osservatore Romano,* Nov. 6, 1964, p. 1.

of pride; it is a pastoral function aimed at the spiritual good of others, to guarantee to them the light of divine truth, to give them the gifts of the Spirit, and to guide them on the road to God.

Relevance

One can vaguely sense here in the United States an uneasiness about authority which is akin to that aversion mentioned by the Pope in his talk. It is not a well-defined sentiment, and it certainly is not a denial of authority or the rights of authority. American writers, perhaps because of their background, are usually careful, in even their most candid moments, to defend the fundamental role of authority in the Church.

There exists, rather, a discomfiture with the actual, practical exercise of authority. This dissatisfaction with the specific uses of authority shows itself in many ways and in almost every sector of Church life. In the liturgy, for example, we find serious and responsible priests who feel compelled in conscience to act contrary to the existing rubrics. In moral theology, many priests have been disturbed to find their traditional methods of imposing Church doctrine in the confessional questioned by some reputable moralists. And in every field, authors set up standards for Church laws and decisions which would test the legislative skill of several Lyndon Johnsons. There must be consultation before the decision, and the possibility of representations and objections afterwards. In the wording of a law, the legislator must avoid legalism, breathe the spirit of the Bible, respect personality, favor freedom, be in the service of love, and give a full explanation of the purpose of the law. If the law, after fulfilling all these requirements, seems unduly strict to someone, there is always *epikeia;* and if it seems strict to no one, then the question is raised why the whole matter was not left to the conscience of the mature Christian in the first place. And finally when some ingenuous person simply obeys the law, there remains the existentialist suspicion that the action would have been more personal, more Christian, if done spontaneously without the guiding pressure of the law. It's no wonder that the Canon Law Society feels it must justify its *métier.*

The worst aspect of all this for the priest who is unsettled by the present attitude toward law and authority is that the critics are right. Law should be everything they say. But the question does arise: how much can we criticize individual uses of authority without impugning the very right and basis of authority?

Celibacy Unchanged

L'Osservatore Romano carried in its Oct. 11th edition an important and—apparently—officially authorized notice about celibacy.

"Recently there has been in the press a multiplication of notices, interviews, and fantastic comments concerning the law of ecclesiastical celibacy.

"We have been authorized to say that the law is still firmly in force and that the cases of nullity of sacred ordinations and their attached obligations or the cases of dispensations are within the canonical and disciplinary practice of the Church which customarily examines according to regular procedures both the reasons for and against the validity of the obligations assumed by one who approaches Holy Orders, and the responsibility of those priests who, while being validly ordained, have become unworthy of belonging to the clergy.

"The sentence of nullity or the eventual dispensation from the obligations, for stringent reasons, far from derogating from the law of sacred celibacy, assures its integrity and defends its prestige."

The two recent news stories of priests marrying validly in France and Colombia make the above notice a timely one. It is a good reminder, first, that the Holy See is determined to maintain the tradition and law of priestly celibacy. It is, secondly, a reminder that the Church can and does grant dispensations from priestly celibacy. The canonists, when talking about the possibility of priests being dispensed from celibacy, have always been careful to say that such dispensations are "almost never" granted. They save "never" for bishops. Just what "almost never" means is not fully spelled out in the books, but it would be very prudent for any lost shepherd who finds himself in an impossible situation to contact his bishop and inquire as to the stringent reasons the Curia presently requires for dispensations.

First Mass Blessings

The Sacred Penitentiary on Nov. 5, 1964, issued a decree granting to new priests the faculty of giving the Papal Blessing at their first Masses. "Any new priest may give the Papal Blessing with the annexed plenary indulgence once, when he first celebrates Mass with some solemnity, using the formula found in the Roman Ritual." The decree took immediate effect.[2]

Saturday Mass Obligation

The newspapers last year carried several reports about permissions granted by Rome to fulfill one's Sunday Mass obligation on Saturday evening, but no official source was given for the report. Evidently the information came from a Vatican Radio announcement on June 12th that the Congregation of the Council had allowed certain bishops to permit their faithful to fulfill their Sunday obligation at Mass celebrated after first vespers on Saturday. Some of the reasons cited for the Congregation's dispensations seem a little weak to the American Catholic: the growth of week-end tourism and the difficulty of skiers getting to Mass. But other situations mentioned in the report would find American pastors more understanding: understaffed parishes where the lone priest has to say four Masses and isolated mountain towns where the priest would not be able to visit on Sunday mornings. So far, such faculties have been granted to bishops in Italy, Switzerland, and Argentina. Another report has it that similar permission has been given in Israel where Sunday is a working day.[3]

Evidently the announcement of the new permissions brought in a few comments since four days later the Vatican Radio specified that there was no change in the general law of the Church, the dispensations were relatively rare, and Sunday still remained the "Day of the Lord."

A related development is found in paragraph 15 of the Council's Decree on the Oriental Churches where it says that for members of Eastern Churches the time for fulfilling the Sunday obligation will run from first vespers on Saturday to Sunday night. This will be true also for holy days of obligation. One of the Council *periti* says that this provision was made because of the situation in the Middle East where the majority re-

[2] *Acta Apostolicae Sedis,* Nov. 30, 1964, p. 953.

[3] *Civiltà Cattolica,* July 4, 1964, p. 94.

ligions worship on Friday (Moslems) or Saturday (Jews) and work on Sunday. It is also in accord with the liturgy of several Eastern churches which have retained a greater emphasis on the celebration of the vigil than we in the West.

Encouraging Protestants

It was a pleasure to read the simple talk which the Holy Father delivered in English for the Swedish television network.[4] In his short speech, which was beamed to all Swedish school children as part of an educational program on Roman Catholicism, the Pope encouraged the children, mostly Lutheran, to faithfully practice their religion: "Study your holy faith deeply and well; respect the beliefs of others. Live your faith in your daily lives at home and in school."

A simple message, obvious even, but not so obvious to those of us who can still remember the moral conundrums about calling Protestant ministers for dying Protestants, and contributing to the support of Protestant charities, or encouraging Protestants in the practice of their religion. The spectre was always raised that such activities would be contributing to the spread of a false religion, even though we always felt that somehow or other such an approach did not take account of the full reality of the situation. One of the benefits of the ecumenical movement is that we now have theological justification for what we always felt—on humanitarian grounds—should be the proper course of action.

[4] *L'Osservatore Romano,* Nov. 5, 1964, p. 1.

Birth Control by Mail

Most parents are familiar with the mail that often follows the arrival of a new child: solicitations from baby photographers, samples of baby food from the manufacturers.

A new element has entered this direct mail. A new kind of free sample is being offered—birth control.

An envelope (pink) came to our house recently, there was no name, only an address in the upper left corner.

Because we have both worked as direct mail advertising copywriters, we opened it out of professional curiosity.

After a couple of lines of fairly innocuous prose, the letter got to the point. "It is very important that we have only the children we want—for our own happiness, for the welfare of our children and for the welfare of our society.

"In most cases we must use some method of birth control if we are to have only the number of children we want. Birth control methods are a blessing."

As if the tone of these statements isn't offensive enough, the letter concludes: "Some of the people who need it most are people with low incomes who need every dollar for food and clothing.

"These people should be given birth control services in the public hospitals which were established to give them free medical services."

Included in the envelope was a booklet entitled "Facts and Fallacies About a Happy Marriage." The booklet is a blatant pitch for the product, a contraceptive foam—a free sample of which was also offered.

Coming so soon after the birth of a much loved child, this mailing was shocking and disgusting.

There is a place for family planning within the bounds of morality. But the furtiveness of the approach in the letter, the implication there of childbirth as something dirty, the hardly distinguished sales pitch, are enough to give anyone pause.

More than that, it casts serious doubts on the intentions of many who support birth control from what they say is another moral viewpoint—Arthur Southwood, in **The New World,** Vol. LXXIII, No. 5, p. 4.

FIRMS WITH EPISCOPAL AUTHORIZATION TO HANDLE SACRED VESSELS AND REPAIR THEM

CHICAGO
D. B. Hansen & Sons, 23 North Franklin Street

COLUMBUS
The H. R. Gantner Co., 82 So. Fourth Street

GUTTENBERG, N. J.
Summit Studios, 112–114—71st St.

NEW YORK CITY
Rambusch Decorating Company, 40 West 13th Street

OMAHA
Koley Plating Co., 2951–53–55 Harney Street

PHOENIX
The Autom Company, 2226 North Seventh Street

LOUISVILLE
F. Tonini & Son, 636 S. Shelby Street

ST. JOSEPH, MO.
Creviston & Son Jewelry Mfg. Co., Inc.

ST. LOUIS, 63103
B. Herder Book Company, 314 No. Jefferson

ST. PAUL
The E. M. Lohmann Company, 413–415 Sibley Street

Sermon Outlines

on the Liturgy of the Sundays and Feasts

By JAMES McVANN, C.S.P.



Father McVann has been a Paulist Father since 1927, and has taught in their novitiate and junior seminary. He has been stationed since 1939 at St. Paul's College in Washington, D.C., where he now teaches Canon Law (J.C.D., Gregorian, Rome, 1940) and Public Speech. He is a Charter member of the Catholic Homiletic Society.

Preface

The power of pastoral-liturgical activity rests in this, that the Christian life may express the paschal mystery in which the Son of God, incarnate and made obedient even to the death of the cross, is so exalted in his resurrection and ascension that he may share his divine life with the world. By this life men, dead to sin and conformed to Christ, "May no longer live for themselves but for him who died for them and rose again" (II Cor. 5:15)—from the Joint Instruction of the Commission for the Implementation of the Constitution on the Liturgy, and the Sacred Congregation of Rites, Sept. 26, 1964 (translated in The Jurist, *Oct., 1964, p. 465).*

The four Sundays surrounding Easter offer the best time of the year for homilies on the paschal mystery. Then both the liturgy and the sense of the Christian people are fully intent on the events of Jesus' life that lie at the heart of the mystery. Hence these outlines are thought of as a unity. They regard the meaning of the Lord's suffering, death and resurrection as affecting the present holiness and future glory of the people of God. The aim of the outlines is found in St. Paul to the Philippians (3:10–11): ". . .that I may know him and the power of his resurrection and the fellowship of his sufferings: become like to him in death, in the hope that somehow I may attain to the resurrection from the dead."

Giving an adequate homily on Palm Sunday will be a problem at the solemn or principal Mass where the liturgy of the day is observed—adequate, that is, for the needs of the faithful at the beginning of Holy Week. Yet something should be said. The three-minute homily, included after the regular outline, is offered to meet this need.

Called to Suffer

FIRST SUNDAY OF THE PASSION

Theme: The sufferings of Jesus, lovingly willed by the Father, obediently accepted by Jesus for our restoration to glory, get a response of gratitude from the whole Church, and should get our individual respect of loving meditation on his sufferings: sorrow for sin; use of the two sacraments that after Baptism give us the results of his sufferings—penance and the Eucharist; acceptance of our cross; and mercy for others who suffer.

Text: "Unto this you have been called, because Christ also has suffered for you, leaving you an example that you may follow in his steps" (I Pet. 2:21).

Introduction: Passiontime begins today, the last two Lenten weeks when the people of God vividly recall and liturgically re-enact the mystery of Jesus' suffering and death. We remember gratefully the words of the New Testament (I Pet. 2:14), that we who in times past were not a people are now the people of God; who had not obtained mercy, but now have obtained mercy. Faced with this mystery, we repeat the acclamation of Good Friday's liturgy, "We adore you, O Christ, and we bless you, because by your holy cross you have redeemed the world."

Transition: As referred to Jesus, the word "passion" means his sufferings from the agony of Gethsemane to the last torture of his death. Passiontime is a passage from Lent to Easter that keeps the Lenten discipline but enters more keenly into the mystery of redemption. It brings the people of God to the threshold of the completion of that mystery, celebrated on Easter Sunday

BODY

I. *Jesus, called to suffer:* or, Why did Jesus suffer?

A. Because that was the will of his Father, to which He was obedient. "My food is to do the will of him who sent me," He said (John 4:34). That divine will is seen mysteriously in the sacrifices of the Old Testament, which were offered partly to expiate for the sins of the people of Israel; in the figures of Abel, Isaac, the passover lamb, the scapegoat loaded with the sins of the people and driven into the wilderness; in the prophecies about that shadowy figure, the suffering servant of Yahweh, on whom the Lord lay the sins of all, who was led like a sheep to the slaughter, by

whose stripes others were healed (Isaiah 53; see I Pet. 2:22 for its identification with Jesus; other prophecies of the Passion can be seen in Ps. 21:1, 9, 17–19; 68:21); and in the circumstances of Jesus' birth, when angels proclaimed that He would be the saviour of the world, rescuing his people from their sins (Mt. 1:21; Lk. 2:11).

B. Because it was Jesus' own will to suffer. Several times He foretold that He would go to Jerusalem, be put to death, and rise again (Mt. 16:21; Mk. 8:31; Lk. 9:22). The night before his passion He said to his disciples, "I have greatly desired to eat this passover with you before I suffer" (Lk. 22:15). His wonderful gift of the Eucharist was related to sacrifice and suffering: "... My body, given for you... My blood, shed for you" (Lk. 22:19–20). The first reading of today's Mass, from the Epistle to the Hebrews, is a majestic statement of Jesus as the willing High Priest and Victim, "the mediator of the new covenant." But St. Paul has the most pungent sentence on the reason that his Lord suffered. He loved me, and gave himself up for me" (Gal. 2:20).

II. *What the passion* of Jesus means to the people of God.

A. It means gratitude and joy. By the suffering and death of the Lord we are a redeemed people. St. Paul wrote, "Thanks be to God, who has given us the victory through our Lord Jesus Christ" (I Cor. 15:57). Though the joy of victory floods the Christian world at Easter, it is tasted even now. In the Preface hymn of this Passiontime we thank the holy Lord, almighty Father, eternal God, "who set the salvation of mankind upon the tree of the cross, so that whence came death, thence life might also come."

B. At the same time the Church has sorrow for the death of Jesus. In Holy Week that will be the universal feeling of the people of God. Matins of Holy Saturday echoes the prophecy of Zachariah (12:10): "They shall mourn for him as an only son, because the innocent Lord has been slain."

III. *What the passion* of Jesus means to the individual member in the mystical body of Christ.

A. Besides sharing the happiness, gratitude and sorrow of the entire people of God, each redeemed man has contrition for his sins because Jesus died for sinners; resolution to use the Christ-given means of reconciliation, the sacrament of penance; determination to lead a life true to his baptismal commitment (St. Paul divinely taught that a man is baptized into the death of Christ, and therefore he dies to sin, serves sin no longer, and lives a new life: see Rom. 6:2–4); conformity to the cross of Christ, since Jesus said, "If any man will come after me, let him deny himself and take up his cross daily and follow me" (Lk. 9:23); consolation (St. Ignatius Loyola wrote in his prayer *Soul of Christ,* "Passion of Christ strengthen me!"); and brotherhood for all who suffer, since they bear the mark of the passion of the Lord. Much more the passion of Jesus means, and the highest of it is said in the priest's prayer after sacramental forgiveness: "May the passion of our Lord Jesus Christ . . . be cause for the forgiveness of your sins, the increase of grace, and the reward of everlasting life."

Commitment: St. Paul wrote that Jesus was obedient "unto death, even to death on a cross" (Phil. 2:8). We are saved from our offenses by all that his passion means: union in faith with Jesus our High Priest and Victim; devotion to his sacraments,

sacred signs that bind his loved ones to his saving death; and willingness to bear the trials sent by our heavenly Father, which are a treasured opportunity to share in the cross of Christ. There is a mysterious bond between our humbly accepted trials and the sufferings of our Lord, indicated in the words of St. Paul: "What is lacking of the sufferings of Christ I fill up in my flesh for his body, which is the Church" (Col. 1:24).

BLESSING: *May the coming weeks be for the honor of God and our eternal good. Brothers and sisters in Christ, I ask for us all this blessing in the New Testament (Heb. 13:20-21): May the God of peace, who brought forth from the dead the great pastor of the sheep, our Lord Jesus, in virtue of the blood of an everlasting covenant, fit you with every good thing to do his will; working in you that which is pleasing in his sight, through Jesus Christ, to whom is glory forever and ever. Amen.*

Attitudes: Christ's and Ours

SECOND SUNDAY OF THE PASSION (PALM SUNDAY)

(For the preacher: It is said that the one sermon to give at Christmas is "the story." It may also be that a review, no matter how brief, of Holy Week in the life of Jesus and in the liturgy has power to win a holy response from the faithful. For circumstances of ceremony that do not allow the ordinary homily, a three-minute instruction is placed after this outline.)

Theme: Holy Week is the year's most sacred week because the people of God, informed by the liturgy and their own devotion, intensively review the divine history of salvation, especially at its high point in the passion, death and resurrection of the Lord; and so it should be a most productive week for their sanctification.

Text: "Your attitude must be Christ's attitude. . . . He humbled himself, obediently accepting death—yes, death on a cross" (Phil. 2:5, 8).

Introduction: This week is rightly called holy. In it the rites of the Church recall the events of our redemption; and it leads to Easter, the holiest day of the year. True, the passion of Jesus, his death and resurrection are always present in the liturgy and in the "attitude" of the faithful. But in this week it is intensively there, along with a wide view of God's sacred dealings with his people, from creation to the second coming of the Lord.

Transition: To help all to come to this "attitude," our instruction will center upon the Thursday-to-Saturday part of Holy Week. It will follow a simple arrangement—to see the event in Jesus' saving actions, then in the liturgy.

BODY

I. *Holy Thursday:* The Passover of Jesus.

A. The Event. The word "passover" means the sacred family meal at which the people of Israel remembered their deliverance from bondage in Egypt. The destroying angel of the Lord "passed over" their houses as he slew the firstborn in every Egyptian household. The meal comprised a roasted sacrificial lamb, unleavened bread, a reddish sauce, and cups of wine. At it the Hallel was said—psalms that praised God for His mercy to Israel.

Jesus observed this holy meal the eve of his passion, but with differences most meaningful to the new covenant that He was establishing between God and his people. He washed the feet of the twelve as an example of humble service. A note of sadness marred the joy of the feast: Judas the traitor was there, and left the table for his horrible errand. Among the ones He loved Jesus carried out the new sacramental rite. He used the bread and wine of the passover for the new sacrificial meal that would be the distinguishing central act of worship, communion and brotherhood of his people forever. At the end Jesus said the loving testamentary farewell that is enshrined in three chapters of the gospel according to John. That night He prayed at Gethsemane and went through the agony of submission to the Father's will. Then the betrayal by Judas, and Jesus was a prisoner. "This is your hour, and the power of darkness" (Lk. 22:35).

B. The Liturgy. Thursday evening the liturgy centers upon the establishment of the Holy Eucharist—the sign of union with Jesus our High Priest and Victim, and the source of our everlasting life and our union with each other in his mystical body. Mass ends with bringing consecrated hosts to a prepared place apart, where people and clergy keep a night-watch of adoration. At the cathedral the bishop blesses the oils to be used on Holy Saturday. Some places, including the household of the Holy Father, have the washing of feet.

II. *Good Friday*: Jesus our Passover.

A. The Event. In a night trial before the High Priest and his council Jesus was condemned to death for blasphemy, because He said He was the Son of God. Peter, warming himself at a fire outside the High Priest's house, denied that he ever knew Jesus; and when Jesus looked at him on his way from the trial, Peter wept bitterly. The rest of the night Jesus spent as the prisoner of the temple guard, who tormented Him. He bore it as He bore the trial, in silence. Early the next morning the religious authorities took Him before the Roman fiscal officer to have their sentence confirmed and executed. Pontius Pilate had come from his administrative capital at Caesarea to keep order in Jerusalem during the Passover. At a first hearing He declared Jesus innocent of any crime, but ordered Him scourged. To this cruelty the soldiers added the indignity of a mock coronation with a crown of thorns. At a second hearing Pilate gave in before the threat to report him to Emperor Tiberius as "no friend of Caesar," released a bandit named Barabbas in honor of the Passover, and condemned Jesus to crucifixion. The Son of God carried the instrument of execution to a spot outside the walls called the Place of the Skull. He was crucified there between

two thieves. For three hours He patiently bore the torment. Then He died because it was his will to die. The city had a convulsion of nature. Brave followers asked Pilate for the body, and Jesus was laid in another man's tomb nearby—hastily in order to conclude burial before the Great Sabbath began.

B. The Liturgy. Good Friday has no Mass but a solemn liturgical action. Prophecies and the gospel of the Passion according to John are read, followed by prayers for all the people of God and all mankind. A cross is unveiled and venerated by clergy and people while the choir chants "reproaches" (in which God is represented as rebuking his people for the many times He saved them and demanding an answer; the only answer is a plea for mercy). A deacon brings the Holy Sacrament from its place apart. A short service follows, at which all receive communion. The altar is stripped of its one cloth.

III. *Holy Saturday.* The Nightwatch Before Easter.

A. No liturgy marks the day. It is the quiet time to remember Jesus in the grave. Late at night the people of God gather in their darkened churches. The liturgy begins with a service of Jesus as the Light coming to brighten the world. Easter fire is struck, and from it a passover candle representing our Lord is lit and carried through the building. All light their candles from it. The deacon chants a praise of God enlightening His people. Ancient prophecies are read that show the ways that God saved them. The baptismal font is blessed, infants or adult catechumens are baptized, and all present renew their baptismal commitment. After the Litany of Saints the first Mass of Easter starts. It voices the joy of the Church and the sense of victory because of the Lord's resurrection.

Commitment. "Your attitude must be Christ's attitude," said St. Paul. The renewal of the Church and its people must begin at the altar. If you can at all, assist at the Thursday-to-Saturday liturgy, so weighty with the voice and grace of God. If you can't, be sure to meditate on the passion of Jesus. From worship and private prayer should come these renewals of the spirit.

1. Faith moves towards richer insight into the divine plan of redemption.
2. Hope is strengthened at its proper foundation, the merits of Jesus in His suffering. St. Alphonsus said in his *Stations of the Cross,* "Your death is my hope."
3. Love meets the One who loved us so much that He sacrificed his life for our salvation. To match his love, we accept the challenge of discipleship, that a man deny himself, take up his cross daily, and follow Jesus.

BLESSING: *At this beginning of Holy Week we beg the divine assistance in words taken from the last book of the Bible (Apoc. 1, 5). Grace be to you, and peace . . . from Jesus Christ, who is the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth. To him who has loved us, and washed us from our sins in his own blood, and made us a kingdom, and priests to God and his Father—to him be glory and dominion forever and ever. Amen.*

Holy Week and the Paschal Mystery

A BRIEF HOMILY FOR THE SECOND SUNDAY OF THE PASSION (PALM SUNDAY)

The life of any man contains grave and gay, defeat and victory, joy and sorrow. Sometimes the two happen close, or even come together. So it is in the redemptive life of Jesus. Today we remember his triumph at Jerusalem. This week we remember his sufferings and death. Next Saturday night we move into the splendor and victory of his resurrection.

Without lessening in our mind the meaning of Easter, we should join all the people of God in serious, lovingly detailed meditation on the Passion of the Lord. This we do in order to understand his place as the supreme Priest and Victim of the sacrifice that forms the first part of the divinely redemptive act (the resurrection being the other), and in order to enter with understanding and love into the paschal mystery.

Assist at the holy liturgy of Thursday evening and Friday afternoon. On Thursday the Church proclaims the sacred writings about Jesus as the Passover of the new covenant between God and man, and celebrates the passover meal that He established. On Friday the Church reads the account of his sufferings in the gospel according to John, venerates his cross, and shares the Eucharist that was prepared at Mass the evening before. In reaching a decision to assist at these sacred rites, listen to Jesus's words in the garden. They reach past the three disciples to all his brothers. "Could you not watch one hour with me?"

Come this Saturday night to the liturgy of Jesus risen from the dead: first the procession of Him as the light of the world, then the prophecies of God saving his people, the consecration of the baptismal font, the Baptism of babies or adult converts, renewal of baptismal vows by all present, and the first Mass of Easter, when the people of the new deliverance hail the risen Christ as the sign and grace of their own victory over sin and the assurance of their own resurrection on the last day. Come to the paschal mystery.

Life in the Risen Christ

EASTER SUNDAY

Theme: The resurrection of Jesus prepares us for our resurrection at the end of time by giving us the grace and incentive to lead a holy life, which is requisite for the resurrection of the just.

Text: "If you have risen with Christ, seek the things that are above, where Christ is seated at the right hand of God. Mind the things that

are above, not the things that are on earth" (Col. 3:1–2, read at the epistle of the first Mass of Easter).

Introduction: Today our assembly joyfully remembers the resurrection of Jesus. After pain, healing; after struggle, victory; after suffering and death, new life. We proclaim our happiness in the repeated Alleluias of the liturgy. "Alleluia!"—Praise God!— is the joyful cry of the people of God from the days of Israel. This is the Sunday of Sundays. Every other Lord's Day is a little Easter.

BODY

I. *Event of* the Resurrection.

A. Preparation for the Event. Several times Jesus foretold his triumph. He said that the Son of Man had to go to Jerusalem, be killed by the authorities there, and rise again. At Jerusalem He told the people that the temple of his body would be destroyed, and in three days He would rebuild it.

B. The Event. Two nights and a full day Jesus' body lay in its tomb. Very early the first day of the week an earthquake shook the region. An angel moved away the sealed stone, and the posted guard fled in fright. By the power of God, Jesus took on a new, deathless life and left the tomb. At the first light holy women came, as they thought, to complete the anointing of Jesus' body. They saw the stone rolled away and an angel sitting on it. He told them that Jesus had risen, and to tell his disciples. Then came appearances of Jesus: some that day, others through forty days until a last one at Mount Olivet near Jerusalem, where He was taken up out of the sight of the disciples.

C. The Explanation. It was a true bodily resurrection, yet of a spiritualized body no longer limited as we are and as the Lord permitted Himself to be before. St. Paul wrote to the church at Rome: "Christ, having risen from the dead, dies now no more. Death shall no longer have dominion over him" (6 : 9). Neither death nor suffering nor weariness could claim Him. He could go at will where He wanted to be, appear as He wanted to appear. Though He could eat, and though his body had the marks of its crucifixion (as the disciples knew when He confronted them and their doubting Thomas), He now had the splendor rightly his, ready to take his place forever in the glory of the Father.

II. *The Meaning* of Jesus Risen. During the past two weeks we asked, Why did Jesus die? Now the question, Why did He rise again? We are taught three reasons.

A. The resurrection of Jesus proves his divine nature. St. Peter told the crowd at the first Christian Pentecost, "Let all the house of Israel know most assuredly that God has made both Lord and Christ, this Jesus whom you crucified" (Acts 2:36); that is, God openly proved the divinity of our Lord and his place as Messiah.

B. It raises Jesus to the glory of the Father. The gospel according to John early records these words of Jesus. "As the Father has life in himself, even so he has given to the Son to have life in himself. And he has granted his power to render judgment, because he is the Son of Man" (5:26–27).

C. It is the exemplary cause and pledge of the resurrection of our bodies. Here are more words in the same place of St. John's gospel (5:28–29):

"The hour is coming in which all who are in the tombs shall hear the voice of the Son of God. And they who have done good shall come forth unto resurrection of life; but they who have done evil unto resurrection of judgment."

Commitment: So we of this assembly of the people of God welcome this happy morning. In a moment we shall proclaim the faith of the Nicene Creed not only in the resurrection of the Lord but in our own. "I await the resurrection of the dead, and the life of the world to come." On this joyful day remember three things.

1. To live happy, hopeful lives. The Jesus whom we embrace by faith and grace is victorious over sin and death. He sits forever at the right hand of the Father, where He went to prepare a place for us and now "lives always to make intercession" for us (Heb. 7:25).
2. To be true to our Baptism, the sacrament so vitally connected with the resurrection. Listen to St. Paul instructing the primitive church at Rome:

   "Do you not know that all we who have been baptized in Christ Jesus have been baptized into his death? For we were buried with him by means of Baptism into death, in order that, just as Christ has arisen from the dead through the glory of the Father, so we also may walk in newness of life. For if we have been united with him in the likeness of his death, we shall be so in the likeness of his resurrection also" (Rom. 6:3–5).

   Fidelity to Baptism means having the mind of Christ: obedience to the commandments, practice of the virtues exemplified by Jesus as they affect our condition of life, and constancy at the sacraments that restore, continue and nourish the life of God in us. Much of that comes in the grace of the liturgy, whether today or any day. At the moment of eucharistic sacrifice the people of God remember the passion, glorious resurrection and wonderful ascension of the Lord; and the sacred body that we receive at communion is Jesus' risen body forever at the right hand of the Father. Our worthy communion with Him is the pledge of everlasting glory. He said, "He who eats my flesh and drinks my blood has life everlasting, and I will raise him up on the last day" (John 6:55).

BLESSING: *To end the instruction of this happy day, I ask for all the blessing in St. Peter's first epistle (1:3): Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy has begotten us again through the resurrection of Jesus Christ from the dead unto a living hope, unto an incorruptible inheritance—undefiled and unfailing, reserved for you in heaven.*

A Faith That Lives

LOW SUNDAY

Theme: Faith, a God-given power necessary to salvation, demands not only an assent of the mind to divine revelation, but a wholehearted commitment to a faithful Christian life, and a witness to God and his Christ in the world of our own circumstances.

Text: Since we have a High Priest over the house of God, let us draw near with a true heart in fullness of faith, having our hearts cleansed from an evil conscience by sprinkling, and the body washed with clean water" (Heb. 10:20–21).

Introduction: Today is called "low" Sunday because it has less splendor than Easter, a week ago. Its Latin name means "Sunday to take off the white clothing" because in early times the candidates baptized at Easter, called neophytes or newly enlightened, put on white clothes as they came up from the water, and wore them until today. The liturgy was partly meant for them. The entrance hymn told them, "Like newborn babies, desire the rational milk without deceit." Babies get a diet suited to their immaturity: so the neophytes should start at the simple Christian truths.

But then the liturgy of today broadens into a proclamation of the role faith must have in every follower of Jesus. Both of the Scripture readings inculcate faith. It is the victory that wins the world. Jesus said that those who do not see and do believe are blessed. St. John sums up his gospel by saying, "These things are written that you may believe that Jesus is the Messiah, the Son of God, and that by believing you may have life in his name."

BODY

I. *The Meaning of Faith.* Faith is a power that God freely gives, to accept his word and the One in whom his word is embodied—his Son and our Lord Jesus Christ. In accepting God's word and Jesus', we do something beyond limited reasoning: we commit ourselves in a supernatural act related to the mysteriousness of God. Yet we act reasonably because we know that God revealing his word neither deceives or is deceived.

A. Faith looks to the divine revelation set down in sacred writings called the Bible: both the Old Testament or covenant of God dealing with his people of Israel; and the New Testament, which is the good news of his son to his people of the everlasting covenant. At the same time faith is a living thing abreast of every age, for it looks to the word of God as entrusted to the unfailing Church as its guardian and teacher.

B. The Letter to the Hebrews says, "Without faith it is impossible to please God" (11:5). Therefore the Ecumenical Council of Trent solemnly taught that faith is the root and foundation of holiness. All our relation with an eternal order of things must begin with a complete assent to God's revealed truth. Recall the beginning of the dialogue at Baptism. "What do you ask of the Church of God?—Faith."

II. *Faith as Vision.*

A. With the "eyes of faith" a man has insight into God, in the world as related to God, into his own destiny and the eternal consequence of his choices. He knows the meaning of a universal fall from God's favor, redemption of man by Jesus Christ, the kingdom of God all around us, the Holy Spirit acting in every holy man and woman, a Church that is at the same time the people of God and a great mother nourishing her children with divine word and sacraments, and a vast crowd being led by Jesus to heaven. Even if in an obscure manner (I Cor. 13:12), he understands as he never could without this light.

III. *Faith in Action.* Faith cannot stop at acceptance of God revealing.

A. The holy writings insist, "Be doers of the word, and not hearers only" (James 1:22). Jesus meant the same thing in his parables: of the servant with the unused talent, the barren fig tree, the wicked who do not help the needy. In its full meaning, faith is a grace-inspired generous response to the charter of Jesus. It means living a holy life now—

a life that contains the seed of everlasting life with the Father. The baptismal dialogue continues: "What does faith lead you to?—Life everlasting.—If therefore you will enter into life, keep the commandments"; and the instruction continues into the two great commandments, love of God and of others.

IV. *Faith and Witness.* Today's second Scripture reading says, "He who believes in the Son of God has the witness of God in himself."

A. Two things are meant here: that each one of God's people is to live a believing life that will witness to God; and that through such faith God is witnessing Himself to the world. St. Paul wrote, "We are God's helpers" (I Cor. 3:9). When Jesus said farewell to his disciples, He promised that the Holy Spirit would give witness of Him, "and you will give witness" (John 15:27). See a weighty responsibility on every baptized person: he must witness by living a Christlike life.

Commitment:

1. In Conduct. Mindful of this gift of God, every member of the body of Christ keeps the engagement of Baptism and professes Jesus as Lord and Master of his moral choices. "Walk in a manner worthy of the calling in which you are called," St. Paul told the little body of converts at Ephesus (4:1). The responsible believer imitates our Blessed Lady, the first believer of the divine word, the first acceptor of the Son of God. St. Elizabeth said to her, "Blessed is she who has believed, because the things promised her by the Lord shall be accomplished" (Lk. 1:45). By God's call, we are to be a light in the world, a city set on a hill.

2. In the Liturgy. Instructed by the Scripture readings and the other selections from the word of God, be aware, as Mass goes on, of more reinforcers of our commitment. Right after this homily we profess the "I believe" of the Nicene Creed. At the moment of the eucharistic words the celebrant says, "The Mystery of Faith." As we receive the sacrament of the body of the Lord, we bear in mind that it is a sacrament of faith. Fervent in this profession, we shall have from the God of mercies a deepening of faith. In a familiar hymn, St. Thomas Aquinas prayed, "Increase the faith of those who believe in you."

BLESSING: *To end I ask for this assembly the blessing which St. Peter the Apostle prayed for the world of believers (I Pet. 5:10–11): The God of all grace, who has called us unto his eternal glory in Christ Jesus, will himself, after we have suffered a little while, perfect, strengthen and establish us. To him is the dominion forever and ever. Amen.*

SAVE MONEY AND AVOID INCONVENIENCE

If you are to have a change of address, it will mean a saving of money and an assurance of convenience to you if you please notify us as soon as you have knowledge of 1) the new address, 2) the date it will become effective, 3) your old address. Simply notify, by postcard or by Post Office Form 22-S, the Homiletic and Pastoral Review, 53 Park Place, New York 7, N. Y.

Dictionary of the American Hierarchy



by Rt. Rev. Msgr. Joseph B. Code

Fellow, London Historical Society

- Includes biographies of every man raised to the episcopacy in the Church who worked to sustain and advance the Faith, either in this country or, having been born or educated here, left to carry the Word to other lands.
- Close to 1,000 entries, many with historical footnotes.
- Thirty-five correlative appendices on the establishment of Sees, episcopal succession and many other topics.
- A truly unique work, destined to be the classic in the field.
- An invaluable reference work for any library.
- Introduction by His Excellency, Most Rev. Egidio Vagnozzi, Apostolic Delegate to the United States.

In this year of the 175th Anniversary of the American Hierarchy, a copy of this monumental volume was suitably presented to His Holiness, Pope Paul VI by the author.

Available NOW — Price, $12.95

Joseph F. Wagner, Inc.
Publishers

53 Park Place **New York 10008**

Questions* Answered

By AIDAN M. CARR, O.F.M.Conv., *Editor*

Mass Stipends Taxable?

Question: A priest friend of mine is being investigated by the Internal Revenue and he's quite disturbed as to whether he should maintain that his Mass stipends are "good will gifts" or taxable as "income." The topic has come up a number of times in clerical conversation and the confusion among the priests is obvious.

Answer: Authorities are not in agreement on this. The best presentation *pro* and *con* that I know of is in the good-natured hassle between Kenneth R. O'Brien and Michael J. Lennon, two informed priest-canonists, contained in *The Jurist*, Vol. III, *passim.* That encounter goes back some years now, but so far as I'm aware its principles are still valid. The three articles run to about thirty pages in *The Jurist* (other matters beyond Mass stipends are also treated), but anyone sufficiently interested can look up this volume of the eminently valuable canonical review, edited at C.U.

In substance, the conclusion of Kenneth R. O'Brien is: "It is submitted that both common law logic and authority warrant the conclusion that the money received by a Roman Catholic priest for Mass Intentions and for marriage, baptism and funeral services is not income, but, on the contrary, is a gift" (p. 144).

The opposition of Michael J. Lennon concludes with this statement: ". . . since Mass stipends are given to the priest as support, they may rightly be considered compensation for the general services rendered by the priest to the church. And since they are compensation they are not gifts and can rightly be considered as taxable income . . ." (p. 446).

It is true that some priests follow one opinion, others another. For my part, I favor claiming that the stipend is *not* taxable under the present law because it is in a totally different category from the type of compensation paid even to "professionals" such as doctors and lawyers. It is some kind of a gift made on the occasion of a sacred rite. There is not the slightest reason for feeling that the U.S. government is somehow being deprived of what is owing to the Internal Revenue arm when priests do not report Mass intentions on their annual accounting, even if they do care to report "salary." The contribution made by the churches of the country, Catholic or otherwise, cannot be equated with mere money, of course. But if that contribution were able to be evaluated in financial terms, the government (the citizens) get far more than the ministers receive in the way of tax exemption. Priests who prefer to report Mass stipends as earned income for some personal reason, v.g., in order to make their Social Security allotments fatter *in futuro* are, of course, minding their own business. Nor is there much likelihood that these

*** Please address any questions to the Editor, Fr. Aidan M. Carr, O.F.M.Conv., St. Anthony-on-Hudson, Rensselaer, New York, 12144.**

priests will thereby set up any precedent that the government can appeal to. But in any case, I don't see how it can be claimed now either legally or "morally" that stipends are grist for the publican's mills. If courts rule otherwise or if Church authority requires it—that's a horse from another riding academy. Meanwhile: no obligation to report them.

If any reader has other information on this or cares to sound off, one way or the other, we'd like to have him write in.

Again: Do I Have to Say the Little Hours?

Question: After Pope Paul's *Sacram Liturgiam* (January 25, 1964), I, a member of a religious Order bound to choir, quit saying Prime when I was absent from choir. Since then I've been told by some priests that I'm supposed to say Prime even if I don't make it to office in choir. Others deny this. What is the law?

Answer: Let's hope that this question is now settled. One wonders why, in the beginning of these changes, this question was not more clearly presented by Rome; a lot of discussion and confusion could easily have been avoided, it seems to us. Well, be that as it may, the Instruction from the Sacred Congregation of Rites under the date September 26, 1964, *does* make it clear. Here is #78 (NCWC translation):

"Until the restoration of the divine office is completed:

a) Communities of canons, monks, nuns, and other regulars or religious bound to choir by law or constitutions must celebrate the entire divine office daily in choir, in addition to the conventual Mass.

Individual members of these communities who are in major orders or are solemnly professed, except for the *conversi,* even if they are lawfully

"everyone is insane . . .

It's just a question of degree."

Said a well-known theologian. Let's not argue the point. Let's just keep our "degrees" right . . .at least when in the midst of the ceremonies of the Church, by insisting on *genuine,* inexpensive



- Lights instantly
- Costs less than a postage stamp
- Holds 3 spoonfuls of costly incense

Char-Lite Mfg. Co.

1715 Delmar, St. Louis, Mo. 63103

Gentlemen:

Please send me a FREE copy of the interesting folder: "The Incredible Story of 'Self-Line' Charcoal" and its invention by a Catholic priest. Also send list of dealers in my city.

Name_____

Title_____

Address_____

#1

dispensed from choir, must recite individually each day the canonical hours which they do not celebrate in choir."

So, Father, yours is the privilege and duty of saying *all* the Little Hours in or out of choir. Agreed?

Attention Those Building or Refurbishing Churches

Question: I am contemplating a redesigning job on our parish church: new altars; re-arrangement of pews, etc. Are there some special regulations to be observed in view of the liturgical changes?

Answer: Yes indeed. Be sure that your architect is up on the Church's most recent requirements. It will help him to keep posted if he reads a magazine like *Catholic Building and Maintenance* or *Liturgical Arts*. The Church has laid down broad guide-lines but the Church does not spell out in detail the precise forms that the final work will take *in concreto*. The important basic principles are contained in Chapter V of the Instruction mentioned in the previous question. These norms are of sufficient importance and general interest to repeat here for the benefit of those who may not have ready access to this document issued by the Sacred Congregation, which implements the Constitution on the Sacred Liturgy of Vatican II.

Under the heading: "The proper construction of churches and altars in order to facilitate the active participation of the faithful," are set forth these regulations:

I. The arrangement of churches

90. In the new construction, repair, or adaptation of churches, great care shall be taken that they are suitable for the celebration of divine services according to the true nature of the services and for the active participation of the faithful.

II. The main altar

91. It is proper that the main altar be constructed separately from the wall, so that one may go around it with ease and so that celebration may take place facing the people; it shall occupy a place in the sacred building which is truly central, so that the attention of the whole congregation of the faithful is spontaneously turned to it.

In choosing the material for the construction or ornamentation of the altar, the prescriptions of law shall be observed.

Moreover, the presbyterium or sanctuary area around the altar shall be of sufficient size that the sacred rites may be conveniently celebrated.

III. The seat of the celebrant and ministers

92. The seat for the celebrant and ministers, according to the structure of individual churches, shall be so placed that it may be easily seen by the faithful and that the celebrant may truly appear to preside over the entire community of the faithful.

Nevertheless, if the seat is placed behind the altar, the form of a throne is to be avoided, as this belongs to the bishop alone.

IV. Minor altars

93. The minor altars shall be few in number. In fact, to the extent permitted by the structure of the building, it is highly suitable that they be placed in chapels in some way separated from the principal part of the church.

V. Ornamentation of altars

94. The cross and candlesticks, which are required on the altar for the individual liturgical services, may also, in accordance with the judgment of the local ordinary, be placed next to it.

VI. The reservation of the Most Holy Eucharist

95. The Most Holy Eucharist shall be reserved in a solid and inviolable tabernacle placed in the middle of the main altar or of a minor, but truly outstanding, altar, or, according to lawful customs and in particular cases to be approved by the local ordinary, also in some other noble and properly adorned part of the church.

It is lawful to celebrate Mass facing the people, even if there is a tabernacle, small but suitable, on the altar.

VII. The ambo

96. It is fitting that there be an ambo for the proclamation of the sacred readings, so arranged that the ministers can be easily seen and heard by the faithful.

VIII. The place of the schola and organ

97. The places for the schola and the organ shall be so arranged that it will be clearly evident that the singers and the organist form a part of the united community of the faithful and so that they may fulfill their liturgical function more suitably.

IX. The places of the faithful

98. The places for the faithful shall be arranged with particular care, so that they may participate in the sacred celebrations visually and with proper spirit. It is desirable that ordinarily benches or seats be provided for their use. Nevertheless, the custom of reserving seats for certain private persons is to be reprobated, in accordance with article 32 of the Constitution.

Care shall also be taken that the faithful may not only see the celebrant and the other ministers but may also hear them easily, with the use of present-day technical means.

X. Baptistry

99. In the construction and ornamentation of the baptistry, care shall be

. . . for Comfort in Hot Weather
the Toomey ZEPHYR CASSOCK



ZEPHYR CASSOCKS ARE MADE OF CELANESE-ACETATE SHARK-SKIN . . . A MOST PRACTICAL MATERIAL FOR A HOT WEATHER CASSOCK.

ROMAN
No. 380ZC
21.50



MODIFIED
SEMI-JESUIT
Cincture Included
No. [illegible]
$25.95

All Models can be had in the checked (✓) sizes. Variations available only at EXTRA CHARGE.

BACK LENGTH Base of Collar to Ankle	SLEEVE LENGTHS	CHEST 36 Collar 14½	CHEST 38 Collar 14½	15	CHEST 40 Collar 15	15½	CHEST 42 Collar 15	15½	16	CHEST 44 Collar 16	16½	17	CHEST 46 Collar 16½	17	17½	CHEST 48 Collar 17½	18
62"	35"			✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	
60"	34"		✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
58"	33"	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
56"	32"	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓		
54"	31"	✓		✓		✓		✓	✓		✓	✓					

R. J. TOOMEY COMPANY
BUY THEM FROM YOUR TOOMEY DEALER (Religious Supply Houses) THROUGHOUT THE UNITED STATES and CANADA

Our Missionaries are requesting

MASS INTENTIONS

If you have any surplus Mass Intentions kindly send to—

REV. FATHER RALPH
S.V.D. CATHOLIC UNIVERSITIES
316 N. Michigan Ave.
Chicago 1, Illinois

HP

Burn Rubbish Safely

"Yard Boy"
OUTDOOR INCINERATOR



Quickly, safely reduces to fine ash all burnable rubbish, garbage; leaves, litter, etc.; even in inclement weather. No extra fuel is required.

Lights at top, burns downward. Construction of cast iron and heavy gauge sheet iron completely coated with fire and weather resistant Vitreous Porcelain Enamel.

Endorsed by Institution and Fire Prevention Authorities from coast-to-coast.

PRICES f.o.b. Reading, Pa.
No. 6—6 bu. capacity—wt. 150 lbs. $99.50
No. 3—3 bu. capacity—wt. 100 lbs. $59.50
Write for descriptive circular

J. W. Fiske ARCHITECTURAL METALS, INC.
Dept. 9, 111 Pennsylvania Ave., Paterson, N. J.
ESTABLISHED 1858

taken that the dignity of the sacrament of baptism is clearly apparent and that the place is suitable for the community celebration of the sacrament.

Priest Giving Gifts from Salary (Cont'd.)

Question: In HPR for November, 1964, p. 170, you stated that priests are free to give gifts to their relatives and friends from their (i.e., the priests') regular income. However, it seems to me that since a pastor is the possessor of a benefice he is therefore bound by obligation to distribute the superfluous revenues of the benefice for a charitable institution or for the poor.

Answer: The Church wants to be sure that when a man is advanced to sacred ordination he will not be without a fitting source of material support. This assurance is expressed in the priest's "title for ordination." The basic title in the universal Church is that of "benefice" (Canon 979). But in the United States the title is, instead, "service of the diocese." It has been this officially since 1908. In virtue of this title he receives what was already called by III Plenary Council of Baltimore "a salary" (. . . *salarii nomine*).

This is not, however, a salary in quite the same sense that a man working for a company receives remuneration under a contract of employment. For one thing, the bishop cannot be sued by his priests for salary owed. But it is still, in practice, very analogous to a salary. This income is used by the priest, pastor or assistant, for his becoming support. If, after meeting his normal expenses he still has money left over, he should (not from the virtue of justice but from charity and obedience to the Church's wish) distribute that superfluity to some pious and charitable cause. *However*—normal expenses certainly include reasonable

provision for his own future and gifts, within reason, to relatives and friends. (We're talking here about income he gets from his post in a parish, not money derived, v.g., from writing or from family inheritance, etc., for these sources are in no wise subject to Church law *in re* distribution to the poor, etc.)

In this connection Abbo-Hannan write: ". . . the incumbent of a benefice may use the income from the benefice to defray the costs of his proper support; only when there is some portion of the latter income remaining after he has defrayed such costs is he obliged to distribute the remaining portion to the poor and he is not obliged so to distribute it all if, by living frugally, he has saved a larger portion than he would have saved had he lived as he had a right to live. The marginal share is his and it is called parsimonial property. It seems fair to say that what a pastor in the United States saves from his salary is parsimonial property" (*The Sacred Canons*, Vol. II, pp. 686–687).

The present Council has exhorted those in charge of parishes to bear in mind the responsibility, where resources permit, to aid less fortunate areas of the Church. It is a scandal in the Mystical Body of Christ to see a very affluent parish where money is so plentiful that it is spent on really useless things *within* the parish ("Parish money stays *here!*") while other churches, and not necessarily those in missions, can't afford even a decent paint job. This situation is rare, of course, but it happens.

The entire concept of benefices is antiquated, and we'll probably live to see, God granting, an entire re-ordering of the financial structure of Church administration where parishes are concerned.

CHURCH FURNITURE
WITH DISTINCTION
FROM TIFFIN







QUALITY SINCE 1874
A complete line of church furniture
— bound to appeal — built to endure.

The TIFFIN
Manufacturing Co.
77 MELMORE STREET TIFFIN, OHIO

NEW COMFORT *for* **YOU**
CONFESSIONAL CHAIRS
A century of fine furniture making brings you this superbly upholstered confessional chair, the confession-Ease



FABRIC COVERED
$99.50

Overall height 35″ — back height 19″. Hand-rubbed finish • Upholstered foam-rubber arm pads • Kiln-dried hardwood frame ▪ 18½″ between arms — seat 20″ deep ▪ seat cushion top 18½″ from floor • Swivels completely within 30″ space ▪ Stationary base, dome slides on legs. Also available in:
Elastic Naugahyde Vinyl.....$105.00
Top Grain Leather.....$145.00
Specify color desired
F.O.B. Chicago, Ill.

Chicago SEATING CO.
801 Burlington Ave. Downers Grove, Ill.

BENWAY KNEELING CUSHIONS
Last Longer Because of
BETTER DESIGN
BETTER MATERIALS
BETTER WORKMANSHIP
BEN J. SMITH
Mfg. & Supply Co.
10234 Bach Blvd. St. Louis 32, Mo.

Custom Made Cassocks
Prelates Robes Suits Topcoats



also A Complete Line of
Ready-Made Cassocks, Suits, Topcoats, Rain Coats, Hats, Shoes and a Complete Line of Furnishings
To Serve You Is Our Privilege
DUFFY & QUINN, INC.
13 East 51st Street 1333 W. Olympic Blvd.
N. Y., N. Y. 10022 Los Angeles, Calif. 90015
212-MU 8-2855 213-381-6125

To conclude we merely repeat what we wrote in November's issue of HPR: ". . . there is no law that forbids him to make presents to his relatives and friends." The priest is to be a detached man, surely, but not so detached that he is forbidden the gestures of human friendship implied in gift-giving to those near and dear to him. Anyhow, what priest *from his salary* ever gave his cousin a Jaguar with white-walled tires? And so far as hand-outs to "bums" is concerned, in our opinion no priest should ever refuse *something* when he is approached. Even if the beggar has been drinking, a dime or so will not make him into a confirmed alcoholic, and when one gives with a good intention (despite possibly bad use of the gift), the heavenly reward is not lost.

Recently we had a letter from a well-known Monsignor, a writer, who lives in the N.E. part of the U.S. He wrote, *inter alia:* "As pastor I receive appeals, many of them, for financial assistance. Quite aside from the daily requests through the mails, I am approached by Red Cross; T.B.; First Mass for priest newly ordained; Jubilee of a nun of this parish—to mention only a few that come to mind. Is not a pastor within his rights according to his good judgment, to take care of these matters with general funds of the parish?"

Yes, I think he is within his rights. He is not the owner of the parish income, of course. But he *is* the administrator of parochial resources, to be exercised under the general supervision of the bishop—who is pastor of the diocese, not pastor of every parish. Even where the diocese is a "corporation sole," the individual pastor is still the administrative official of his benefice.

There is nothing in the general law of the Church that prohibits the pastor from making contributions to what are, in his prudent judgment, deserving causes. Surely he has to make the regular annual report to the ordinary and this will include some listing for gifts, donations, charities, etc. If the bishop has by particular law or by a precept of some kind precluded the bestowing of donations from parish income, then he is to be obeyed in this. But in the absence of any such express restriction, a pastor is fully within his rights to use general funds from parish collections, etc., to assist individuals or institutions that are, in his opinion, deserving. Charity begins at home, we're told. Or at least it used to. But there's no reason why it has to be a stay-at-home.

Coming in HPR

In future issues, HPR will continue its "New Thrust" to fulfill its aim of aiding busy priest-readers to keep up with the Aggiornamento. *In addition to the regular departments, the reader can look forward to such articles as:*

Moral Guidance and the Aggiornamento *by Louis G. Miller, C.SS.R.;*
Fruitful Dialogue among Christians by Eugene E. Ryan;
Happiness in Seminaries by Rt. Rev. George D. Mulcahy;

Aggiornamento=*The Dawn by J. R. Sheets, S.J.;*
as well as many other discussions keyed to the interests of the involved priest.

Thinking of Raising Money?

ARE YOU IN NEED of money for expansion or other purposes? If so, think of what it could mean to you if you followed the same plan which has enabled so many priests to accomplish the seemingly impossible.

Catholic Appeals Preferred

HUNDREDS OF PRIESTS have solved their problem by soliciting the support of Catholics in other sections of the country. A high percentage of these men and women, they soon found out, would much rather contribute to an out-of-town organization of their own faith, than to the many non-sectarian agencies which solicit their support.

Why Deprive Yourself of Your Share?

WHY DEPRIVE YOURSELF of this much-needed money when it is so easy to cultivate the friendship of Catholics who donate millions of dollars every year to various out-of-town Catholic organizations? Practically every one of the leading Catholic welfare agencies got its start this way. It's no wonder they have used this plan ever since. Think of the satisfaction of knowing you are using the same technique which has enabled so many organizations to become so successful.

500,000 Catholic Men and Women

TO MAKE IT AS EASY as possible to reach your goal, you can select from the same nine classifications which these priests and nuns have found so helpful: Catholic executives—married women—single women—wives of executives—known contributors—etc. As many as 100,000 individual names are added every year—and almost half as many dropped because of removals, etc. This means that the list changes almost completely every three or four years. Our HPR folder tells the whole story. Because it could mean so much to you, why not ask for ■ copy? Remember, it's FREE.

CATHOLIC LAITY BUREAU

1295 Alicia Ave., Teaneck, N. J. **212-TE 7-6160**

Book Reviews

A Non-hysterical Assessment

Communism, Why It Is and How It Works. By Thomas P. Neill and James Collins. (Sheed and Ward: New York, 1964), pp. viii + 216. $4.50.

It is not often that a book can be recommended without reservation. But *Communism, Why It Is and How It Works* is easily the best concise study of the history and philosophy of Marxism published in the last decade. It supplies the essential background for a rational and non-hysterical assessment of Communist principles and policy. It shows how Marxism remained frozen in the 19th century, and how the party leaders have been forced to update it—to the point where Marx would hardly recognize the product of his own genius.

The background to the volume was an Institute on Freedom and Communism sponsored by St. Louis University to educate the people in the worldwide confrontation of free and totalitarian systems.

The basic premise of the volume and of the institute which produced it is that Communism is an omnipresent political force threatening our existence. At the same time, it is a total philosophy of social reality, which proposes theories of political, economic, psychological, and cultural forces in society. To understand the nature of this political threat, it is necessary to understand the theoretical dynamics which drive Communism forward and made it antithetical to our view of society.

According to the authors, there were three main sources of Communist thought. Marx laid the groundwork of its economics, based on the writings of British scholars. He accepted their mathematical method, which is one of the basic weaknesses of Communist economic theory. Hegel gave Communism its philosophy, borrowed from the German universities of Marx's time. Lenin insisted on a third element, the French revolutionary tradition. He was anxious to have the revolutionary rather than the evolutionary element strong in Russian Marxist doctrine. Three subsidiary elements which helped to shape Communism were the Jewish Messianic hope, that some writers have overstressed; the social idealism of men like Robert Owen, Saint-Simon, and Proudhon; and the whole social and political situation of the early 19th century in which Marx grew up and through which he interpreted all human activity.

Through fifteen brisk chapters, Collins and Neill develop these sources of Communism, with a clear understanding of the deeper issues involved but without getting lost in the minutiae of excessive detail or in the jargon of political science. Thus, to summarize the theories of religion which count for an understanding of the mind of Karl Marx, religion and the German philosophers are reduced to four aspects: Hegel *subordinates* religion to philosophy, Strauss and Bouer *humanize* its Biblical form, Feuerbach *reduces* it to our human aspirations and ideals, and

The Eternal Year

Karl Rahner

"If age or shyness have thus far kept you away from Rahner, this is the book and the moment for a break-through. In each of these 16 little essays on the major feasts of the liturgical year, you have material for many hours of reflective prayer and at least several sermons".—*C. J. McNaspy, America.*

$3.50

Teilhard de Chardin: *A Biographical Study*

Claude Cuenot

This book is at once a rich and detailed life story, a penetrating, amply documented account of the intellectual and spiritual development of one of this century's greatest men, and a presentation of the key concepts in Teilhard's remarkable thought. $9.75

Christianity and Social Progress: *Mater et Magistra Clarified*

John F. Kronin, S.S.

This full-length commentary on Pope John XXIII's encyclical, **Mater et Magistra,** provides a guide for the average reader through the technical and sometimes complex language of the encyclical and throws new light on the meaning of Catholic social teaching. $4.95

The New Day of Christianity

Msgr. Chester P. Michael

A practical handbook on Christian living by a priest whose long pastoral experience has provided him with a direct, personal understanding of the newer insights into the meaning of Christianity now being voiced in the Church. $4.95

Dogmatic vs. Biblical Theology

Herbert Vorgrimler, et al.

These ten vitalizing essays by outstanding scholars such as Karl Rahner, Rudolf Schnackenburg and Edward Schillebeeckx show the effect of modern Scripture studies on Dogmatic Theology and the many resulting problems with possible solutions. A true aggiornamento book. $4.95

Vatican II: Last of the Councils

Rock Caporale, S.J.

Foreword by Bishop John Wright, D.D. "An objective study of the human structures of the Council, prepared by a professional priest-sociologist. Fr. Caporale interviewed leaders of all significant trends in the Council, studied their actions and interactions in terms of group dynamics, and now comes up with findings and suggestions that could well bring about changes in the Church's governing techniques."—*America.*

$4.95

At all bookstores

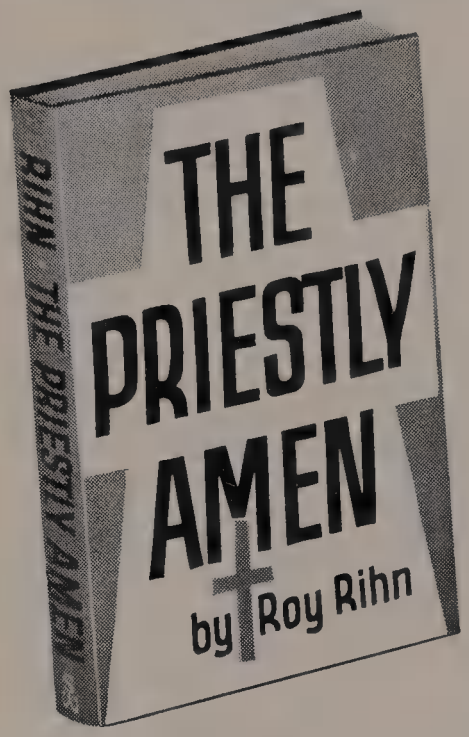
Send for complete catalog

helicon

Baltimore 21202

(Canada: Palm Publ., Montreal)

In book form... a priestly retreat by a famous retreat master



"It is not enough to say of this admirable book what would be perfectly true: that the verities of the supernatural life demand constant restatement. What impresses about this restatement is its singular aptness. It is written in the most comprehensible and current language by one who has an ear for an English sentence. It is written by one who is entirely aware of the neo-Pentecostal breezes blowing in the Church. It is written by a priest for priests, by a diocesan priest for diocesan priests. Monsignor Rihn's THE PRIESTLY AMEN will be recommended reading in all future priestly retreats with which I may have some connection."—VINCENT P. MCCORRY, S.J.

At your bookstore $3.95

SHEED & WARD
New York, N. Y. 10003

Marx *eliminates* it as being the theoretical counterpart of private property.

Lenin is pictured as the St. Paul of Marxism, a very stolid man, efficient and diligent, and terribly austere. For example, when he moved into the Kremlin after the revolution, he ended up living in the servants' quarters, a shabby little three-room apartment with no good furniture or decoration of any kind. When he and his wife left Moscow on weekend vacations, they would go walking instead of being driven in a carriage. In the habit of dropping in on peasants, if they stayed over night they would insist on sleeping in the barn. Indifferent to the luxuries of life, Lenin deprived himself of food, rest and recreation in the promotion of the cause. One of his famous comments about Beethoven was to say, "This is the most beautiful music I have ever heard. But I cannot listen to it much. I do not have the time."

After almost 50 years of existence in Russia, Communism has undergone a variety of changes. From Stalin in the twenties to Khrushchev in the sixties, the Soviet Union has covered the spectrum of totalitarian history. One mistake against which the authors warn is to suppose that Communism has radically changed since the time of Lenin. Communism is dynamic and dialectical. It can adapt itself to contingent circumstances without changing its substance. At the same time, and more hopefully, it may also change into something that people in the free world can at least tolerate.

Written just before the fall of Khrushchev, the book suggests that a new look of world Marxism offers prospects of coexistence with the free nations. The party platform of 1961 was sheer heresy compared to the platform of 1919. It did not reject friendship with imperi-

alism, as Lenin did, but advocated it. Wars were no longer viewed as inevitable, and pacifist movements were no longer condemned. Neutrality abroad was formally embraced.

Only time will tell whether this kind of optimism has been well placed. Certainly the attitude of Americans towards Communism will be vastly different, depending on the view they take of an emerging Soviet Union. Not everyone is satisfied with our present policy of containment, which is to keep a perimeter of pressure around Communism while anticipating that one of several things may happen: it might lose its momentum and die of its own inertia, or explode inside through revolution, or it might convert itself into something which the rest of the world could accept. So far, it seems, the policy has worked, but only the future can reveal whether a more aggressive attitude might not have been more effective.

Communism, Why It Is and How It Works is a fine example of the kind of scholarship that Catholic lay intellectuals are producing. As such, it is a reminder to the clergy that the Church needs both estates in her work of teaching the Kingdom of Christ.

JOHN A. HARDON, S.J.

Re-thinking Creation Theology

GOD'S WORLD IN THE MAKING. By Peter Schoonenberg, S.J. (Duquesne University Press, Pittsburgh, 1964), pp. ix & 207. $3.95.

This book, the second volume in Duquesne Studies' Theology Series, will probably evoke a divided reaction from American readers. Some will regard it as a brilliant attempt at a new theology of creation, whereas others will see it as an irresponsible piece of theological

CHRIST THE ONE PRIEST AND WE HIS PRIESTS

by C. Dillenschneider, C.Ss.R.

The author establishes on solid dogmatic bases a priestly spirituality which can aid all priests to live their lives seriously and with an illumined faith. A work written for priests who are both men of today and ministers of eternity. 2 vols. Volume I, $5.75

OUR SEARCH FOR GOD

by L. J. Callens, O.P.

Father Callens avoids all technical and abstract terminology to present the theology of Christian sanctity in phrases as forceful and direct as those used in the Gospels. A book with a message of greatest import for contemporary Catholics. $3.25

MISSIONARY CRISIS AND CHALLENGE IN LATIN AMERICA

by Brother Robert Wood, S.M.

Filled with facts and figures on the Church's four hundred years in Latin America, this book draws notable conclusions and offers practical solutions to the awesome problems confronting the Church's missionary efforts. Paper, $1.25

VIRTUES FOR OUR TIME

by Rev. William L. Doty

Grandeur, maturity, solidarity, expiation, creative purity—these are just a sampling of the many significant virtues for our time. In a book intended for spiritual reading, the author shows what virtues are needed and how they are to be used in the world of the 1960's. $3.75



At Your Bookstore or from:

HERDER
OF SAINT LOUIS

314 N. Jefferson / St. Louis, Mo. 63103

writing that had better not been put into print. To this reviewer is seems that a just evaluation would locate it somewhere between these two extremes.

The author, a Dutch theologian (his work, incidentally, bears a Dutch *imprimatur*) who studied at the Biblical Institute in Rome, accepts the major theses of his fellow Jesuits, Pierre Teilhard de Chardin and Karl Rahner, concerning creation, evolution, hominization, and salvation history. In a somewhat disconnected series of essays, he attempts to develop a theme relating to God's creative activity in the world, treating of such apparently diverse topics as evolution, the origin of man, the history of salvation, marriage, labor, and eschatology. The translation of Father Walter van de Putte, C.S.Sp., is uniformly good, although it does reflect the literary quality of the original—which lacks the poetic beauty of Father Teilhard but is one notch above the tortured prose of Father Rahner.

Father Schoonenberg regards his work as an "essay" and not as a "definitive formulation" (p. viii). His synthesis, like that of his mentors, is both novel and profound; moreover, throughout the exposition he attempts to face honestly the theological issues raised by his interpretation of history and Sacred Scripture. Distinctive elements in his teaching may be described in terms of his attitude toward the content of Scripture, creation, and Adam and original sin.

Regarding Scripture, he feels that "God's work does not contain objective information" but is only a "communication of Himself" (p. 187). He defends the view that many hitherto accepted notions are "not taught but presupposed" in revelation, and applies this specifically to the existence of angels (p. 8), the nature of man (p. 37), and the reality of monogenism (p. 59)—evidently regarding these as notions that may one day be dispensed with.

His concept of creation "out of nothing" is quite broad, for "it is from nothing that God makes one thing emerge from the other"; this apparently explains how God is "the Creator of an evolving world" (p. 28). Man was not created at one point in time but "he is *being* created" (p. 44). The creation of man's soul (preferably, of his "person") is not a divine "intervention," but "the emergence of a new person . . . under God's creative causality" (p. 48–49).

On the question whether descent of the human race from Adam and Eve can be disassociated from the dogma of original sin, Father Schoonenberg elects to be agnostic: "We are unable to answer the latter question" (p. 60). He questions the traditional meaning of Adam (possibly Everyman?) and of the sin he committed (the sin of the world? p. 83). He is aware of the teaching of the Councils of Carthage, Orange, and Trent, but queries: "Is it possible to by-pass [this] . . . to interpret the entry of death into the world not as implying a change in man's nature but in his personal attitude toward death? If it is possible, we are permitted to follow the interpretation we have delineated above" (p. 84). He himself implies that no "real change occurred in human nature" at the Fall, although he does not state this directly, preferring to leave it in the form of an unanswered question (p. 171). Had he written in Latin, however, the interrogative particle would have been *nonne*.

On these and other key matters, the author is plainly evasive. Since he is

obviously not committed to the orthodoxy of classical theology, one cannot but wonder where his ultimate commitment lies. Or perhaps he has no commitment, perhaps he is only theorizing? By his own admission, he regards Father Teilhard de Chardin as "the prophet of a new vision" (p. viii). It is not implausible that Father Schoonenberg has contented himself with mere speculation over how broadly the Church's teaching would have to be interpreted, or even misinterpreted, to make that vision a reality.

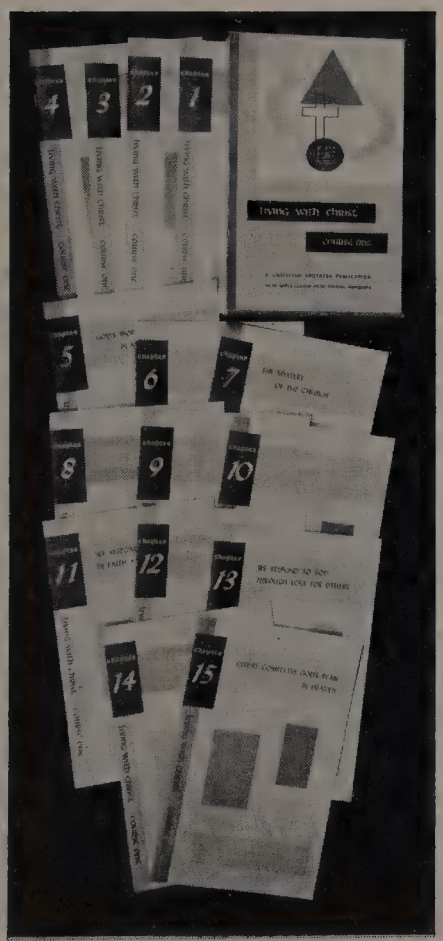
W. A. Wallace, O.P.

Unsolved Problem

Priest and Worker: The Autobiography of Henri Perrin. Translated by Bernard Wall (Holt, Rinehart and Winston, N.Y.), pp. 247. $4.95.

The priest-worker movement in France came to an end over a decade ago, yet its prophetic meaning for the Church continues. In fact, some Protestants have not hesitated to refer to it as the greatest manifestation of the Spirit in this century. This book contains a challenge to the Church as universally meaningful for our days as this experiment was for France during the 1940's.

The French priest-workers were a group of little understood, self-sacrificing priests who sought to bridge the gap between the Church and the dechristianized world of the working class in France. They attempted, in the spirit of St. Paul, to become as much like the workers as possible—not in any artificial or dishonest manner, but sincerely and respectfully in order to reach out to them and lead them to Christ. Acting with the full approval



Living with Christ

NEW HIGH SCHOOL RELIGION SERIES

by the Christian Brothers

Kerygmatic Approach—with texts from the Bible and the liturgy.

Synthesis—the Christian message: salvation history, mysteries, sacraments, commandments.

Weekly Liturgy Lessons—starting with the Proper of the Mass for Septuagesima Sunday.

Unique Format—16 separately bound booklets provide for new developments in the Church and keep freshness for young students.

Widely Tested—used by more than 30,000 boys and girls over a 3-year testing period.

Teaching Aids—teaching guide gives outlines, bibliography, answers to textbook questions.

A Complete Series—Course 1 now ready. Course 2 ready this summer, remaining books will come in 1966 ond 1967.

St. Mary's College Press

Winona, Minnesota

of their bishops, they became radical innovators in apostolic methods. They were *avant-garde,* surely forerunners of the *aggiornamento* we are witnessing today. In this connection it is interesting to recall that Pope John XXIII was the Apostolic Nuncio in Paris from 1944 until 1952, just one year before the experiment ended.

The apostolate of the priest-workers was intended to be a sign, a certain "sacrament," witnessing to Christ and to His mercy and love among men completely cut off from the Church. The catholicity of the Church took on a new dimension through their activity in a form of the apostolate radically different from the traditional forms.

The movement was ended by a decision from Rome on the grounds that it was not accomplishing its goals and so had to be abandoned. To many of the priest-workers it seemed that, in so ending it, the Church was in fact abandoning the workers. Unfortunately, through no fault of theirs, these priests did not truly represent the Church, which was safe in its tower—or in its spiritual ghetto, as the subject of this book would say—while the priest-workers had emerged from it.

Though there were some failings, even some apostasies, still their harshest critics admitted that the priest-workers were, on the whole, obedient sons of the Church, zealous, charitable, apostolic, self-sacrificing men. They were also prophets—and prophets are often without honor. Still, the Church cannot dispense with the services of prophets.

This book is not a history of the priest-worker movement, nor does it attempt to evaluate it. It is the vivid portrait of one of the priest-workers, Henri Perrin, as seen through his diary and letters. It presents in a moving manner his life, exterior and to a fairly large degree interior as well. Perrin was one of those priests who was willing to acknowledge hard facts, hard to swallow and hard to admit in practice, because they go against what is accepted and demand that many inherited forms and practices should be abandoned in the interest of a genuine life of the Gospels. He felt that Catholicism as it exists has ceased to correspond to what mankind is awaiting, that methods must be radically changed, that some sort of explosive reform was needed. He saw clearly that forms of Christian life, taken as a whole, had become empty of meaning for many of our contemporaries.

Perrin refused to be imprisoned in "the Catholic ghetto," a term he uses repeatedly, but was impelled by conscience and by his concern for his fellowmen to go out to them, to live and work among them. His apostolate caused him to forego the "normal" priestly ministry in order to devote his considerable talents and energy to the welfare of the poor, retaining his faith and obedience, yet struggling all the time.

To say that he was disappointed when the movement was suppressed is an understatement. While he did not revolt against the Church, he admitted that something had been broken that could not be mended, that too many problems had arisen and submission to authority alone was no solution. The drama will continue, he wrote. And so it does.

It is worth noting that the priest-worker movement came to an end in the same manner as did the adaptive experiments by Jesuit missionaries in the Far East three centuries ago—by a final decision from Rome. But in each case the questions raised were

never answered, the problems never solved. That is why this book stands as a challenge to the Church and to all Catholics to relate the Gospel in a meaningful way to men in the modern world.

RONAN HOFFMAN, O.F.M.CONV.

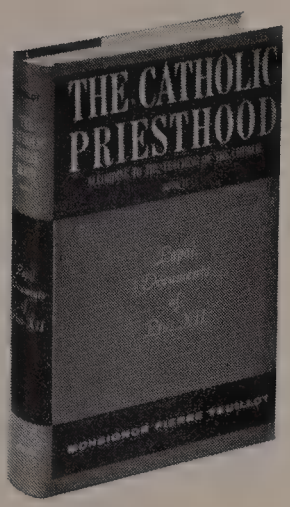
Sacrament of Encounter

CONFESSION. By Adrienne von Speyr (Herder and Herder, New York, 1964), pp. 235. $4.75.

This book, a translation from the original German, bears a subtitle: "The Encounter with Christ in Penance." It has eleven chapters, most with numerous subtitles. It considers confession as a natural human need, as an experience of Christ the man in His own human life, as an experience He sacramentally shares with the Church, finally in the mechanics of this sacramental experience. Over half the book is devoted to the mechanics of the sacramental experience of confession. In this line the book considers confession in its attitudes, its types according to the various roles of the members of the Church, its practice according to the various sacramental acts, its impact on our life, the office of confessor, examples of the saints in confession.

The value of this book lies principally in its broad vision of confession in the context of Christ and of His Church. Confession appears to be truly an encounter with Christ, a personal encounter, but as a member of His people. This encounter with Christ involves an encounter with the Father in the Spirit. Two other lesser contributions are Chapter 7 on the "Types of Confession" and Chapter 9 on "Confession As It Affects (Effects?) Our Way of Life." The reflections on the confession of a

A superb book for REFERENCE and REFLECTION



THE CATHOLIC PRIESTHOOD

BOOK II

Papal Documents of Pius XII, 1954-1958

Compiled and Edited by MSGR. PIERRE VEUILLOT

The magnificent synthesis of addresses of Pius XII is here continued. The extent, number of texts, and spirit of solicitude give evidence of his concern for the welfare of priests. Not only does it provide a selection of exceptional value and utility, but it also provides clear documentation of the important lines traced by ecclesiastical authority in the contemporary Church.

Thoroughly indexed according to Scripture, Canon Law, chronology, and topic.

$7.50

Wherever good books are sold

THE NEWMAN PRESS
Westminster, Maryland

priest, of a religious, of a contemplative religious, of an active religious, of married people, open the plural aspects of the sacrament. Confession, seen as making a new man, as influencing his everyday life, as involving his mission and his prayer, enriches our appreciation of the vitality confession should have.

This book is weak in its stress of a unified theme. The only clue, given but not pursued, is: "This mirror is God's Incarnate Son, who became like us in all things, sin excepted. And so, whoever wants to learn how to confess must first look at the life of the Son of God. There he will learn what confession is, how it was intended, and how it works" (p. 19). The theme itself, confession, is never clearly defined. All this causes considerable confusion.

Moreover, the book is sometime inaccurate: "Even he (the Son) was deprived, during the Passion, of his vision of the risen life; the knowledge and the hope of it was withdrawn from him more and more" (p. 56). The book is often pietistic: "For Mary, the Immaculate Virgin, it was not difficult to imitate him in this. We might say even that it was 'child's play,' a particularly appropriate effect of the child's action on her" (p. 72). It is sometimes arbitrary and contrived: "Once again, on Holy Saturday, their (sins') full and terrible burden was made manifest to him, and that was the condition for his experiencing the lightness of the Ascension, of a departure to the Father free of all burden. It is the same lightness, the same release that the Lord grants us in absolution" (p. 109). And "She (Teresa) is overjoyed at never having committed a mortal sin, but this awareness restricts the scope of her confession. She never gets beyond the stage of preparation, as Olivet was a preparation for the Cross" (p. 233).

To sum up, this book is at times rich in suggestion, often vague, at times defective in truth or in balance.

Donald Dietz, O.M.I.

Modern Mariology

Mary, Mother of the Redemption. By Edward Schillebeeckx, O.P., translated by N. D. Smith (Sheed and Ward, New York, 1964), pp. xvi + 175. $3.95.

Excellence has come to be expected of the famous Dutch theologian Edward Schillebeeckx, O.P. And excellence characterizes *Mary, Mother of the Redemption.* Once again the author makes careful use of all of his skills—familiarity with the witness of Scripture and tradition, knowledge of the thought-world of scholasticism, awareness of the current theological problems, and an enormous ability to penetrate and synthesize. The end result is one of the finest studies on Mary available today.

After a beautiful presentation of Scripture's image of Mary and an examination of her place in the history of redemption, Schillebeeckx ponders the divine reason for Mary's place in the plan of salvation. He claims that "it is Mary's concrete motherhood which constitutes the fundamental principle of the entire mystery of Mary" (p. 106), and he sketches the relationship of the other mysteries to her motherhood. Thus, her Immaculate Conception is the preparation for her free acceptance of divine motherhood. This motherhood means that Mary forms and influences the humanity of her Son, as any other mother would. And since divine love is expressed through Christ's humanity, Mary had a maternal share in translating God's love of men into human terms. This maternal participa-

tion in the redemptive activity of her Son continues today. To speak of our glorified mother as co-redemptrix, mediatrix of all graces, suppliant omnipotent, Mother of the Church, etc., is ultimately to express different aspects of her actual motherhood.

Among the many other topics discussed in the course of this study there are some that might startle the busy reader who has fallen out of touch with recent theological developments. We may find it hard to follow our author when he speaks of Christ as the "representatively redeemed," or when he examines Mary's understanding of the angel's message at the Annunciation. Study of these passages, however, will prove most rewarding.

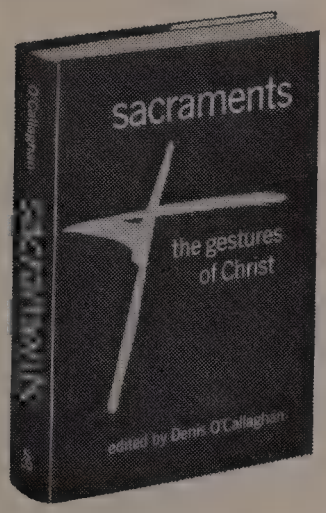
"New theology," a term often misunderstood and even maligned, must be understood correctly before it is applied to this book. If "new theology" means the constant and yet ever-new effort to reformulate the substance of faith in terms intelligible to men today —which seems to be the present goal of the Second Vatican Council—then Schillebeeckx is certainly one of its leading exponents. And *Mary, Mother of the Redemption* is a clear sign that theologians today can produce classic works on Mary which speak for our time.

WENCESLAUS PLOTNIK, O.S.B.

What's New In Books?

Scripture

THE PENTATEUCH—A STUDY IN SALVATION HISTORY, by Alexa Suelzer (Herder and Herder, $4.75). Praised



An arresting new book on sacramental theology

Sacraments

THE GESTURES OF CHRIST

edited by Dennis O'Callaghan

NO area of theology has been more thoroughly re-examined than that of sacramental theology—and, it must be said, no area of theology needed more this process of refurbishing and "updating."

For those many priests—and their people —who have been awaiting a readable, responsible presentation of the renewed theology of the sacraments, this book will be most welcome. It will lead to a deeper understanding not only of the sacraments, but of the Church. "An important tract for the times."—*The Furrow* (London)

At your bookstore $4.00

SHEED & WARD
New York, N. Y. 10003

THE WAY

A quarterly review of Christian Spirituality

THE WAY aims to give its readers a better understanding of the interior life against the background of scripture and the liturgy. Each number is devoted to a particular biblical or liturgical theme.

The theme of the current issue is the priesthood. Fr Bernard Leeming writes on Christ, the priest and Fr Piet Fransen, the noted Belgian theologian, examines the nature of the ordained priesthood in the context of collegiality. Other articles treat of the priesthood of the laity, preaching the word, and the sins of priests. The texts in this issue include translations from Augustine and Origen on the priesthood of the laity, and Pope John's favourite passage from Isidore of Seville, on the duties of a bishop.

THE WAY is published by the English Jesuits. The annual subscription is $5.00. (Copies of the current issue, described above, can be obtained for $1.25.) Orders and checks should be sent direct to: THE WAY, 31 Farm Street, London, W.1.

by Fr. Bruce Vawter. God's dialogue with His people.

PAUL ON PREACHING, by Jerome Murphy-O'Connor, O.P. (Sheed & Ward, $4.50). Why was Paul a wonderful Gospel merchant?

PRAYING WITH THE BIBLE, by Jean de Fraine, S.J. (Desclee Co., $3.75). Exegesis joined to meditation.

GENESIS, translated & edited by E. A. Speiser (Doubleday, $6.00). First vol. of the widely heralded *The Anchor Bible.*

THE EPISTLES OF JAMES, PETER AND JUDE, translated & edited by Bo Reicke. Vol. 37 of *The Anchor Bible, supra.* $5.00.

GOD'S OWN MAGNA CHARTA, by Urban Plotzke, O.P. (The Newman Press, $4.25). What is the meaning of the Sermon on the Mount?

THE FORMATION OF THE BIBLE, by Georges Auzou (Herder of St. Louis, $6.00). History of the composition of the biblical writings.

Our Religion

PENANCE AND THE ANOINTING OF THE SICK, by Bernhard Poschmann (Herder and Herder, $6.50). Study of sacraments in terms of "encounter" rather than legalistic institutions.

THE WORKS OF BONAVENTURE, edited & translated by J. Guy Bougerol (Desclee Co., $6.00). Seraphic Doctor revisited.

BAPTISM AND CONFIRMATION, by Burkhard Neunheuser, O.S.B. (Herder and Herder, $6.50). Development of dogma in critical survey.

NATURE, GRACE, AND RELIGIOUS DEVELOPMENT, by Barry McLaughlin, S.J. (The Newman Press, $3.95). What is religious maturity?

THE LIVING RELIGION, by Jean Vieujean (The Newman Press, $4.50). Aid

Advertisers' Index

Autom Company, The..... 503

Catholic Universities, S.V.D..... 520
Char-Lite Mfg. Co..... 517
Chicago Seating Co..... 522
Conn Organ Corp..... 464
Creviston & Son Jewelry Mfg. Co., Inc..... 503

Downey, Rev. J..... 535
Duffy & Quinn, Inc..... 522

Electro-Voice, Inc..... 457

Fiske, J. W., Iron Works..... 520
Foley Associates, Inc.....A-1—A-4
Friedrichs, Geo. A..... 456

Gantner, The H. R., Co..... 503
Gross, A., Candle Co..... 459

Hansen, D. B., & Sons.....450-453, 503
Helicon Press..... 525
Herder, B., Book Company.....503, 527

Investors Listing Co..... 523

Koley Plating Co..... 503

Lohmann, The E. M., Company..... 503

Monroe Company..... 456

Newman Press, The..... 531

O'Brien, Thomas E., & Associates, Inc..... 462

Parsons & Parsons Company, The..... 456
Pflaum, Geo. A., Publisher, Inc..... 460

Rambusch Decorating Company.....Cover 2, 503
Ross Mfg. Co..... 463

Sacerdotal Union of Daily Adoration..... 458
St. Mary's College Press..... 529
Sangamon Mills, Inc..... 456
Sheed & Ward.....526, 533, Cover 3
Smith, Ben J., Mfg. & Supply Co..... 522
Summit Studios..... 503

Tiffin Mfg. Co..... 521
Tonini, F., & Son..... 503
Toomey, R. J., Company.....455, 519

Wagner, Joseph F., Inc..... 515
Way, The..... 534
Will & Baumer Candle Co., Inc.....Cover 4

HOLY LAND TRIP
AROUND the WORLD TRIP

June 26 to July 27—$1695.00

Honolulu, Tokyo, Kyoto, Hong Kong, Djakarta, Bangkok, Delhi, Agra, Cairo, Beirut, Jerusalem, Athens, Rome, Paris. Includes professional escort and chaplain. Apply to:

Box 163, Salem, Mass.

to meeting the crisis of religious belief among youth.

LAW AND MORALS, by Norman St. John-Stevas (20th Century, Hawthorn Books, $3.50). Relationship of law to moral truth.

LIMBO, by George J. Dyer (Sheed & Ward, $3.95). A reopening of the whole question. Brings practical help to priests in directing bereft parents.

HPR Reviewers

John A. Hardon, S.J., is in the Department of Philosophy and Religion at Western Michigan University, Kalamazoo, Michigan. In addition to numerous articles, he has published *Protestant Churches in America* and *All My Liberty*.

William A. Wallace, O.P., is Staff Editor in the field of Philosophy for the *New Catholic Encyclopedia*. He currently resides at the Dominican House of Studies in Washington, D.C.

Ronan Hoffman, O.F.M. Conv., who holds the Doctor of Missiology degree, is Assistant Professor of Missiology at The Catholic University of America.

Donald Dietz, O.M.I., Licentiate in both Theology and Philosophy, is with the Oblate Fathers in Pass Christian, Mississippi.

Wenceslaus Plotnik, O.S.B., holds a Doctorate in Theology from the University of Munich. He teaches Dogma at St. John's Abbey, Collegeville, Minnesota.

Please mention HPR when contacting our advertisers.

Love Without Works

Four centuries ago the Church was divided because of a serious misunderstanding of the relation between faith and good works. The confusion in men's minds was expressed in the exhortation of Martin Luther: *"Pecca fortiter, sed crede fortius."* The dangerous implications of this point of view have become all too evident, for faith without good works is dead. The strength of faith is manifested by its influence on our thinking processes and on our relations with our fellow men. Morever, we cannot separate *faith* from the *truth* in which it finds its power to transform and elevate our souls. To have faith means not only to feel that we are saved through Christ, but to be certain that Christ is the Son of God and that He came to share with us the blessing of God's friendship.

In our own day we seem to be in danger of transferring to *love* the absolute supremacy which the theologians of the Reformation accorded to *faith.* We do not use precisely the same formula; we do not say: "Sin strongly, but love more strongly than you sin, and all will be well." We are pointing in this direction, however, when we insist so strongly on the primacy of love that we forget that love, no less than faith, must be determined by what is objectively real and true. We cannot love in a vacuum; true love is not a sentimental reaction in which we are drawn to one another independently of what we do and what we are.

For some who are troubled about the "scandal of disunity," love is presented as the reason why we should forget our religious differences, and as the irresistible moving force which will bring us together despite these differences. It is true that the first and greatest commandment is the commandment of love, and that the fulfilling of the law is love. We must not be so complacent in possession of the truth as to be lacking in understanding and sympathy toward others.

We must remember, however, that only truth is absolute, and that love takes on the absolute character of truth only when it is identical with the source of truth itself. Only God can love without distinguishing between truth and error, because only in God does wisdom transcend the possibility of error which arises in the limitation of created intelligence. Only God can love without reference to the works in which love is expressed, because in God the will to love brings into existence that which is worthy of being loved.

Man's love must seek the paths of truth that are opened by self-discipline and widened by the formation of virtue. We cannot love unless we are motivated by what is objectively true and good. We cannot find the truth unless we look for it beyond the areas of our emotional reactions. When we find it, we must not only recognize it; we must live by it. We cannot love as creatures of God unless our love rises from deeds of virtue. If faith without works is dead, love without works is deadly. We can live the life of grace only when love is guided by the truth which God has revealed.



MOST REVEREND THOMAS J. RILEY, *Auxiliary Bishop of Boston*

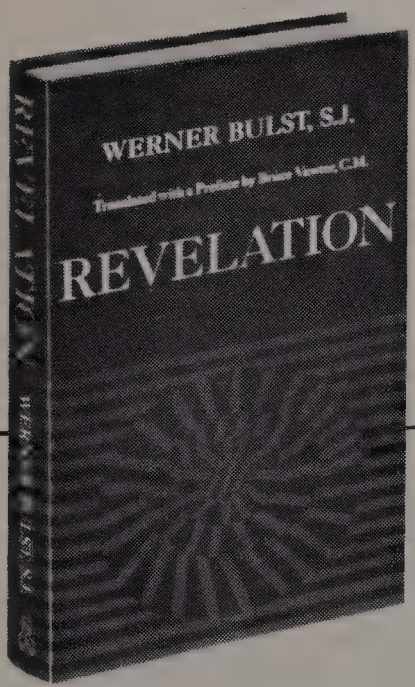
New horizons in Catholic theology

REVELATION

By WERNER BULST, S.J.

Translated by
BRUCE VAWTER, C.M.

Now available in English for the first time, this widely acclaimed, highly original work by a great European scholar examines the nature, content, sources and forms of revelation in Catholic theology. "An informative study of God's word in the perspectives of biblical and speculative theology. It will help English-speaking readers to attune themselves to one of the vital themes confronting the Second Vatican Council."—AVERY DULLES, S.J. A selection of the Clergy Book Club. $3.95



THE CHURCH IS A COMMUNION

By JEROME HAMER, O.P. "An important contribution to the deepening of the Catholic understanding of the Church." —GREGORY BAUM, O.S.A., Member, Secretariat for Christian Unity. $5.00

PRIEST AND PEOPLE

By JOSEPH H. FICHTER, S.J. An eye-opening survey of the attitudes of America's clergy and laity toward one another and toward the social and religious issues of the day. "Many will attempt to ignore Father Fichter's findings, but they will do so at their peril."
—ANDREW M. GREELEY. $4.50

THEOLOGY FOR RENEWAL

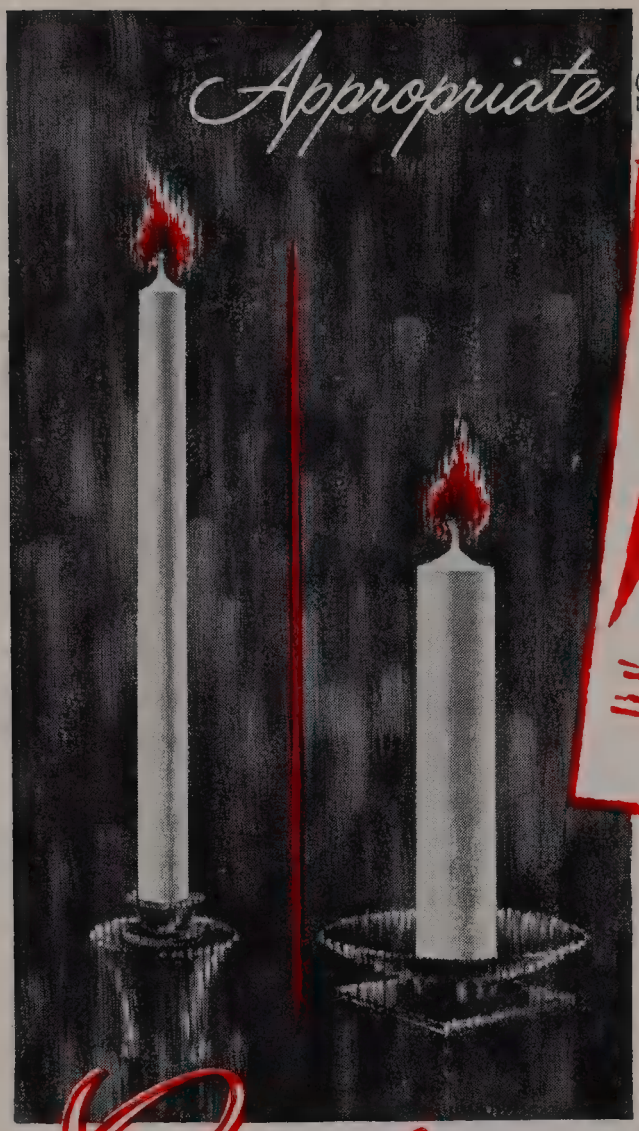
Bishops, Priests, Laity

By KARL RAHNER, S.J. The world-renowned theologian who wrote *The Christian Commitment* now explains the theology behind some of the Council's principal decisions. His book is addressed to non-specialists in both laity and clergy. $4.00

At your bookstore

SHEED & WARD
New York, N. Y. 10003

Appropriate SYMBOLS...





St. Thomas Aquinas uses this figure in his beautiful Eucharistic Hymn the Adoro Te Devote: "Pie Pelicane, Jesu Domine, Me immundum munda Tuo sanguine," symbolic of Christ giving His blood for the redemption of mankind.

Candles are symbols, too...

Canon and usage impose a responsibility on the maker to create Mass candles worthy of their function. In accepting this responsibility, Will & Baumer fashions the finest natural beeswax into Mass candles of unquestioned purity and performance.

Correct balance is maintained between wax, wick and flame to form a perfect symbol. Behind each candle is an organization dedicated to providing the ultimate in product performance and customer service.

Choose from a complete selection of Mass candle sizes and grades – in regular or large diameter.

Purissima – 100% pure beeswax
Missa – 66⅔% pure beeswax
Altar – 51% pure beeswax

See your Will & Baumer representative or Church Goods Dealer

WILL & BAUMER CANDLE CO., INC.

SYRACUSE, NEW YORK EST. 1855
BOSTON NEW YORK CHICAGO
LOS ANGELES MONTREAL

PURVEYORS TO THE VATICAN
BY APPOINTMENT

DETROIT, MICHIGAN
PLEASE DO NOT REMOVE

the Homiletic and Pastoral Review

APRIL, 1965

OLD WINE—NEW BOTTLES | *M. Joseph Costelloe, S.J.*

SLACKERS IN THE LITURGICAL ADVANCE? | *T. Lincoln Bouscaren, S.J.*

COUNSELING THE ALCOHOLIC PARISHIONER | *Joseph Green, C.PP.S.*

IDEAS OF THE "MIXED MARRIAGE" PROMISES | *Leo J. Hayes*

Portable altar (illustrated below) and portable throne (lower left) are dignified with Deluxe Marble Pattern Marlite with canopies of Swan White Marlite. Archdiocese, in Covington, Kentucky.



Marlite plastic-finished paneling...practical idea for beautiful interior surfaces that stay like new for years



This unusual altar is portable—easily dismantled and transported. And it gets its distinctive look from Marlite plastic-finished paneling. Examples like this demonstrate Marlite's versatility in providing luxurious walls, ceilings and furnishings that assure major maintenance savings over the years.

Your own maintenance men can install Marlite. And once in place, this wash-and-wear paneling resists heat, moisture, stains, dents—wipes clean with a damp cloth. You can choose from a wide variety of marble and decorator patterns, authentic Trendwood® reproductions and tasteful colors. See your building materials dealer, consult your architect, or write Marlite Division of Masonite Corporation, Dept. 477. Dover, Ohio.

Marlite®
plastic-finished paneling

ANOTHER QUALITY PRODUCT OF MASONITE® RESEARCH 6411



EMKAY SANCTUARY CANDLES CONFORM TO RUBRICAL REQUIREMENTS IN EVERY RESPECT

Beautiful design and long, clean-burning efficiency are combined in these 7- and 14-day Sanctuary Candles from Emkay. You can be sure that Emkay Candles meet Church specifications precisely.

Purveyors to the Vatican by Appointment

Muench-Kreuzer Candle Co., Inc.
Syracuse, N.Y. 13201 TEL. GR 1-6147

NEW YORK 225 5th Ave., Room 639 | CHICAGO, 13 4001 N. Ravenswood Ave. | BOSTON 73 Park Drive

NEW ORLEANS 6140 Gen. Diaz St. | WESTERN DIVISION—LOS ANGELES 58 2031 E. 51st St. 2306 E. 48th St.

MAIL FOR COMPLETE DETAILS

Muench-Kreuzer Candle Co., Inc.
Dpt. P-45, Syracuse, N.Y. 13201



☐ Please send new catalog with details on Emkay's complete line of Church candles and accessories.

☐ Have representative call.

Name .....

Address.....

City and State.....



No. 7— 7-Day Sanctuary Candle

Emkay's heat-resistant Duraglas container is designed to regulate the draft for clean, economical burning without follower or shield. Size: 9-¾" x 3-¼" top x 2-¾" base.



No. 14— 14-Day Sanctuary Candle

This glass-enclosed candle burns for 14 full days without care, fully protected from drafts. Gives ■ clean, clear-burning light. Size: 10-¾" ■ 3-¾".

Both of the above candles are available in Olivaxine, 51% Beeswax, 67% Beeswax, and 100% Beeswax.



No. 16— 7-Day Lumen Christi

Made of 51% Beeswax, this candle is supplied in a patented glass container that magnifies the flame to provide new brilliance.

THE HOMILETIC AND PASTORAL REVIEW (Monthly), LXV, No. 7 (April, 1965). Copyright 1965 by Joseph F. Wagner, Inc., 53 Park Place, New York. Second-Class mail privileges authorized at New York, N. Y., with additional entry at Easton, Pa. Subscriptions to the U. S. $7.00 per annum. $7.25 Canada.

A



A The simplicity of the lines of Hansen's design Roman Style Cassock is highly recommended.

B The Semi-Jesuit Style Cassock has a convenient buttonless front, Roman form fitting back.

C A Clerical Cloak is more distinctive than an overcoat when worn over a cassock. Tailored in either Gabardine or Kersey with velvet collar or collar of same material. Made with or without armslits.

B



C



America's Finest CASSOCKS

CUSTOM HAND-TAILORED BY *The House of* HANSEN

10-62

Assured Quality and Distinctiveness Without Extravagance

There is no question that a garment hand-tailored to your individual measurements is more comfortable and better fitting. Let your next Cassock be a HANSEN Cassock.

No. A969 All-Wool Basketweave Cloth. Lightweight. For year round wear.

No. A990 All-Wool Worsted Cloth. Medium weight. Wrinkle resistant.

No. A955 Tropical all wool lightweight material. Ideal for warm weather.

No. A911 All-Wool Imported Serge Cloth from France. Lightweight.

No. A558 All-Wool French Surah cloth. Lightweight. Wrinkle resistant.

No. A758 All-Wool Imported Gabardine from Switzerland. Lightweight.

No. A951 Pure Silk Cloth. Lightweight. Ideal for summer and travel.

No. A987 All-Wool Imported Panama Cloth from Belgium. Lightweight.

No. A946 Imported Silk-Warp Henrietta Cloth from Switzerland. The finest.

WRITE FOR SAMPLES OF MATERIALS AND EASY SELF-MEASUREMENT BLANK — PRICES START AT $79.50

D The Ferraiolone worn in the Pulpit and at commencement exercises, banquets and receptions. Purple for Bishops and Right Reverend Monsignori, black Very Reverend Monsignori and Clergy.

E The Roman Cloak is tailored of purple material. Piping of gold metal cord for Bishops, red metal cord for Domestic Prelates.

F The House Cassock has Cape attached and additional half sleeves. Trimmed with red or purple piping and buttons according to rank of Prelate.

G The Choir Cassock, worn by Bishops and Monsignori. Illustrated with Mozetta and Rochet as worn by a Bishop.

H The Cappa Magna, worn by a Bishop, is illustrated with fur Cape and lace Rochet. Fur Cape available in Ermine or Coney.

D



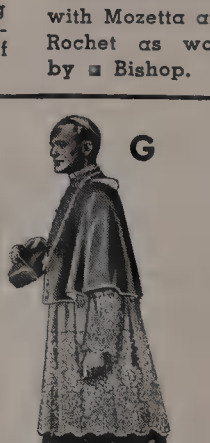
E



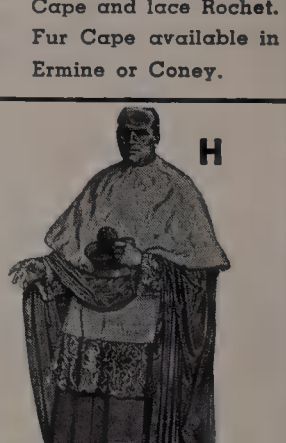
F



G



H



The House of HANSEN

23 NO. FRANKLIN ST., CHICAGO 6, ILL.

D. B. HANSEN & SONS

Telephone FRanklin 2 87[illegible]

Altar Boys COMPLETE OUTFITS

AMERICAN MADE IN OUR OWN CHICAGO STUDIO

MATERIAL — HANSEN'S Cassocks are made of extra strong serviceable, two-ply fabrics, vat-dyed (guaranteed fast color)—tailored EXTRA FULL.

DESIGN AND FIT—HANSEN'S Cassocks are expertly tailored. The form-fit Roman back drapes nicely and the fitted sleeves hang gracefully and naturally.

INSPECTION—Every cassock is carefully inspected before the HANSEN label is sewn in, carrying with our positive money-back guarantee

THREE Distinctive Styles: No. B12 Zipper Front—B10 Button Front—B11 Buttonless Belt-on.



No. B12 ZIP-ON Roman Back has improved quick action locking zipper front.



No. B10 BUTTON FRONT Roman Back, patented ivory-hard removable buttons that will not pull off.



No. B11 BUTTONLESS BELT-ON ha hook-and-eye collar and belt front.

P-9-62

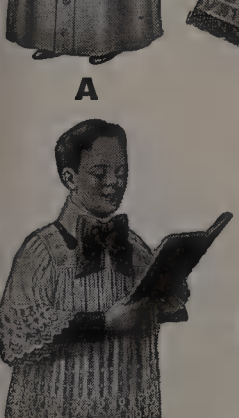
Write for our Complete Catalogue



A

B

C



D



E

PRICES FOR ALTAR BOY CASSOCKS

5% Discount on 12 to 23 Cassocks — 10% on 24 or more

Choice of black, red, white, purple or green Cassocks

Age Cassock	Cassock Down Back Measurement	Poplin Button-on No. B10, Ea.	Poplin Belt-on No. B11, Ea.	Poplin Zipper No. B12, Ea.	Correct Length of Surplice
8 Yrs.	40 in.	$7.75	$7.75	$8.75	18 in.
9 Yrs.	42 in.	8.25	8.25	9.25	20 in.
10 Yrs.	44 in.	8.75	8.75	9.75	20 in.
11 Yrs.	46 in.	9.00	9.00	10.00	20 in.
12 Yrs.	48 in.	9.50	9.50	10.50	22 in.
13 Yrs.	50 in.	10.50	10.50	11.50	22 in.
14 Yrs.	52 in.	10.75	10.75	11.75	22 in.
15 Yrs.	54 in.	11.25	11.25	12.25	24 in.
16 Yrs.	56 in.	11.75	11.75	12.75	24 in.
17 Yrs.	58 in.	12.25	12.25	13.25	24 in.
18 Yrs.	60 in.	13.00	13.00	14.00	26 in.
19 Yrs.	62 in.	13.75	13.75	14.75	26 in.

For Cassocks larger than standard sizes shown above please write for price

Please specify STYLE ▪ COLOR ▪ SIZE when ordering

ALTAR BOY ACCESSORIES

A **No. B152 Sashes**—Poplin, yellow fringe, each.....$1.5
No. B142 Capes—Poplin, yellow fringe, each.....$1.6
No. B66 Ties—Buster Brown (Windsor) Black, white, red, gold. Per doz.....$4.5
No. B63 Acolyte Collars—Nowiltex. Size 11 to 15—in ½ sizes only, Each 60¢, per dozen.....$7.0
Skull Caps—Poplin, self lined. Specify color. Each.....$ .8

B **No. B60. Altar Boy Surplice.** Light weight cotton material. Sanforized Made extra full. Length 18 to 24 inch. Each.....$3.2
No. B61. *(not illustrated)* Same ■ No. B60 but with lace. Made extr full. Length 18 to 24 inch. Each.....$4.2

C **No. B71. Altar Boy Surplice.** Fine wearing Marquisette with lace. Mad extra full. Length 18 to 24 inch. Each.....$4.5
No. B70. *(not illustrated)* Same as No. B71 but without lace. Lengt 18 to 24 inch. Each.....$3.5

D **No. B100. Altar Boy Surplice.** Embroidered lace floral design. Extr full. Sizes 18 inch to 24 inch.....$9.8

E **No. B62. Rubrical Altar Boy Surplice.** Sanforized. Rubrical bandin in all church colors, made extra full. Specify color banding desire when ordering. Length 18 to 24 inch. Each.....$5.7

Size 26 in. 50¢ additional, except No. B100 $1.00 additional.

Needlecraft Vestments

By the House of Hansen. A combination of skilled handwork with materials of unusual beauty explain why Hansen's Needlecraft Vestments are recognized as the Standard of Excellence, and vie in artistic achievement and price with importations. ***Inquiries regarding your vestment requirements are invited.***



C



A



B

(A) No. Y6655. Brocaded Damask Angel Wing design material. Furnished in all Church colors. Woven cross design banding. Embroidered IHS of AXPO emblem to match.

	Unlined	Lined
Roman Chasuble	$46.75	$52.75
Roman Cope	60.50	69.75
Roman Dalmatics	89.75	101.75
Benediction Veil	22.00	28.25
Preaching Stole	LINED ONLY	10.25
Gothic Chasuble	60.50	68.25
Gothic Cope	65.50	72.75
Gothic Dalmatics	104.00	116.75

(B) No. Y6305. Brocaded Celanese, Crucifixion design material, woven Cross design Banding. Furnished in all Church colors IHS or AXPO Emblem to match.

	Unlined	Lined
Roman Chasuble	$47.50	$53.00
Roman Cope	65.00	76.75
Roman Dalmatics	99.75	114.50
Benediction Veil	25.50	31.00
Preaching Stole	LINED ONLY	11.00
Gothic Chasuble	64.00	73.50
Gothic Cope	69.00	78.75
Gothic Dalmatics	116.00	129.75

(C) No. Y6340. Large Cross design Damask material, in all Church colors. Woven Chalice design banding. IHS or AXPO emblem.

	Unlined	Lined		Unlined	Lined
Roman Chasuble	$49.75	$54.50	Gothic Chasuble	$64.75	$75.25
Roman Cope	65.25	76.25	Gothic Cope	68.50	78.75
Roman Dalmatics	111.00	124.00	Gothic Dalmatics	123.00	134.75
Benediction Veil	27.00	32.25	Preaching Stole	LINED ONLY	12.25

READY MADE PRIEST CASSOCKS IN STOCK

Roman or Semi-Jesuit Style Cassocks—for the Clergy and Seminarian.

CHOICE OF TWO MATERIALS

PANAMA-VISCO-ACETATE MATERIAL

Crease resistant, lightweight, durable, has the appearance of fine woolens. Guaranteed fast dye. Unlined.
Roman or Semi-Jesuit Style Cassock.....**$25.00**
Sash for Semi-Jesuit Cassock is additional.

65% DACRON—35% WOOL MATERIAL

Lightweight, wrinkle resistant, stain repellent.
Body half lined—Sleeves completely lined—Full pockets
Bottom trimmed with brushbraid Fast dye.
Roman or Semi-Jesuit Style Cassock.....**$39.75**

No. 4B/16 Snap-on Sash. Each **$4.50** or No. 4B/17 Tie-on Sash. **$3.25**



Semi-Jesuit Style

P-9-62

16 SIZES LISTED IN SEMI-JESUIT OR ROMAN STYLE

When ordering please specify *style* and *number* desired.

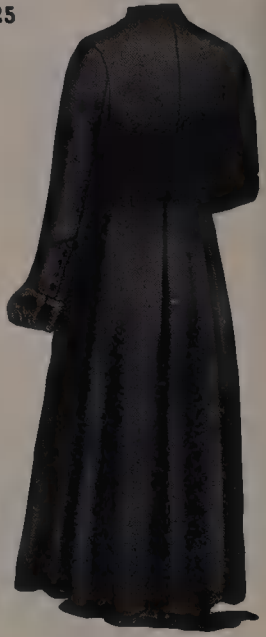
No.	Back Meas.	Chest Meas.	Collar Size	Sleeve Length
B5638	56 in.	38 in.	15 in.	32 in.
B5640	56 in.	40 in.	15½ in.	32 in.
B5642	56 in.	42 in.	16 in.	32 in.
B5644	56 in.	44 in.	16½ in.	32 in.
B5838	58 in.	38 in.	15 in.	32½ in.
B5840	58 in.	40 in.	15½ in.	32½ in.
B5842	58 in.	42 in.	16 in.	32½ in.
B5844	58 in.	44 in.	16½ in.	32½ in.
B5846	58 in.	46 in.	17½ in.	32½ in.
B6038	60 in.	38 in.	15 in.	33½ in.
B6040	60 in.	40 in.	15½ in.	33½ in.
B6042	60 in.	42 in.	16 in.	33½ in.
B6044	60 in.	44 in.	16½ in.	33½ in.
B6046	60 in.	46 in.	17 in.	33½ in.
B6240	62 in.	40 in.	16 in.	34 in.
B6242	62 in.	42 in.	16½ in.	34 in.

STYLING: Roman Button Front with hand sewn black buttons and coat button holes.

COLLAR HEIGHT: For both Semi-Jesuit or Roman Style, 1¼" with a 1" opening.

CUFFS: Standard size on sleeves.

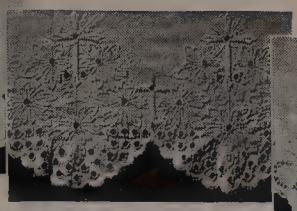
HEM: Two inches at bottom.



Roman Style

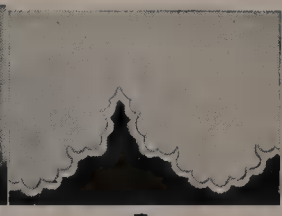
The House of HANSEN
29 NO. FRANKLIN ST., CHICAGO 6, ILL.
D. B. HANSEN & SONS
Telephone FRanklin 2-8750


A


B


C


D


E

Linen Altar Cloths

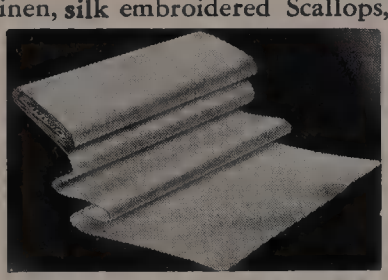
When ordering linen *Altar Cloths,* specify *finished length,* including *side drops,* and *finished width includin front drop. Made to order only and are not returnable.* Two inch hem on sides and one inch hem on back Maximum width 32 inches including front drop.

(A) **No. F7 Altar Cloth.** Medium weight linen, silk embroidered eyelet cross design, per yard.....$4.0
(B) **No. F15 Altar Cloth.** Medium weight linen, silk embroidered cross design, per yard 4.5
(C) **No. F9 Altar Cloth.** Medium weight linen, silk embroidered cross design, per yard 6.0
(D) **No. F8 Altar Cloth.** Medium weight linen, silk embroidered IHS design, per yard 4.7
(E) **No. F20 Altar Cloth.** Medium weight linen, silk embroidered Scallops, per yard 3.7



ALTAR LINENS

	F1 Plain Hem Each	F1 Plain Hem Per Dz.	F2 Hemstiched Each	F2 Hemstiched Per Dz.
Amice	$2.00	$23.00	$2.10	$24.00
Corporal	.80	8.60	.90	9.60
Purificator	.90	9.00	1.00	10.00
Pall	.75	7.50	85	8.50
Finger Towel	.60	6.50	.70	7.50
Stole Collar	.40	4.00	.50	5.00



IRISH LINEN BY THE YARD

36 inches wide

No. F0* Light weight, yd.....$1.32
No. F8** Medium weight, yd... 1.56
No. F4** Heavy weight, yd.... 1.72
No. F2* Handkerchief wt., yd. 1.73
* For light weight Albs Surplices
** For Altar Cloths, Altar Linens, Albs and Surplices.



CINCTURES

No. F0½—White, cotton, crochet ed tassel. Each $1.7
No. F2½—White, linen, crochete tassel. Each $2.7
No. F3—Rayon silk, all church col ors, crocheted tassel. Each...$2.2


F


G

(F) No. F502 Alb. Light weight linen, cross design embroidered banding. Guaranteed fast colors — Red, Green, Black, Purple and Yellow. Please state color desired. $20.25

(G) No. F601 Alb. Light weight linen top. Fine quality lace, embroidered with IHS design $21.75
No. F601 Surplice to match Alb. $24.50


H I

(H) No. F780 Alb. Imported Swiss lace, IHS design. 3½" insertion lace and 4½" bottom lace, as illus. $20.50
No. F781 Alb. 3½" insertion lace only $18.75
No. F782 Alb. 4½" bottom lace only $18.00
(I) No. F200 Alb. Imported Swiss lace skirt, Chalice design. Lace in 20" length and 34" length.
Alb. with 20" lace $29.75
Alb. with 34" lace $43.75

Catalogue sent on request, containing a full line of Church goods and religious articles.


J


K

(J) No. F875 Surplice. Embroidere non-wrinkling sheer nylon. Ideal fo traveling purposes $15.5
No. F825 Surplice. Plain non-wrink ling sheer nylon $9.7
(K) No. F505 Alb. with 4" insertio lace and 4¾" bottom lace..$19.2
No. F504 Alb. with 4" insertion lace only $16.7
No. F503 Alb. with 4¾" bottom lace only $16.7

Communications from Our Readers

No Problem?

Editor:

In the article *"Judging Contrition in the Vernacular Confession,"* (HPR, Jan. '65) the author seems to make much of judging whether or not a penitent has contrition for his sins while confessing his sins.

Can anyone give me a logical reason why anyone would go to confession if he were not sorry for having offended God and wanted to make amends? Going to confession certainly is not something that builds up the ego. We are assuming the penitent is not mentally ill with a compulsion to confess.

Are there not more important problems about which to be concerned? Or is it honestly "not seeing the forest for the trees"?

Brother Thomas Matthews, F.S.C.
Glencoe, Missouri

Father Weitzel Replies

Editor:

When Christ conferred upon His Apostles the power to forgive sins, He said to them: "Receive ye the Holy Spirit. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained" (John 20:22). From these words we understand that a confessor has the power both to give absolution and to deny it. When there is no defect in the matter of the Sacrament (confession, contrition and satisfaction), the confessor is gravely bound to give absolution. However, when there is a serious defect which the penitent refuses to correct, then the confessor must deny absolution. Therefore, a confessor has a serious obligation to judge whether or not the penitent has fulfilled the conditions for a valid reception of the sacrament.

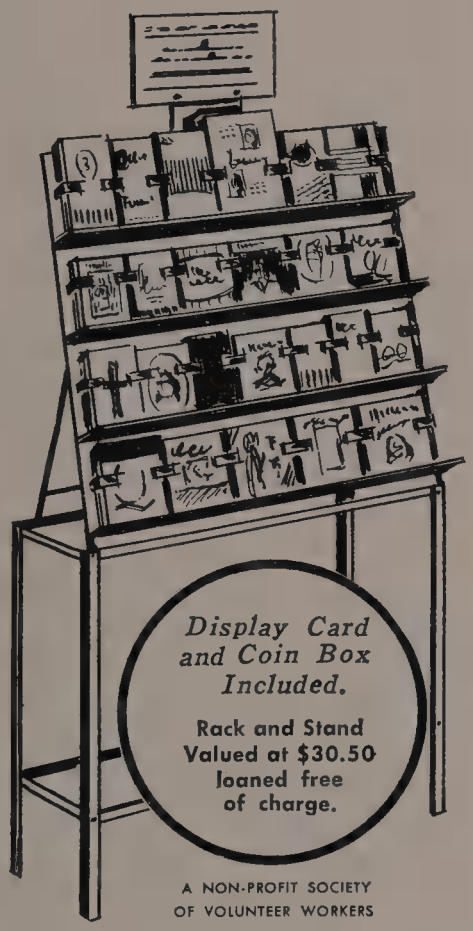
While the vast majority of the penitents do strive to the best of their ability to make a good confession, unfortunately, there are some who do not. Some penitents actually conceal mortal sins in confession, and consequently make a bad confession. Others, due to shame and embarrassment, will try to minimize a serious sin by confessing it in a generic way—"I did an impurity." Sometimes, through human respect, or because they are "forced" to do so, others will approach the tribunal of penance even though they are not sorry for having offended God, and lack a desire to make amends. Among this group we can include:

1. Penitents (recidivists) who have returned to the same habit of sin after previous confessions without any apparent effort to amend. (The confessor should require an extraordinary sign of contrition from such a penitent).
2. Penitents who are unwilling to quit some seriously sinful practice such as contraception.
3. Penitents who are unwilling to avoid a voluntary proximate occasion of sin.
4. Penitents (especially children and adolescents) who have been

YOUR PARISH TREASURY BENEFITS

When You Sell

CATHOLIC PAMPHLETS



A NON-PROFIT SOCIETY
OF VOLUNTEER WORKERS

. . . no display rack to buy it's loaned FREE to use!

. . . all published titles available from One Source!

. . . sell at 33⅓% profit!

A dual purpose is served when you put unused vestibule space to work . . . *selling* Catholic Pamphlets . . . helping your parishioners get better acquainted with Catholic literature . . . helping your parish treasury with additional revenues.

Useful, inspiring Pamphlets, every title published here or abroad can be ordered from the Catholic Pamphlet Society of the U.S.A. . . . one source to order all and at a 33⅓ profit on each selling price. No investment in equipment . . . rack is loaned free.

Best selling pamphlets are available in Variety Packages . . . $10.00 for a $15.00 value. Reorders of new variety or special titles at same offer. Even exchanges made for slow sellers.

Information on request on specific pamphlet packages for Special Feasts, Novenas or Services

MAIL TO:
CATHOLIC PAMPHLET SOCIETY
of the United States
1 Delaware Ave.,
Buffalo, N. Y.
14202

- ☐ Send Variety Pamphlet Package ($15 Retail Value) Bill us $10, plus postage.
- ☐ Send Display Rack (Free Loan) with Stand, F.O.B. Buffalo, N. Y. (It is understood that this rack and stand remains CPS property and will be returned on request.)
- ☐ We have a rack, do not send.
- ☐ Send more information.

Pastor's Signature.....

Church.....

Street and Number.....

City.....State.....Zip Code.....

④

"forced" to confession by wife, mother, teacher. (This can easily result when large groups of school children are taken to confession at a specified time each month, or when parents unduly "force" their children to go to confession.

5. Penitents who excuse everything they do.
6. Penitents who want to argue about sinfulness of an action such as contraception or the taking of bribes.
7. Penitents who assist at Mass and receive the sacraments very infrequently, such as those who assist at Mass only on Christmas and Easter, and who receive the sacraments only once or twice a year.
8. Penitents who are unwilling to fulfill serious obligations, such as making restitution when gravely obliged to do so.
9. Penitents who make little or no effort to examine their consciences before coming to confession, and as a result have little or no idea about the number of times they have committed a serious sin, or who only confess mortal sins after some questioning by the confessor.

The penitents listed above are not mentally ill persons with a compulsion to confess. Rather, they are quite healthy, and it is for this reason that the confessor must make a judgment as to whether or not they have sufficient sorrow and purpose of amendment. In other words, the confessor may not rest content with a mere affirmation of sorrow; rather he must take some more definite means of being sure that the penitent has real contrition and purpose of amendment before he gives absolution.

EUGENE J. WEITZEL, C.S.V.
Washington, D.C.

Creed Critic

EDITOR:

In the English translation of the Nicene Creed, now approved for use in all our churches, there is, we believe, an unfortunate wording. We refer to the phrase which declares that the Holy Spirit is "the Lord and giver of life." This would be taken by the average person to mean, we believe, that the Holy Spirit is "the Lord of life and the giver of life." Surely, this is not what is meant.

The Athanasian Creed declares—"And the Father is Lord, the Son is Lord, and the Holy Spirit is Lord. And yet there are not three Lords, but one Lord." When in the Nicene Creed, we declare that the Holy Spirit is *"Dominum, et vivificantem,"* (notice the comma after *"Dominum"*) we mean that He is Lord, as the Father is Lord, and the Son is Lord; in other words, that in Him as God there resides all power, and that all authority in heaven and upon earth is derived from Him. Although it may be true that He is the "Lord of life," that is not what we are saying here.

Would it not have been a more exact translation, less liable to misunderstanding, to have rendered the phrase—"I believe in the Holy Spirit, Lord and life-giver?"

QUAERITUR

Mass Stipends: Reconsideration Needed?

EDITOR:

The letter of "A Secular Priest" (HPR, February, 1965) speaks cogently for the abolition of Mass stipends and stole fees. To the reasons he gives, I would like to add two more:

One: The continual taking of stole fees and stipends is a disguised form of a "hand-out" and as such seems to militate against the dignity of the clergy. It's rather embarrassing to receive the furtive envelopes or the crushed bills in a handshake. It's rather venal to gather up the Poor Souls' Day offerings and to collect the Mass envelopes after a funeral.

Two: A Mass stipend of $2 (perhaps $1 in some places) is not worth a grave obligation in conscience. Who would say that a $2 theft from a fellow priest would constitute grave matter? Yet a stipend begets a grave obligation to fulfill the intention. This says nothing about all the book work and bank accounts needed to keep a record of all the "*onera Missarum.*" "*Onera*" is right. Bluntly, it's not worth it.

What to do? I believe a positive program could be worked out along these lines:

Pastors (and others so obliged) would, according to the requirements of law, continue to say their *pro populo* Masses. (Perhaps this could be amended or dispensed eventually.) On other days of celebration, the pastor would (no obligation) say Mass for his people, their intentions and the deceased of the parish. Any time an assistant offered Mass his intention (no obligation) would be this latter, that is, for the people he serves, their intentions and the deceased of the parish. Exceptions to this intention would be allowed for funeral and wedding Masses (intention: the person deceased or the wedding couple). Perhaps exceptions would also be fitting for a Golden Wedding and for a "month's mind."

In regard to the Mass offerings left at wakes, it would seem that the family could simply request that any offerings be given to the parish or some special

I don't Smoke!

. . .Words that may mean perfection in a man, but certainly not in a censer. Now, how *can* a censer smoke, as intended by Rubrics, if a flat or broken piece of charcoal lets the incense fall to the bottom?



- Holds 3 spoonfuls of costly incense
- Lights instantly
- Costs less than a postage stamp

Char-Lite Mfg. Co.

1715 Delmar, St. Louis, Mo. 63103

Gentlemen:

Please send me a FREE copy of the interesting folder: "The Incredible Story of 'Self-Lite' Charcoal" and its invention by a Catholic priest. Also send list of dealers in my city.

Name_____

Title_____

Address_____

#2

charity. After all, many families are announcing today that instead of flowers a gift to the hospital or such is suggested. Catholic families could fit into this pattern by specifying a church charity.

If someone insists on giving a stole fee, he can just put it in his Sunday envelope for the parish.

Foundation Masses could be transferred or a *compositio* sought from the proper authority.

This, I feel, would take the clerical money-changer out of the temple. Also it would or could promote a greater spirituality and liturgical participation among the Fathers.

If salaries were increased (say $60 monthly for pastors, $75 for assistants), no stole fees taken, and Masses offered for the same general intention (the people, their intentions and the deceased of the parish), then:

No priest would ever suspect that he is being moved to celebrate Mass because of the stipend. Ever get in a pinch financially on a vacation and so make a Herculean effort to celebrate?

Also, perhaps concelebration could be allowed whenever two or more priests are present. One at least hears that one of the reasons why priests are generally allowed to offer only one Mass and take one stipend daily is to prevent someone from offering many Masses in order to get many stipends. With this "temptation" removed, it would be fitting for a priest to concelebrate anytime he "assists" at the Mass of another priest. After all, a priest can participate in the liturgy better by concelebrating than by acting as a member of the laity. Perhaps, we then might voluntarily concelebrate with our fellow priests on Sundays. We then could concelebrate with the bishop at confirmation. We could concelebrate at Forty Hours, etc.

This is the age of *aggiornamento* and open windows. A little breath of fresh thinking could help to ventilate the stuffy file rooms and ledgers of stole fees and stipends.

Edward L. Bode, *Pastor*
Brunswick, Missouri

Preaching Workshop

Editor:

The School of Sacred Theology and the Speech and Drama Department of The Catholic University of America will jointly sponsor a workshop *for priests* on the Renewal in Scriptural and Liturgical Preaching. The workshop will be held at the University from June 10 to June 21, 1965.

The main purpose of the gathering is to help the parish priest deliver his Sunday Sermons according to the mind of the Second Vatican Council and its new Decree on the Liturgy.

As planned, the program will center around small group sessions in sermon composition and delivery under the guidance of a *Rapporteur*. Each participant will have the opportunity to speak before and receive instructions for improvement from his peers in position, age and experience, under the leadership of professional teachers of speech composition and delivery. Background lecture-discussion periods on Liturgy and Scripture will be held in the morning hours. No evening sessions are planned. All sermons presented during the *practica* sessions will be recorded on tape. At least once during the workshop, all participants will be able to video-tape a two minute sermon for self criticism.

Further information can be had by contacting the Director of Workshops, The Catholic University of America, Washington, D.C. 20017.

The Workshop Director

THE NEW CONSTITUTION ON THE SACRED LITURGY MAKES IT MORE IMPORTANT THAN EVER FOR YOUR CHURCH TO HAVE A SUPERIOR SOUND SYSTEM –SUCH AS ALTEC

From the Constitution on the Sacred Liturgy: *"The Church therefore earnestly desires that Christ's faithful, when present at this mystery of faith, should not be there as strangers or silent spectators; on the contrary, through a good understanding of the rites and prayers they should take part in the sacred action, conscious of what they are doing, with full devotion and full collaboration."* CHAPTER II, ART. 47

"... the majesty and dignity of the sacred Scriptures and indeed of God's word should be clearly proclaimed." PARAGRAPH 7, APPENDIX

From the Homiletic and Pastoral Review: *"Plainly the Word of God is not something to be mumbled through..."*

You are undoubtedly aware of the full importance of clarity of voice and music in your Church. Here the inspiration of God's word and beauty of the choir help bring understanding and comfort to all present. And now, the mind of the Church as reflected by the Council's utterances makes it more important than ever that this communication be felt by all in your congregation. Pause to consider, how well is *your* church equipped to bring this about? Unfortunately, desire alone cannot overcome the inadequacies of an ineffectual sound system. Your system must enable you to reach *every* worshiper—especially the elderly and hard-of-hearing. This requires a specialized church sound system such as Altec provides. Altec Church Sound Systems give you total sound coverage of the congregation essential for complete response and participation in the performance of the revised Latin-English Mass.

TWO NEW ALTEC AMPLIFIERS ARE OUTSTANDING FOR CHURCH USE:

352A Mixer/Power Amplifier—an all transistor control console/amplifier with no trouble-causing vacuum tubes is equipped to control up to 5 microphones.

It is designed to provide the utmost in sound control. Its 40 watts of power is ample to handle speakers for the largest churches. Optional battery operation for complete portability and emergency use. Two recorder outputs so services can be taped for shut-ins.

361A Mixer/Power Amplifier—a smaller 18 watt amplifier of all solid-state design accommodates two microphones.

"VOICE OF THE THEATRE"® SPEAKER SYSTEMS—AN ALTEC EXCLUSIVE

Recognized and used in hundreds of churches, concert halls, and auditoriums in the U.S., these systems, employing sectoral or multicell horns, have the unique capability of projecting sound to every pew with utmost clarity. Another patented device, "REVOCON"®, permits adjustment of sound volume by an observer from a rear pew or from any location.

Altec manufactures a wide variety of microphones to meet any church needs. Included are small "Lavaliers" that may be suspended from a neck cord and concealed under the robes, miniature American-made condensers that are practically invisible when suspended over strategic locations, or built into altar steps.

Altec Church Sound Systems meet all FCC requirements so that Church services may be transmitted to a radio station for direct broadcast.

LET US HELP YOU EVALUATE YOUR CHURCH SOUND SYSTEM

If your sound system is not adequate, or if you are planning a new sound system to fulfill the requirements of the new Mass, consult our factory-trained Authorized Sound Contractor in your area. You'll find him listed in the Yellow Pages. Or, send today for your FREE copy of the Altec brochure about Church Sound Systems, Dept. HP4



©1965 ALC

ALTEC LANSING CORPORATION
LTV A Subsidiary of Ling-Temco-Vought, Inc.
ANAHEIM, CALIFORNIA

Sacred Heart Catholic Church, Ottawa, Kansas, chooses the Conn Organ

Unsurpassed for authentic organ tone! The Conn Rhapsody Organ in the Sacred Heart Catholic Church, Ottawa, Kansas, is the result of Conn's uncompromising demand for peak tonal quality. Every pitch of the Conn Organ has its own tone generator. This accounts for the full, rich beauty of chords played on a Conn. And it is the reason you can build ensembles of breath-taking beauty...enjoy full tonal purity even with high amplification. A generous selection of voice tabs gives the Conn wide tonal flexibility and unmatched versatility. Conn offers eight models in a variety of designs and finishes from which to choose, including the Electro-Pipe...an extremely versatile instrument which combines the natural ensemble attributes of the pipe organ with the versatility of the electronic organ. Visit your Conn dealer soon. He'll demonstrate the noticeable difference in a Conn Organ and recommend the Conn best suited to your church's needs. Or...write to Conn Organ Corporation, Elkhart, Indiana.





CONN ORGAN

MADE BY C. G. CONN, LTD., WORLD'S LARGEST MANUFACTURER OF BAND INSTRUMENTS...SINCE 1875

THE HOMILETIC AND PASTORAL REVIEW

VOL. LXV, NO. 7 APRIL, 1965

PUBLISHERS • JOSEPH F. WAGNER, INC. • 53 PARK PLACE • NEW YORK 7, N. Y.

LONDON: B. HERDER • MELBOURNE: W. P. LINEHAN

EDITOR • AIDAN M. CARR, O.F.M.Conv., S.T.D., J.C.D., LL.D.

Editorial address: St. Anthony-on-Hudson, Rensselaer, N.Y.

CONTENTS

Page

Editorial

"They also serve. . . ." **624**

Old Wine—New Bottles **553**
By *M. Joseph Costelloe. S.J.*
The Creighton University
Omaha, Nebraska 68131

Slackers in the Liturgical Advance? .. **560**
By *T. Lincoln Bouscaren, S.J.*
Bellarmine School of Theology
230 South Lincoln Way
North Aurora, Illinois 60542

Counseling the Alcoholic Parishioner **568**
By *Joseph Green, C.PP.S.*
c/o Society of the Precious Blood
1125 Harmon Ave.
Dayton 19, Ohio

Ideas of the "Mixed Marriage" Promises **574**
By *Leo J. Hayes*
St. Augustine of Canterbury
1901 Foster St.
Belleville, Illinois 62223

Page

Let's Hear You Speak **581**
By *John G. Maupin*
Xavier University
Victory Parkway
Cincinnati, Ohio 45207

Spotlight on Liturgy **588**
By *James D. Shaughnessy*
Sacre Coeur Parish
312 Albert St.
Creve Coeur, Illinois

Questions Answered
By *Aidan M. Carr, O.F.M.Conv.*
Pope Paul Said: Follow the Norms of Pius XII.....602
Eucharist under Form of Wine Only—For the Ill.....609

Communications from Our Readers
No Problem?.....542
Father Weitzel Replies.....542
Creed Critic 544
Mass Stipends: Reconsideration Needed? 544
Preaching Workshop.....546

SUBSCRIPTION RATES

PAYABLE IN ADVANCE

IN THE U. S. A. — ONE YEAR–$7.00—TWO YEARS–$13.00
IN CANADA — ONE YEAR–$7.25—TWO YEARS–$13.50
FOREIGN — ONE YEAR–$7.85—TWO YEARS–$14.70

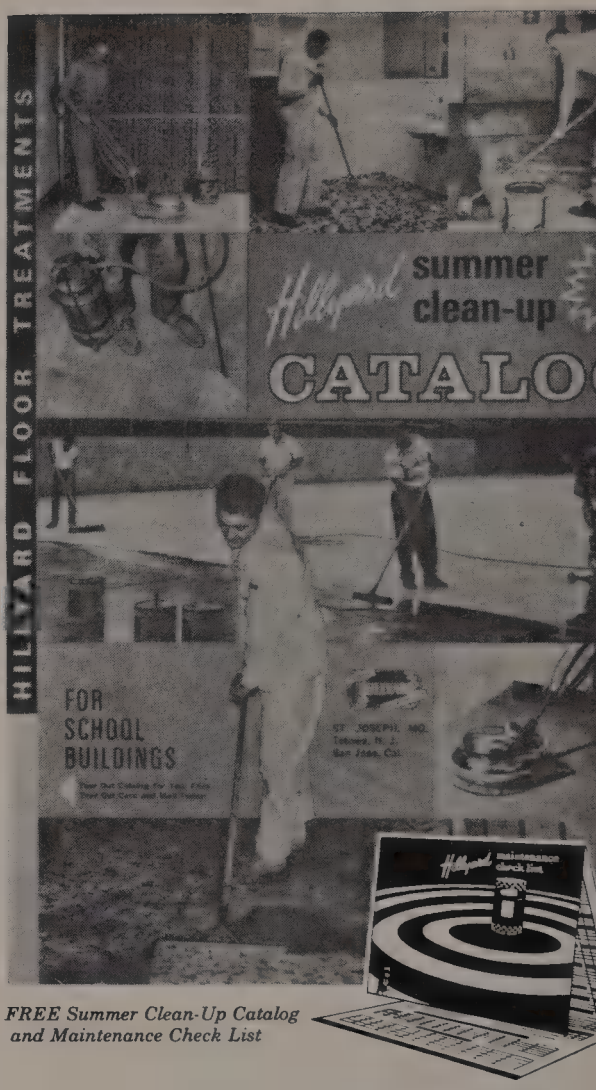
Solicitors of subscriptions for THE HOMILETIC AND PASTORAL REVIEW are not authorized to receive payments. Payments for subscriptions should be made only to its office direct or through the responsible booksellers who handle subscriptions.

problem:

SUMMER CLEAN-UP AND RENOVATION

solution:

USE HILLYARD PRODUCTS PLUS ***FREE*** *HILLYARD SERVICES FOR BETTER RESULTS... AND GREATER ECONOMY*



FREE Summer Clean-Up Catalog and Maintenance Check List

For every cleaning, sealing or surface finishing need, there's a Hillyard product that does a better job and delivers greater over-all economy. You'll find Hillyard products listed in this new Summer Clean-Up Catalog, which you can have along with a Hillyard Maintenance Check List *absolutely free.* Write for them today ...without obligation.

Also ask for the services of a trained Hillyard "Maintaineer" who serves "On Your Staff – Not Your Payroll." He will help you determine what needs to be done for summer renovation ... help you plan and schedule the renovation program ... help in selecting the correct products for each job ... make sure that you order only as much of each product as you actually need ... make sure that each product is delivered at the right time ... and help train new members of your custodial staff. Write, wire or call collect.



HILLYARD FLOOR TREATMENTS

Since 1907

St. Joseph, Missouri, U.S.A.
Totowa, New Jersey ★ San Jose, California

The Most Widely Recommended and Approved Treatments For Every Surface

Page

Books and Reviewers

The Church and Mankind (*Concilium*, Vol. I). *Sebastian MacDonald, C.P., S.T.D.* 612
God's Encounter with Man. *Vincent E. Rush*.....614
Discipleship and Priesthood. *Carroll Stuhlmueller, C.P.* 614
The Pill and Birth Regulation/What Modern Catholics Think about Birth Control/Three Dimensions to Birth Control. *Gommar A. De Pauw*.....616
Collectio Rituum. *Very Rev. Msgr. Frank J. Rodimer*.....618
Voices and Instruments in Christian Worship. *Joseph M. Champlin*.....620
Man and Wife in Scripture. *Martin W. Schoenberg, O.S.C.*.....622
Recent Spiritual Reading. *A.M.C.*.....623

SERMON OUTLINES ON THE LITURGY OF THE SUNDAYS AND FEASTS

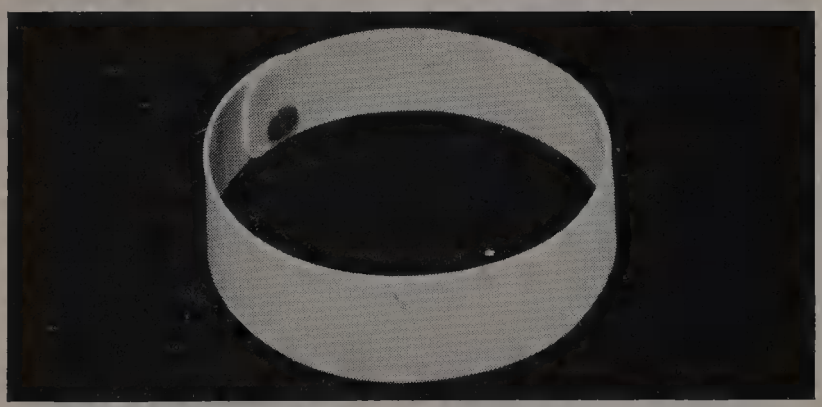
By *Andrew R. Breines*

2947 Thinnes St., Cross Plains, Wisconsin

The Invitation of the Good Shepherd....591
Second Sunday after Easter
The New Life of the Christian Rises above All Difficulties.....593
Third Sunday after Easter
The Coming of the Holy Spirit.....594
Fourth Sunday after Easter
Keeping God's Word Leads Us to True Worship 596
Fifth Sunday after Easter
The Christian's Role in the Church's Mission 598
Feast of the Ascension
Bringing the Witness of Love to the World 599
Sunday after Ascension

IT'S SOFT!

the Comfort **COLLAR** by *Toomey*





PAT. PENDING

NEW COMFORT TOP EDGE

Washable too no laundering expense or bother

More comfortable to wear because . . .

1. It's a single band with less bulk.
2. Its plastic material is soft to the touch . . . resembles linen.
3. It has a new No-Rotate feature, and . . . *it will fit most TOOMEY fronts including plain neck style.*

Comfort collars are available in sizes from 14 to 18½ and the following center heights: Comfort No. 4 — 1⅝". Comfort No. 3 — 1½". Comfort No. 2 — 1¼". Comfort No. 1 — 1".

Price 65¢ ea.
6 for 3.75
1 doz. for 7.25

R. J. TOOMEY COMPANY

BUY THEM FROM YOUR TOOMEY DEALER (Religious Supply Houses) THROUGHOUT THE UNITED STATES and CANADA



RESURRECTION

Preliminary study for
outdoor shrine
prepared for Rev. V. Leonard Casey,
Superintendent of Cemeteries,
Harrisburg, Pennsylvania.

Design by
Albert E. Henselmann.

Sculpture by
Gerard Briault.

daprato

NUSUAL TALENT TO CREATE... UNUSUAL SKILL TO PRODUCE THE UNUSUAL IN ECCLESIASTICAL FURNISHING

TUDIOS OF DAPRATO STATUARY COMPANY • 766 W. ADAMS ST., CHICAGO, ILL. • 104-112 E. 25th ST., NEW YORK, N.Y

by M. Joseph Costelloe, S.J.



Father Costelloe here continues his discussion of the translation of the New Testament in the English Missal which began last month in HPR. Father is Chairman of the Department of Classical Languages at The Creighton University in Omaha, Nebraska.

Old Wine— New Bottles

Criticisms and Comparisons

One of the first things to be noted in the Gospel narratives of the new translation is the absence of "thee" and "thou" and the corresponding verb forms, even when these have reference to God. They are also missing in *The Torah* and the *New English Bible*. Since they are no longer used in ordinary speech, they must probably go, even though at the Canon and in their private prayers the people are still praying "Thy will be done." A case could possibly be made for their retention, at least with respect to God, on the grounds that they are somewhat parallel to the dual in classical Greek. These forms of the verb, adjective, and noun were certainly superfluous, but they were also on occasion highly effective. To some "thee" and "thou" are still acceptable. No less a connoisseur than Evelyn Waugh has defended them: "'Thou' and 'thee' seem to me perfectly natural words; to many Englishmen and most Americans they seem absurdly antiquated."[19] In such matters whose opinion is to be respected, that of the admitted expert or of the masses? It is a question that will really never be answered, but this much may perhaps be said: The loss of these earlier forms is an indication of the progressive impoverishment of the English language.

An even more striking feature of the new version is the use of contractions in the dialogues of the Gospels and in the Epistles of St. Paul. They are not found in *The Torah* nor in the *New English Bible*. According to an authoritative source,

[19] *Commonweal* 81, p. 352.

they have been adopted "to avoid a stilted effect." [20] On this there is bound to be a difference of opinion. A professor of theology has acknowledged that he "rather likes their use." An English professor, on the other hand, when questioned on the matter thought them to be too casual. One thing that can be said for certain about them is that their use in some passages and not in others is not warranted by the Greek. There is not that much difference between the historical, doctrinal, and conversational parts. This may be one reason why contractions were not used by Jowett in his translation of Plato's dialogues nor by any of the translators of the same work in the more recent Loeb Classical Library. It might be argued that even if there is no such distinction in the text, "There should have been." But this would betray a high degree of sophistication in the pursuit of the colloquial and one that hardly fits in with the beautiful simplicity of the Gospel narratives or the natural rhetoric of St. Paul. It might just as reasonably be argued that Europeans are too formal and "stilted" in the complimentary conclusions to their letters. Their omission, however, would be taken by them as a sign of boorishness. Should such conclusions, then, be omitted in translations? If the American way is the only way to do things, they probably should, even though it would betray our rather characteristic lack of empathy with respect to other cultures.

Repetition

Since the authors of the New Testament could attain many desired effects by a change of construction or shift in the order of words, they were not so sensitive about repeating a word as more modern authors. A striking example of this difference in style may be seen in the Gospel account of the marriage feast of Cana in Galilee. Within seven consecutive verses, St. John uses the word *legei*, "he (or she) says," or in this case "said," since it is used as an historical tense, six different times (Jn 2:3–10). The Confraternity translators have rendered this single word in six different ways: "told," "answered," "instructed," "ordered," "said," and "pointed out." This kind of translation shows a certain kind of ingenuity, best exemplified perhaps by Jim Bishop and the *Reader's Digest*, but it destroys the simple directness of the original and runs the risk of splashing scenes with colors not present in the original:

Qui variare cupit rem prodigialiter unam,
Delphinum silvis appingit, fluctibus aprum.[21]

The *New English Bible* has but three variations, "said," "answered," and "ordered," which seems more reasonable.

With respect to such a common word as *legei*, a wide variety of English equivalents can be readily tolerated, but the same liberty can hardly be given to more technical terms. A Roman *denarius* is variously translated as "a Roman coin" (Mt 22:19), "a piece of silver" (John 12:5), and "a day's wage" (Lk 7:41). Now it is true that a *denarius* may be all these but it is still, fundamentally, a *denarius*. Why so many variations on a single theme, especially since the Greek *dēnarios* is an obvious loan word from the Latin? More questionable are the translations of *dikaios* and its *cognate dikaiosune*. These have been translated in the past as "just" and "justice."

[20] R. E. Brown in *America* 111, p. 604.

[21] Horace, *Ars Poetica* 28–29.

Without making a search for them, I happened to note down the following variants in the English missal: "Happy those who hunger and thirst for *holiness*" (Mt 5 : 6). "Do not interfere with that *holy* man" (Mt 27 : 19). "Seek first his kingdom and his *will*" (Mt 6 : 33). "Joseph her husband, an *upright* man . . . decided to divorce her quietly" (Mt 1 : 19). "He saved us . . . not because of any *just* deed we have done" (Tit 3 : 5). I am no more anxious than Horace *verbum verbo reddere,*[22] but since Greek has words for "will," "justice," and "holiness," there must have been some reason why the inspired authors used a single, more generic term. A translator might well adhere to one or two fundamental meanings, hoping that modern readers, with the help perhaps of the Sunday homily, could draw out the various applications of the word or words from the general context just as the early Christians must have done without such liberal editing of the original.

Omissions and Additions

In a number of instances words are omitted in the translation that might have been included. In his Sermon on the Mount, Christ declares: "Happy the poor in spirit: theirs is the kingdom of heaven" (Mt 5 : 3). One could question the translation of *makarioi* (Latin *beati*) by "happy" in this context, but what is of present concern is the omission of the casual conjunction *hoti* throughout the Beatitudes. Perhaps the colon is intended to take its place, but the consequence is a staccato effect not present in the Greek. According to St. Luke, "the name Jesus was given to him, the same which the angel had given him *before his conception*" (Lk. 2 : 21). The Greek is both more simple and complete: "His name was called Jesus, the name given to him by the Angel *before he was conceived in the womb.*" Greek is more redundant than English and the translators may have thought that the last three words, *en tēi koiliai,* were unnecessary. Nevertheless, reference to Mary's womb emphasizes the humble human origins of the Savior and I, for one, would prefer to see it retained. In connection with this it might be well to note here a shade of squeamishness in the new translation. "Happy the womb that bore you and the breasts *that fed you*" is the praise of the woman who heard Christ's preaching (Lk 11 : 27). An exact rendition of the Greek, "and the breasts *you sucked,*" might sound a bit indelicate in the liturgy, but why substitute the awkward "breasts *that fed you*" for the more idiomatic "breasts *that nursed you*" (Old Confraternity)? The prodigal son squandered his property on *"loose women"* (Lk 15 : 30). No doubt they were "loose" enough, but neither the Greek nor the Latin nor the Douay version deemed it necessary to use circumlocutions: "He devoured his substance *with harlots,*" that is, *cum meretricibus, meta pornōn.* St. John is the one "who had leaned back against Jesus' chest during the supper" (Jn 21 : 20). What could be so unpoetic as to lean on someone's *chest,* which, moreover, includes a considerably larger part of the anatomy than the *stēthos,* the "breast"? Finally, with regard to those things which defile a man or not, what enters into the mouth is eventually "discharged into the sewer" (Mt 15 : 17). An *aphedrōn* is not exactly a sewer, but since "privies" (the word used in Douay) are practically a thing of the past, we may have to settle for "sewer."

[22] *Ibid.* 132.

Fairly frequently a word is added that is not to be found in the generally accepted Greek text. When Joseph thought of putting away his wife, "*the angel* of the Lord appeared in a dream" to him (Mt 1 : 20). Since there is no definite article with *aggelos,* and there has been no previous mention of an angel, it would seem that the Greek would be better translated by "*an angel* of the Lord." When Christ was dining with Simon the Leper, "a woman, a *well-known* sinner in town," came into the house (Lk 7 : 37). She may well have been "well-known" but there is no corresponding adjective in the Greek. Our Lord promised Nathanael: "You will see *far* greater things than that" (Jn 1 : 50). As far as I can make out, the "far" is a modern addition to the text. Of the "wild lilies" it is said: "They do not toil; they do not spin *thread*" (Mt 6 : 28). "Thread" is a banal gloss on an easily comprehended activity. Additions of this type seem to be fairly common: "You do not know the *exact* day or hour" (Mt 25 : 13); "If you *really* wish to enter into life" (Mt 19 : 17); "And everyone who is alive and believes in me shall never die *at all*" (Jn 11 : 25). Sometimes they may possibly be explained by the original word order or the tense of the verb in the Greek, but the general effect is one of overtranslation.

Shades of Meaning

More accuracy could have been achieved by an occasional better choice of words. Jesus took the hand of the daughter of the magistrate at Capharnaum "and the little girl" awoke (Mt 9 : 25). The Vulgate translates the Greek diminutive *korasion* with the word *puella,* or "girl." As we know from Mark and Luke she was twelve years old, a marriageable age, and would hardly have been considered a "*little* girl" any longer. The diminutive form adds a note of familiarity or endearment that is quite impossible to translate adequately into English. Christ tells his disciples: "Whoever *welcomes* one such little child for my sake *is welcoming* me" (Mt 18 : 5). This looks almost like a change for the sake of change. The Greek has *dexētai* and *dechetai, not eudexētai and eudechetai,* the verb for "welcome." The *New English Bible* keeps closer to the original: "Whoever *receives* one such child (*paidion*) *in my name* (*epi tōi onomati mou*) *receives* me." *Paidion* can be translated as "little child," but it is not necessary. "Is welcoming me" in the Confraternity version represents an attempt to translate the present indicative as a progressive tense, but it is not required in this type of general relative clause. St. Paul tells us that he will "*speak* of visions and revelations of the Lord" (II Cor 12 : 1). More precisely, he says that he will "*come*" to them (*eleusomai*). Since the metaphor is as acceptable in English as in Greek, there is no need to suppress it. More difficult are the final words of Christ to his apostles: "*Complete authority* has been conferred on me in heaven *as* on earth" (Mt 28 : 18). If he had said "the same authority" the English "as" for the Greek *kai* ("and") would have been preferable, but as it stands it seems less than idiomatic. "Complete authority" may be the English equivalent of *pasa exousia,* but since the ancient world, as may be plainly seen in the *Res Gestae* of Augustus, made a radical distinction between *auctoritas* and *potestas* (*exousia*), I would myself prefer the Vulgate *omnis potestas* and the Douay "all power."

Deliberate Anachronisms

In the new version there are a number of obvious anachronisms. *"Measures"* are converted into *"gallons"* (Jn 2 : 6) and *"minas"* into "dollars" (Lk 19 : 13). An "image" (*eikōn*) is now a "head," and *"Caesar"* has become *"emperor"* (Mt 22 : 20–21), despite the fact that the head of the Roman empire was not designated in this fashion for yet another century. Advantages are to be gained from the modernization of the older terminology, but the example of the evangelists themselves might be followed in the process. When they employ a word or phrase in Hebrew or Aramaic they give immediately a Greek translation: "And coming to the place called Golgotha, which is the place called 'Of the Skull,' they gave him wine to drink" (Mt. 27 : 33–44). In like fashion, would it not be more satisfactory to keep the old "denarius," "mina," "measure," and adjoin the modern equivalent in apposition? This would at least be less of a shock to the sensibilities of the learned.

Semitisms are ironed out for the benefit of modern readers, but this can at times effect more of a loss than gain. *"Flesh and blood"* has now become *"mere man"* and "whatsoever *you shall bind"* is translated as "whatever *you shall declare unlawful"* (Mt 16 : 17,19). The Jews challenge Christ in the following terms: "Aren't we right, after all, in saying that you are a Samaritan, and *are mad?"* To this he replies: *"I am not mad"* (Jn 8 : 48–49). The Greek has *daimonion echeis, "you have a demon,"* and *daimonion ouk echō, "I do not have a demon."* The *New English Bible* translates these words as *"you are possessed"* and *"I am not possessed."* This certainly seems preferable to the Confraternity version. Demons in the old psychology could, and did, produce madness; but it is hardly fair to the speech and mentality of the Pharisees to leave them completely out of the translation. Much stress today is being placed on "biblical theology" but if we give up the vivid, concrete expressions of Scripture we may as well return to the more accurate and intelligible terminology of the Fathers and Scholastics.

Our Lord's reaction to the sight of Mary and her friends weeping for Lazarus is rather difficult to describe in English. According to the Douay version, which gives a very literal, if awkward translation of the original, he *"groaned in spirit, and troubled himself"* (Jn 11 : 33). The *New English Bible* translates the sentence more freely: *"He sighed heavily and was deeply moved."* This is certainly preferable to the rather bizarre Confraternity version: *"He shuddered with the emotions that flared up within him."* We should probably not look for theological exactness in Scripture, but the *etaraxen heauton* of the original, *"he troubled himself,"* describes perfectly our Lord's emotional reactions, whereas the *"flaring up of emotions"* was foreign to him. In other words, like in Adam before the fall, all the motions of Christ's sensitive appetite were completely subject to his reason. He experienced no emotion that he did not first will.[23]

Liturgical Slang

The Confraternity translators are obviously scholars, and they suffer at times from the limitations of their

[23] St. Thomas, *Summa Theol. III, q. 15, a. 4, resp.: in Christo omnes motus sensitivi appetitus oriebantur secundum dispositionem rationis.*

trade. Their attempts to be colloquial smell more of the study than of the street. Without attempting to compare them with the original, we may cite the following: *"Stop worrying over* questions like 'What are we to eat?'" (Mt 6 : 31). *"Take a look at* the birds in the sky" (Mt 6 : 26). "When you fast, *don't go around looking dismal* like hypocrites" (Mt 6 : 16). "That is what the pagans are always *looking for"* (Mt. 6 : 32). "The chief priests and the elders of the people *hatched a plot* against Jesus" (Mt 27 : 1). "One of the soldiers *jabbed his side with a lance"* (Jn 19 : 31). "So I do not run like a man who *doesn't* see the goal. I do not fight like a boxer who *punches* the air" (I Cor 9 : 26). Hugh Pope found fault with some of the colloquialisms in Moffatt's translation of the New Testament, but they are relatively mild compared with these.[24] *Non erubesco evangelium,* but I cannot say the same about numerous passages in the new English missal.[25] Could educated Greeks and Romans have been so distressed at the language of the Gospels as educated American Catholics will be at such translations? Formerly we could bury our mistakes "in the Latin language" but we can no longer.

The human authors of the New Testament possessed such varied talents that it is difficult to speak of a "New Testament style." But despite their many differences, their writings show that they had an innate appreciation of rhetorical effect. But this does not always come through in the translation. Christ, for example, tells the disciples of his precursor: "Go back and report to John what you hear and see: the blind *recovering their sight,* cripples *walking,* lepers *being cleansed,* the deaf *hearing,* dead men *being raised to life,* the poor *hearing the good news"* (Mt 11 : 4–5). Few things could be more deadly than this series of present participles. Fortunately, they are not found in the original, which employs finite verbs in implied direct discourse: "The blind *regain their sight,* the lame *walk,* lepers *are cleansed,* the deaf *hear,* the dead *rise,* and the poor *have the good news preached to them."*

The Decline of Rhetoric

Some of the longer sentences in the New Testament have to be broken down in translation, but the practice is at times carried to extremes: "Here is a genuine Israelite; *there is no guile in him"* (Jn 1 : 47). The Greek is not so harsh: "Behold a true Israelite *in whom there is no guile."* The same defect may be noticed in the following: "Then he told Thomas, 'Take your finger and examine my hands; take your hand and put it into my side; *and don't persist in your disbelief. Become a believer!'"* (Jn 20 : 27). More simple and direct is the translation of the *New English Bible,* and it gets rid of the exclamation point, overworked in the *Confraternity* version: "Then he said to Thomas, 'Reach your finger here: see my hands; reach your hand here and put it into my side; *be unbelieving no longer, but believe.'"* One final passage will show again the rhetorical weakness of the new version: "And *pointing with his hand to* his

[24] Pope, *English Versions,* p. 591: "Although this version (Moffatt's) is the best known and most highly esteemed among the modern-speech versions, and is clearly the work of an eminent scholar, its colloquialisms are sometimes jarring; as, for instance, John 19:5: 'So out came Jesus, wearing the crown of thorns and the purple robe; and Pilate said, "Here the man is!"' and John 8:11, when our Lord says to the woman taken in adultery: 'Neither do I; be off, and never sin again.'"

[25] Rom 1:16.

disciples, he said, There are my mother and my brothers. Whoever does the will of my heavenly Father, *that person is brother and sister and mother to me'* " (Mt 12 : 49–50). The *New English Bible* translates the same passage in this way: "And pointing to the disciples, he said, 'Here are my mother and my brothers. Whoever does the will of my heavenly Father *is my brother, my sister, my mother.'* " *"With his hand"* is superfluous since the Greek literally translated would be *"stretching out his hand towards."* *"Mother to me"* is neither as exact nor as emphatic as *"my mother,"* nor does it preserve as well the word order of the original.

Last Words

In this brief résumé of the New Testament in the English missal I have tried to make three points: that it is extremely difficult if not impossible to translate an ancient book, and above all the Scriptures, into a really "modern" idiom; that the language of the New Testament would not have seemed so casual to the average Christian of the first century as the new version must seem to twentieth-century Americans, and that, finally, where the translators have tried to be colloquial they have frequently failed. *De gustibus non est disputandum*,[26] and many will certainly disagree with what I have said. If there are enough, however, who share my opinions, it may be possible that the text can be upgraded or permission granted to use another version when the missal is enlarged to allow a greater variety of Scriptural readings.

Last summer I attended a nine o'clock Mass at St. Severin, the famous liturgical center in Paris. There were a number of remarkable things about the service including an impromptu solo by a drunk, which would have escaped notice if the ushers had not unceremoniously dragged him out through a side door. The celebrant recited the Canon of the Mass from memory in a loud voice facing the people with eyes fixed upon the crucifix. It was an impressive, almost theatrical performance, the effect of which was dimmed by the Communion hymn, "Nobody knows the trouble I've seen," sounding even more incongruous because of the beautiful Gothic setting.

This same note of incongruity is perhaps the most conspicuous thing about the English missal. The new translation may be fine for private reading, if one's tastes run in that direction. A great deal of it is even suitable for the liturgy. But for a priest dressed in the robes of a Byzantine court and making use of an elaborate ceremonial of bows, kisses, and genuflections to be heralding the good news in a language that frequently lapses into a style more suitable for a Jack Paar show than for the pulpit strikes me as being quite undesirable.

[26] Pliny, *Ep.* 8:16.

Cremation for Austrian Catholics

Vienna—(NC)—Archdiocesan authorities have issued directives governing granting of permission for the cremation of bodies of deceased Catholics.

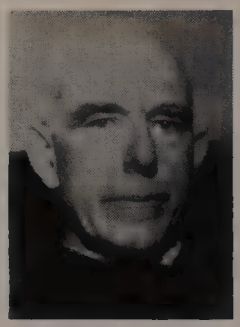
In conformity with an instruction from the Vatican's Congregation of the Holy Office, relatives of a dead person under certain circumstances may obtain permission for cremation and Church burial. The priest however is not allowed to assist at the cremation.

Requests for permission to cremate must be in writing and state the reasons why it is desired.

—The Catholic Transcript, *Vol. LXVII, No. 46, p. 8.*

Slackers in the Liturgical Advance?

by
T. Lincoln
Bouscaren,
S.J.



Father Bouscaren has taught Canon Law at, successively, Mundelein Seminary, the Gregorian University. West Baden College, and is now at the Bellarmine School of Theology. He was Procurator General of the Society of Jesus from 1947 to 1962.

THE FOIBLES of human nature are revealing themselves in current reactions to the liturgical renewal. Two opposite attitudes are manifested, enthusiastic response on the one hand and on the other a strong tendency to prefer the old order. The eager advance guard is accused of excessive haste, whereas a goodly number of the faithful and clergy are suspected of foot-dragging. The contrast between the two views is illustrated in lighter vein by the following lines, whose authorship I have been unable to trace. They may, I hope, be admitted to introduce and enliven a somewhat dry canonical discussion.

The Updated Church: a Conservative's Comment

Latin's gone, peace is too,
Singin' and shoutin' from every pew.
Altar's turned 'round, priest is too;
Commentator's yellin', "page twenty-two."
Communion rail's goin', stand up straight!
Kneelin' suddenly went outta date.
Processions are formin' in every aisle,
Salvation's organized single file.
Rosary's out, psalms are in.
Hardly ever hear a word against sin.
Listen to the lector, hear how he reads.
Please stop rattlin' them rosary beads.
Padre's lookin' puzzled, doesn't know his part;
Used to know the whole deal in Latin by heart.
I hope all changes are just about done,
That they don't drop Bingo before I've won.

These verses imply no irreverence toward the liturgy; the satire is pointed at the more vocal of the "conscientious objectors" to the new practices. There are many of these. Some might express their views more elegantly, but the objections would be substantially the same. It is probable

that in some places their resistance is retarding the progress of liturgical reform. This was to be expected. Pope Paul VI, in one of his midweek audiences in the Vatican, showed a sympathetic understanding of these difficulties. At the same time he insisted gently, but with his characteristic firmness, that repugnance to the new practices must be overcome by patience, docility and confidence in the leadership of the Church. He is quoted in the *Indianapolis Chronicle* for January 29, 1965:

"The liturgical reform," said the Pope, "affects habits that are dear to us; it demands of us some effort. We may not relish this, but we must be docile and have trust. The religious and spiritual plan unfolded before us by the new liturgical constitution is a stupendous one for depth and authenticity of doctrine, for rationality of Christian logic, for purity and riches of culture and art. It corresponds to the interior being and needs of modern man."

Response

The response to the Holy Father's appeal varies somewhat in different dioceses. It is not receiving everywhere the full support that it deserves. Consequently it has been seriously asked of me to state, if I can, the precise obligations involved and whether any canonical penalties can be invoked for their violation. Perhaps the chief value of such an inquiry is that it invites us to study precisely the terms of the various provisions of law on this subject and to identify the authority from which they proceed and the time when they go into effect.

Let us at the outset reply to a possible objection. It has become fashionable to consider canon law as savoring of formalism, as something stiff and rigid, little suited to the new spirit of the Church, which is not "juridical" but "mystical," all ordered toward love, apostolic ardor and inspiration from the Holy Spirit, to be sought chiefly in the liturgy. Very good. But the liturgy itself and the spirit of the Church which breathes in it have never been and never can be entirely dissociated from some regulating norms which mark them and help to preserve them as corporate action and a corporate spirit. The inspiration of the Holy Spirit in this context is not inspiration in the strict theological sense; and especially it is not private inspiration of individuals. It must be understood to mean a heaven-sent guidance (in a broad sense) given to the Church as a body and having as one of its effects wise legislation. The liturgy has its spirit, but it has also its laws. The spirit is by far the more important of the two, but the laws cannot be dispensed with. Liturgical laws are among the most minute and exacting in the whole field of ecclesiastical legislation, and they are by no means entirely independent of the nonliturgical and strictly juridical norms of canon law. Consequently an attempt to specify the application of these norms to the new liturgical decrees is quite in order.

How Promulgated?

Our first question concerns promulgation. Ecclesiastical laws require promulgation in order to become effective (can. 8 #1). The usual method of promulgation for laws enacted by the Holy See is publication in the official commentary, *Acta Apostolicae Sedis*, and the obligation usually begins three months after the date of the issue in which the law is published (can. 9). Does this regulation apply to the de-

crees of the II Vatican Council and in particular to the Constitution on the Liturgy?

The formula used by the Supreme Pontiff in approving these decrees is as follows:

"In the Name of the Most Holy and Indivisible Trinity of the Father and the Son and the Holy Spirit. The decrees which have just been read in this Second Holy and Universal Vatican Synod legitimately assembled have pleased the Fathers. And We, by the Apostolic authority conferred on Us by Christ, together with the Venerable Fathers, do approve, decree and establish them, and what has been thus synodally established We order to be promulgated to the glory of God."

"We order to be promulgated"—*"promulgari iubemus."* Is this in itself an actual promulgation, or must official promulgation come later by publication in the *Acta Apostolicae Sedis* according to the rule of the Code? The papal declaration is in itself a promulgation. The literal terms of the formula might seem to leave room for doubt, but it is certain that a definite promulgation is intended and expressed. This should be clear on general principles, but we have moreover an extrinsic authority. In the case of the Constitution *De Ecclesia,* which was approved by the Holy Father with this same formula on November 21, 1964, the hierarchy of France soon afterward presented it to the faithful of the nation as having been "solemnly promulgated" on that date. This is true of all the decrees of the Council which are approved with the above formula. They need no further promulgation.

Effective Dates

The Constitution on the Liturgy was approved in the public session of December 4, 1963, and would therefore have become effective on that date, had not His Holiness decreed a suspension of the law. Immediately after the promulgation the General Secretary of the Council made the following announcement:

"For the Constitution on the Liturgy which has just been approved, His Holiness decrees a suspension of the law until the 16th day of February, 1964, the First Sunday of Lent. Within that time His Holiness will determine when and how the provisions of this new Constitution are to be put into practice. Before the expiration of that period, therefore, no one may on his own authority put these new decrees into practice."

In accordance with this announcement the Holy Father a short time afterward, namely, on January 25, 1964, issued an Apostolic Letter (*Motu proprio*) entitled *Sacram Liturgiam* specifying that some few provisions of the Constitution on the Liturgy should go into effect at once on the expiration of the period of suspension, that is, on February 16, 1964, whereas others were necessarily to be deferred since they had to await the amendment of liturgical texts. Among the provisions that were to be immediately effective were:

Every diocese is to have a Council charged with the duty, under the direction of the Bishop, to see that the liturgy be constantly better known and more effectively promoted (*Motu proprio,* II; Constitution, 45, 46).

A homily is to be given during Mass on Sundays and days of obligation (*Motu proprio,* III; Const., 52).

Some prescriptions regarding the new rite of Matrimony (*Motu proprio,* V; Const., 78).

Some regulations regarding the divine Office (*Motu proprio,* VI, VII, VIII, IX; Const., 95–101).

Of special practical importance are the provisions of nn. IX, X and XI of the *Motu proprio*, namely:

All translations of Latin liturgical texts into the vernacular must be made by the competent territorial ecclesiastical authority and must be duly approved and confirmed by the Apostolic See (IX).

The competent territorial authority is for the present to be on the national level; two thirds of the votes, taken by secret ballot, are necessary to pass a legitimate decree (X).

Except for the matters that are either changed or ordered to become effective in advance, "the regulation of the sacred liturgy depends solely on the Apostolic See and, as may be provided by law, on the bishops; and therefore no other person, not even a priest, may add, remove or change anything in the liturgy on his own authority" (XI).

This *Motu proprio* was published in Latin in the *Acta Apostolicae Sedis* for February 15, 1964, volume 56, pages 139–144. An English version appeared in *The Jurist,* volume 24 (1964), pages 106–109.

The Instruction

There is one more pontifical document to be mentioned. This is the "Instruction for the Proper Implementation of the Constitution of the Sacred Liturgy," issued on September 26, 1964, jointly by the Sacred Congregation of Rites and a special Conciliar Commission, and "approved in a special way as a whole and in its parts" by Pope Paul VI. The Latin text was published in the *Acta Apostolicae Sedis* of November 10, 1964, volume 56, pages 877–900. An official English version together with the Latin text is obtainable from the Vatican Press; the English version appeared also in *The Jurist,* volume 24 (1964), page 464–488. By order of the Holy Father the Instruction was to go into effect on the First Sunday of Lent, March 7, 1965.

We have still two things to do in order to provide a sufficient basis upon which to answer the question proposed to us as to the obligations arising from the new decrees on the liturgy. We must first examine (in the text of the three documents mentioned above—the Constitution, the *Motu proprio* and the Instruction) the powers that are given to the "competent territorial authority" which is so frequently mentioned in the documents; and secondly we must see what use that body has made of its powers up to the present.

The "competent territorial authority" is first mentioned in art. 22 #2 of the Constitution, which reads:

> "2. According to powers conferred by law, the regulation of liturgical matters belongs, within certain limits, also to the competent group of bishops lawfully established for various kinds of territorial districts."

As we have seen (*Motu proprio,* X, above), for the present, only *national* conferences of bishops are designated here. The powers which these conferences receive in connection with the liturgy may be summarized as follows:

a) In *general:*

To regulate the sacred liturgy "within certain limits" (Const., 22 #2), that is, "within the limits prescribed in typical editions of liturgical books, . . . to define the adaptations that are to be made, particularly in the administration of the sacraments, and in sacramentals, processions, liturgical language, sacred music and sacred arts, always however in accordance with the fundamental norms of this Constitution" (Const., 39).

b) In *particular:*

To decide whether the vernacular may be used, and in what manner, that is, in what parts of the service (Const., 36 #4). The decision must be approved by the Holy See.

To approve new melodies for parts to be sung in the vernacular by the celebrant and ministers (Instr., 42).

To establish a (national) liturgical commission (Const., 44; Instr., 44). (This has been done. The office of the U.S. Bishop's Commission on the Liturgical Apostolate is in the N.C.W.C. headquarters in Washington. The Director of the Secretariate is the Reverend Frederick R. McManus).

To consider and present to the Holy See for approval, adaptations of the liturgy to the traditions and culture of individual peoples, for example in mission countries (Const., 40).

To admit the vernacular in specified parts of Masses, sung or low, which are celebrated with the people. These decrees are to be presented to the Holy See for approval (Const., 45; Instr., 57).

To admit the vernacular in certain sacraments and sacramentals, subject to approval by the Holy See (Const., 63; Instr., 61).

To approve the translation into the vernacular, of a short office for use as the public prayer of the Church, subject to the approval of the Holy See (Instr., 82).

Powers

It will be seen that many of the particular powers given to the national territorial authority are powers to *permit, admit,* or *approve.* However, the power to *impose* or *prescribe* is implicitly contained in the authority conferred on it to regulate the liturgy within certain limits. Consequently its decrees may result in some new positive regulations, though there are few of these up to the present. There is also the negative duty, binding on all concerned, not to exceed the limits of the permissions legitimately granted.

The National Conference of Bishops of the U.S. issued two decrees at its plenary session of April 2, 1964. The first concerns the use of English in parts of the Mass and in other liturgical services; the second approves official English translations of the respective liturgical texts. The two decrees were published in *The Jurist,* volume 24 (1964), pages 358–367, together with the text of a rescript of the Conciliar Commission, of May 1, 1964, approving and confirming them. None of these documents impose any new positive obligations; their language throughout is, "It is allowed," "It is permissible."

The Commission of U.S. Bishops on the Liturgical Apostolate issued some "Directives for the Sacred Liturgy" which became effective on November 29, 1964. One of these, "on reading and praying in the vernacular," is in reality a prescriptive norm. "Both those parts of the liturgy which instruct the faithful and those parts which express their prayer and devotion are to be spoken or sung in the vernacular language." Thus what was merely *permitted* by the pontifical documents (Const., 54; Instr., 57) and by the National Conference, is *prescribed* by the National Commission. Its power to do this is implicitly included in the charge assigned to it: "to regulate pastoral-liturgical action in its territory" (Const., 44).

Consequently, when we speak of positive obligations concerning the new liturgy, we must consider not only the conciliar and pontifical documents (Constitution, *Motu proprio* and In-

struction), but also the regulations which have been or may in future be made by the National Commission on the Liturgical Apostolate under the direction of the National Conference of U.S. Bishops. Moreover, in various localities there may be regulations established by local Ordinaries. For it must be remembered that bishops retain their ordinary jurisdiction for the government of their respective dioceses (can. 329) and are free in the field of liturgy to legislate for their own territories within the limits left open by the recent pontifical documents (Const., 45; *Motu proprio,* II; Instr., 47). This local legislation will vary in different places, and we can scarcely take account of these variations here. As for Collegiality, since it has not yet been fully defined, it need not at present enter into the discussion.

Mere references without comment must suffice for certain detailed prescriptions which are clear from the text of the pontifical documents, for example: those concerning the homily (Const., 52; *Motu proprio,* III; Instr., 53, 54); the rite for the celebration of marriage (Const., 78; *Motu proprio,* V; Instr., 70–75); the use of translations in liturgical texts (Const., 36 #4, 101; *Motu proprio,* IX; Instr., 40); the simplification of certain rites (salutations, incensation of clergy and altar, kisses of hand and objects—Const., 34 Instr., 36); the rite of the Mass (Const., 50–51; Instr., 48–56). These prescriptions are of obligation everywhere.

Coming to Grips

We must come at last to the point of trying to give an answer to the question proposed: are there "slackers" in the liturgical advance, and if so, what can be done about them?

Perhaps a word should be said first about those who want to advance too fast. Despite the clear and repeated prohibitions from the highest authority against changing anything in the liturgy on private authority or using the new practices before appointed time, some enthusiasts have eagerly anticipated the coming reforms. Nothing can be done about this; there is no penalty provided for it; it is merely a case of bad example.

When we think of the opposite category, that is, of the faithful or clergy who fail in points of positive obligation imposed by the new decrees, I believe we are inclined to attach undue importance to things that are not of obligation at all, such as the celebration of Mass facing the people, the offertory procession, standing to receive Holy Communion, and the like. These are not of the essence of the liturgy; in fact they are not even prescribed, but merely permitted or encouraged, and hence not obligatory unless they are made so by local diocesan regulations.

Changing Habits

Particular practices such as these, as well as those others which are actually of obligation, are at the root of whatever tendency there may be among some of the faithful and clergy to resist or to remain relatively indifferent to the liturgical renewal. As Pope Paul observed in the audience from which we quoted, the new prescriptions "affect habits that are dear to us." Old habits do not easily yield serene and peaceful possession to new ones.

It is not to be assumed that the old habits were necessarily bad. Before the present reform the members of a Catholic family at a Sunday Mass, even though remaining silent and physically inactive, could very well have main-

tained an attentive and affective union with Christ in His great Sacrifice—that is, in the Liturgy, which consisted then, as it does now, principally in that stupendous Act. Silence can be a help to prayerful attention. If that was their habit it is easy to see why they are disturbed by some of the new observances.

Continuous and Progressive Revision

So too, a priest who has been celebrating Mass daily in Latin for 6, or 19, or 37 years, not only with careful attention to the rubrics but above all with a profound sense of reverence and love for Christ in the sacred mystery of His Passion, is naturally embarrassed by having to change from Latin to English and back again to Latin at various intervals in the Mass. He becomes distracted and his devotion and union with Christ are disturbed until he has made the new rubrics his own by assiduous practice. The old habits were good; the new ones will be better, but their acquisition requires an effort which is not made easier by the realization that we are only at the first stage, and that the process of change will be continuous and progressive until the entire rite of the Mass is revised, as announced in article 50 of the Constitution.

These are indeed only minor difficulties. There is little doubt that priests and people will make the small sacrifice of their tastes and habits in order to rise to the new level of liturgical worship that the Church offers them. In the few dioceses with which we happen to be in close contact, the diocesan commissions on liturgy are conducting active programs of instruction and persuasion. Priests in pastoral work report that the people respond gladly when the reasons for the new practices are explained to them.

And there are mighty reasons. It is not a question of mere conformity or external practices. The U.S. Bishops' Commission on the Liturgical Apostolate has pointed out that the change to the vernacular, for example, will accomplish nothing automatically. There must also be notable improvement in the distinctness, dignity and reverence with which the sacred texts are enunciated. The same is true of all the other external practices. They are only means to an end. It is not these external things in themselves but the inner spirit of the renewed liturgy that must make the corporate worship of the people of God a more effective expression of the mystery of Christ and the real nature of the true Church (cf. Constitution, art. 2).

New Kind of Law

Here we are at the very heart of the Constitution—the spirit, the purpose, the great principles that underlie all its provisions. The Constitution on the Liturgy is a new kind of law. It not only declares very grave obligations but it provides motivation, inviting us almost irresistibly to fulfill them with love and with rejoicing in Christ.

Our concern has been with the obligations. There can be no question but that these principal and fundamental ones, as distinguished from particular rubrical details, are of very grave importance and urgency. When the Church moves with such a surge of power from her highest authority, and at the same time expresses her commands in such mild terms as to seem to be appealing rather to our love and loyalty than to our obedience, resistance is simply not to be thought of. There is not a word in the entire Consti-

tution that even suggests enforcement or penalties for noncompliance. They will not be needed.

If there are differences in the promptness and generosity of the response to her appeal in various localities, patient instruction and persuasion rather than vigorous enforcement will be relied upon to induce eventually full cooperation.

The Church is conscious that long periods of preparation will be needed before the great work is fully accomplished.

"Mother Church earnestly desires that all the faithful be brought to that full, conscious and active participation in liturgical celebrations, which is demanded by the very nature of the Liturgy and to which the Christian people are entitled as of right and in duty bound in virtue of their baptism. . . . There is no hope of achieving this result unless the pastors themselves are deeply imbued with the spirit and power of the Liturgy and make themselves masters of it; hence it is necessary that attention be directed above all to the liturgical formation of the clergy" (Constitution, art. 14).

This liturgical formation will take time. It is already well under way in many diocesan and religious seminaries. Come, Holy Spirit!

Ecumenism—Six Aids

The Very Rev. Joseph E. Flynn, C.S.P. . . . called ecumenism the most serious challenge facing the Church today and listed six ways the layman can contribute to Christian unity.

. . . the Rector of St. Paul's College said the layman must take a leading role in the ecumenical field.

The six ways Father Flynn said the layman can aid the ecumenical movement are:

- Prayer, he said, is the greatest single contribution. It is the "spiritual dynamo that creates divine energy."
- Purposeful inner renewel of self. A layman must live the faith in such a way as to make it livable and lovable in others.
- State the truth. There must be no watering down of Christ's teaching.
- Communications. A clear language is needed for theological terms.
- Education. The meaning of certain positions can be clarified by education. "Unity requires involvement and we must work at it."
- A boundless love for all men.

Father Flynn said the Vatican Council's decree on ecumenism states that the division within Christianity "openly contradicts the will of God, gives scandal to the world, and damages the preaching of the Gospel to every creature."

The spirit and the force behind ecumenism is not new, he said, but today there is a more "dynamic quality" about it.

"There is a new tide surging through Christendom," he said. "There is an atmosphere of freedom, dialogue, mutual service and love. The layman cannot stand by idly."

The layman's dignity, vocation and mission is clearly outlined in the schema on the Church. "His mission is to be a real, live vital witness to Christ," Father Flynn said.

"Can we say we love our fellowman without sharing our truths with him?" Father Flynn asked.

"Christ wants a commitment of enthusiasm," he said. "We must think and act on it in a world crying for divine light and truth."

—**The Catholic Standard,** Vol. 15, No. 11, p. 6.

Counseling the Alcoholic Parishioner

By Joseph Green, C.PP.S.



Father Green spent the first twenty years of his priesthood as chaplain and teacher in Sisters' Convents. In 1956 he was assigned exclusively to retreat work, and he is presently in China and Japan giving retreats to the Military Chaplains there.

CHRONIC ALCOHOLISM is rated the third greatest health menace in the United States. The number of alcoholics in the country is estimated at about five million. They are to be found in every parish and city, whether suburban or rural. They come from all walks of life, the rich and poor, the educated and uneducated. Because of this prevalence every priest, at sometime or other, will be called upon to counsel the alcoholic. Since it is worse to give wrong advice than no advice, every priest should be well informed about the nature of alcoholism. Experience reveals, however, that many priests have but a very rudimentary knowledge of the problem.

In 1956 the American Medical Association designated alcoholism as a disease. Since then this concept has been generally though not unanimously, accepted. To say without any qualification that alcoholism is a disease is to state it too simply. Doctors and psychiatrists who have done research work in the field of alcoholism tell us that it is a very complex illness involving physical, emotional, mental and spiritual factors. It affects the whole man—body, mind and soul.

A cancer patient, for example, is physically ill. His illness may upset him both mentally and emotionally. He may even become rebellious against God. In this case we would say that his physical malady has affected him emotionally, mentally and spiritually. But it is not the *nature* of cancer to have those effects. Some cancer patients will preserve their emotional and mental equilibrium, and their plight may even draw them closer to God. The emotional, mental and spiritual complications of alcoholism are inherent in the very nature of the illness.

Since it is the task of the medic or psychiatrist to designate the nature of the disease, and not the role of the priest, I shall not discuss it, save to express this opinion: there does seem to be strong evidence of a physical element of some kind being present since alcoholics, even after an extended pe-

riod of total abstinence, cannot succeed in drinking in moderation. I am aware that it has been claimed that a few have succeeded. It could be disputed though whether they were truly alcoholics or merely excessive drinkers. And there is a difference, as shall be pointed out later.

THE MENTAL FACTOR

There is also a mental factor involved in alcoholism which is described as a compulsion or obsession. Dr. Silkworth, who endeavored to help Bill W., the co-founder of Alcoholics Anonymous, told Bill's wife: "your husband has an obsession which condemns him to drink." True, this compulsion is caused by excessive consumption of alcoholic beverages, for no one could develop alcoholism without drinking liquor. The fact is that the alcoholic is *now* suffering from a compulsion which becomes more and more intense as he continues to drink.

The compulsive factor poses a problem to be solved by the moral theologian. Does it exculpate the drinker from guilt, wholly or in part? Theologians who have grappled with the problem generally maintain that the alcoholic's guilt is diminished and, in some cases, eliminated. This opinion is in accord with solid principles of moral theology which hold that anything that interferes with the functioning of the will affects the morality of the act. Father Ford, an excellent theologian who has made extensive studies on the nature of alcoholism notes:

> "The moral responsibility of the alcoholic for drinking is not like that of other people. His responsibility for his excessive drinking is generally diminished to a considerable extent and sometimes eliminated . . . but each drinking episode and even each act of drinking must be judged separately.[1]

If informed of this, it would seem likely that the alcoholic would use this knowledge to continue his drinking, saying: "I can't help it. I am compelled to drink." I do not think this is true. If anything, the alcoholic is inclined to over-emphasize his guilt rather than under-emphasize it. In fact, there are very few people more guilt-ridden than the alcoholic. I have spoken to hundreds of alcoholics and never have I heard one utter any statement or the equivalent thereof which savored of the false theory that there are no sinners but only sick people.

Of course, one must be careful not to over-simplify the nature of alcoholism. The authors of *Counseling the Catholic* designate it solely as a moral problem:

> "True alcoholism must be considered a medical and not a moral problem."[2]

Father Kenealley, on the other hand, leans to the opposite extreme, viewing it as a moral problem.[3]

To my mind, the truth is in the middle. It is not a case of either-or but of both-and. Robert H., in an address in 1961, expressed it very well:

> "Chronic alcoholism is a medical condition and a psychological state of mind but it is also a medical and a moral problem."[4]

A distinction, too, can be made between

---

[1] John C. Ford, S.J., *Man Takes a Drink* (New York, Kennedy, 1954), p. 101. (Since published under the title: *What About Your Drinking?*)

[2] George Hagmaier, *Counseling the Catholic* (New York, Sheed and Ward), p 115.

[3] William J. Kenealley, C.M., *Help Your Alcoholic Friend* (Los Angeles, Borromeo Guild, 1959), pp. 7–11.

[4] Robert H., *Address at Ohio General Service* (Cleveland, 1961).

the excessive drinker and the chronic alcoholic:

> "The heavy drinker drinks because he wants to. The alcoholic drinks when he doesn't want to."[5]

Though the distinction between a heavy drinker and an alcoholic can sometimes be very fine, I think it is a valid distinction.

THE SPIRITUAL ELEMENT

I am aware that every sinner can be designated as being sick in the sense that he is sick in soul. Every sinner, it is true, suffers from some kind of a spiritual malady. It is likewise true that every sinner is sick in the same way; but the cancer patient, for example, is not sick in the same way as is the diabetic.

There are sinners and sinners. The individual who embezzles is a sinner. He plans and executes his plan. The alcoholic becomes intoxicated but he may never plan to do so. The embezzler may embezzle for years while remaining otherwise a well balanced person both mentally and emotionally. His *sole* sickness is sickness of soul, whereas the alcoholic is sick in soul, mind and body. These three elements intertwine with one another to constitute the nature of his sickness. Both the cold-blooded thief and the kleptomaniac are sinners. The kleptomaniac's sickness is more like that of the alcoholic since it also embraces physical, psychic and spiritual factors.

BLINDNESS OF ALCOHOLISM

One final symptom of the disease of alcoholism should be mentioned. It is the blindness of the alcoholic to the seriousness of his problem. To his family, friends and acquaintances the hand writing on the wall is large and luminous, yet the victim either cannot read it or does not wish to see it. He is caught in a trap and is ignorant of the fact that he is caught. If the trap of alcoholism would spring upon him suddenly, inflicting severe pain, he would undoubtedly try to extricate himself immediately. The trap of alcoholism closes gradually—so gradually, as a general rule, that the victim does not know he is trapped.

COUNSELING THE ALCOHOLIC

With these thoughts in mind, how should the priest proceed in his counseling? One must differentiate between the alcoholic who realizes he has a serious problem and is willing to do something about it, and the individual who seeks out the priest because of pressure from family, friend or circumstances, which latter usually means serious trouble of some sort.

The victim of alcoholism stands in need of sympathy, compassion and hope. When the alcoholic, of his own accord, approaches the priest, he is usually tottering on the brink of despair. He stands fearful and frightened amid the wreckage of a horribly fouled-up life. Above all the priest must imbue him with hope, pointing out that with God there are no hopeless cases and that the compassionate and understanding Christ never condemned weakness as such but malice. Whatever the faults of the alcoholic, generally speaking, he is not a malicious individual.

The priest can then explain to him the three-fold nature of his malady. Learning that he has not been just a "cussed" bull-headed person who drank without a thought of the pain and anguish inflicted upon his family; that he is not just the weak-willed moral

[5] Joseph Carton, *Address at National Clergy Conference on Alcoholism* (Tulsa, Oklahoma, 1963).

degenerate which many considered him, the alcoholic begins to see a ray of hope.

REFERRAL TO ALCOHOLICS ANONYMOUS

Having admitted that he stands in need of help, he should be referred to Alcoholics Anonymous, AA. Although AA is not the only therapy in aiding the alcoholic, it is the most effective to date. Thousands of men and women have found it the most successful. There he will meet men and women who have been freed from the slavery of alcoholic addiction. He will be able to identify with them and this is very important. He will encounter men and women positively enjoying a life of sobriety, men and women who, at one time, were sunk in the pit of alcoholism from which they thought there was no rescue. This will enable him to say with St. Augustine: "if others have done so, why can't I?"

It may very well happen that he does not wish to contact AA. Like many others he considers it a last resort for "stumble bums," reformed drunks and skid row derelicts. As one woman remarked: "I know that I am an alcoholic but not so bad off that I need AA." So if he insists on "doing it alone" the counselor cannot do anything but let him try it. A few, exceedingly few, have succeeded. A promise should be obtained, however, to return, should he fail. Perhaps, after a few "slips" the priest may induce him to give AA a try, or the individual may come to the realization he cannot succeed without outside help.

THE PRESSURIZED PROBLEM DRINKER

Different is the case of the problem drinker who approaches the priest because of pressure exercised by family, friends or circumstances. Here the task of the priest is to obtain admission from the individual that he has a serious problem. This is a difficult task since the individual has so long rationalized his drinking problem that he is now the victim of his own self deceit. Even if the evidence of an alcoholic drinking pattern is obviously apparent, he will fiercely and vehemently deny that he is an alcoholic. Hence, it is advisable to ask if he *might* have a problem. Is it *possible* that his drinking has created some difficulty in domestic, social or private life? Do not even intimate that he is alcoholic.

The priest can put it this way. It is not for me to say that you have a drinking problem for I do not know. Only you can be the judge of that. Would you mind if we took a look at the record of performance, remembering that I am not judging you but only trying to help?

A few questions can be asked, kindly and calmly. Has your drinking caused any trouble in the home? Have you ever missed work because of drinking? Have any of your friends ever been critical of your drinking?

Since he has become so adept at rationalizing, he may admit that some problems have arisen because of his drinking but drinking is not the problem. Yes, he consumes a "little" too much on occasions, but others have greatly exaggerated it.

HOW TO OBTAIN THE ADMISSION

A method, very often successful is to ask if he would really want to ascertain for himself whether he has a problem. Many will agree to do so.

The test will be found in Father Ford's book, previously referred to, under the heading: "Characteristic Behaviors of Alcoholism." The author divides the progression of alcoholic

drinking into three stages and under each stage mentions certain behavior characteristics. The priest asks the person to go through the list and check off any behavior patterns applicable to himself. If the individual is truly alcoholic and if he is honest in his appraisal, he will have to check off half a dozen or more. Even when confronted with the evidence of his own self diagnosis he will try to evade the issue. He will probably admit that, according to the test, he *might* have a problem or, it *seems* so.

Kindly, firmly and patiently the counselor must point out that it is not a question of what *seems* to be or *might be,* but of what *actually* is. If he admits that he has a problem (which is unlikely), then, as in the case of the alcoholic who, of his own accord, sought out the priest, he should be asked to contact AA. If he balks at this there is another avenue of approach.

MARTY MANN'S TEST

This test of Marty Mann, the first woman to become a member of AA, consists in this. Ask the person, if he be a daily drinker, for the next six months to take at least one drink daily and never more than three. Personally, I have found that many are willing to do this for they really think that they are capable of controlled drinking. The reason for insisting upon one drink is because the individual thinks that because he "went on the wagon" during Lent, or because he once "went on the wagon" for six months, he can handle it. The test of the problem drinker is not to abstain from drinking but to control it. If he is an alcoholic the odds of limiting himself are more than a hundred to one against him. Ask him to report back should he flunk the test. After two or three attempts at controlled drinking he may come to the realization that controlled drinking is not possible for him.

Since some alcoholics are periodic drinkers, drinking just on week ends, the same rule holds good. On those occasions they must limit their drinks to three.

Thus far nothing has been mentioned concerning the spiritual help for the problem drinker. In general, he needs the same help as anyone whose spiritual life has been deteriorating, the need of daily prayer and sacramental help. If the alcoholic has neglected the sacraments for a very prolonged period, often it is unwise to press for an *immediate* return to the sacraments. In the beginning, insist upon the need for daily prayer.

It would be very helpful for the priest to have on hand a copy of the twelve steps of Alcoholics Anonymous for use as a means of having the individual make his peace with God. Of course, if the person is willing to contact AA he will become acquainted with these steps at the meetings.

Most of the twelve steps seem to have been lifted from a manual of ascetical theology. They are saturated with solid spirituality oriented towards rehabilitating the individual spiritually. The priest would prove himself very helpful by especially suggesting the following steps.

The third step asks the problem drinker to make a decision to "turn his life and will over to the care of God."

The fourth and fifth steps ask for a "searching moral inventory" and to admit" to ourselves, to God and to another human being the exact nature of our wrongs."

These steps would prepare the person for the reception of the sacrament of penance.

The eleventh step constitutes the follow-through: ". . . sought through prayer and daily meditation to further our conscious contact with God . . . praying only for a knowledge of His will and the power to carry it out."

The practice of this step will keep the problem drinker in daily contact with God, so very necessary for anyone, but especially for the alcoholic who wishes to lead a life of continued sobriety.

PROGRESS IN RECOVERY

The recovery of the alcoholic follows these lines. First, he becomes sober physically; secondly, he begins to change his old alcoholic thinking pattern; thirdly, the spiritual helps insure his success. One alcoholic expressed it in this manner: some alcoholics need medical care, a few need psychiatric help, but there will come a day when he no longer needs the doctor and when he can dispense with the need of a psychiatrist. There never will come a day, however, that he can dispense with the spiritual help.

The task of the priest in counseling the alcoholic is to imbue him with hope; to inform him of the three-fold nature of his malady; to introduce him, if possible, to Alcoholics Anonymous and finally, and also most importantly, to lead him to God.

A Personal Response

American priests take their priesthood seriously . . . The deepest beliefs and attitudes of the priest are anchored in the very depths of his being and, in more or less apparent ways, they orient his entire life and work.

It is at this profoundly deep place within us that the Church has called for a change, for renewal and reformation. No priest wants to evade the responsibilities of his priesthood; he sincerely wants to fulfill them and to be prepared to be judged according to them. But many of us, we must admit, have not yet allowed the liturgical renewal to penetrate to our deepest depths; it does not yet rank as one of our most basic convictions and commitments. Many of us would not agree, in our hearts, that the Constitution on the Liturgy demands a deepdown personal change in which we must plant our rocts in new and different soil.

The contrast between the way we were trained and educated and the pattern described by the Liturgical Constitution is not an academic matter, an intellectual exercise; it cannot be fulfilled with a mere change in external rites, practices and jargon. The reform touches at the heart of man and calls for crucial personal reformation. This is true of all the faithful; it is especially true of priests.

There is no easy solution to this problem and it will not go away if we ignore it. Those who have honestly admitted their difficulty to themselves, and who have opened themselves to the Holy Spirit, and who have prayed and studied their way into the liturgical movement, tell us that the view from the other side is more compelling and satisfying than their former perspective. The authors of the Constitution were men who have already made that trip; the Spirit stands with them and calls us all to a new vision, a new service. Some may think American priests will not respond, but they underestimate us. We have always gone fearlessly to wherever our priesthood takes us.

—From an Editorial in **The Liturgical Bulletin**

Can They Be Made More Palatable?

Ideas of the "Mixed Marriage" Promises

by
Leo J.
Hayes



Father Hayes is currently an assistant at St. Augustine's parish, Belleville, Illinois. He is also an Instructor of Religion at the Academy of Notre Dame, a high school for girls.

THE TERM "MIXED MARRIAGE" is commonly understood as any marriage between a Catholic and a non-Catholic baptized or not. Canonically speaking, the term is used strictly of marriages between a Catholic and a validly baptized non-Catholic. The impediment which then exists is mixed religion. If the non-Catholic party is unbaptized, the impediment is disparity of cult.

> Canon 1060—Mixed Religion: The Church most solemnly and everywhere forbids marriages between a Catholic and a person enrolled in an heretical or schismatic sect. If there is danger of perversion for the Catholic party and the offspring, such marriage is forbidden also by the divine law.
>
> Canon 1070—Disparity of cult: Marriage between a person baptized in the Catholic Church, or received into the Church from heresy or schism, and an unbaptized person is null and void. If a party at the time when marriage was contracted was commonly held to have been baptized, or if his baptism was doubtful, the validity of such a marriage must, according to Canon 1014, be upheld until it is proved with certainty that one party was and the other was not baptized.
>
> Canon 1071: The rules presribed in Canons 1060—1064 for mixed marriages must be applied also to marriages where there is the impediment of disparity of cult.

In speaking of mixed marriages, with regard to the "cautions" or promises or guarantees, we shall include both mixed religion and disparity of cult with one noted exception.

LIVING UP TO THE PROMISES

Moral certainty that the promises will be kept is required by the Code before a dispensation from an impediment is granted. This certitude is both hard to define and hard to obtain. It is usually the pastor or the assistant who, in his application to the bishop for the dispensation, must check for the necessary conditions under which the dispensation can be given. The Holy Office declared that the promise should be such that the agreement made furnishes a solid foundation for the judgment of the priest that the fulfillment of the promises can be prudently expected. In an instruction of January 14, 1932, it ruled that dispensations from the impediments of mixed religion and disparity of cult must not be granted, unless the promises are so made that nobody can frustrate their fulfillment, even by recourse to the civil laws to which either party is subject and which are in force in their actual place of residence or the place where they intend to live; otherwise, the dispensation will be null and void.[1]

The judgment of the sincerity of the promises and the guarantee of their future fulfillment depend on the character of the non-Catholic party who is willing to stand by what he or she has promised. However, the non-Catholic's father or mother sometimes interferes and sows the seed of discord and influences the son or daughter to break the promises. Experience teaches that, in many cases of mixed marriages, the Church is practically forced to grant the permission for such a marriage to avoid breaking the last weak thread that holds the Catholic party to the Church. Usually, by the time that the pastor is informed of the intended marriage, all arrangements have been made so that there is no possibility to prevent it. It is a difficult problem which can be solved only by teaching the Catholic party to appreciate the faith as one ought to.

PROMISES ARE REQUIRED

The question now arises, "Is this moral certainty of the keeping of the promises required that the dispensation can be granted validly?" There seems to be no doubt of this, for, in the first place, the Code says that the Church does not dispense from the impediment except under the three conditions, i.e., that there is a good and grave cause, that the promises are made, that there is moral certainty of their fulfillment. Furthermore, numerous documents of the Holy See in this matter call the promises a condition under which alone the dispensation can be granted.[2] Finally, the Instruction of the Holy Office of January 14, 1932,[3] clearly shows that the promises are required for the validity of the dispensation.[4]

This is where the noted distinction must be made between mixed religion and disparity of cult. For if the dispensation for the latter is invalid the marriage is likewise invalid because disparity of cult is a diriment or invalidating impediment whereas mixed religion is only an impeding impediment.

So the sincerity of each party in making the promises condition the validity of the bishop's dispensation, and so may condition the validity of some marriages.

The seriousness of this is attested by the bold face print in the dispensation

[1] June 30, 1842; *Collect. de Prop. Fide,* I, n. 951.

[2] Holy Office, Jan. 21, 1863 (*Collect,* I, n. 1236).

[3] *Acta Apostolicae Sedis,* XXIV, 25.

[4] Woywod-Smith, *A Practical Commentary on the Code of Canon Law,* p. 702–3.

document to which the pastor or the assistant is requested to affix his signature.

> "I, the undersigned Pastor (Assistant), do hereby attest: . . . I have absolutely no hesitancy in attesting to the fact that the above-mentioned party is sincere in entering into this agreement and in the intention of faithfully executing the promises therein contained."

CONTENT

The promises required by the Code are first on the part of the non-Catholic party the promise to remove all danger of perversion from the Catholic party, and second on the part of both to promise to baptize and educate all the children in the Catholic faith and in no other.

Some of the diocesan formulas are so worded that "all the children" means "all the children hereafter to be born of this union." Yet it may happen that minor children are living who were born either to these parties from a putative or invalid marriage, or to one of them from a former marriage with a different party now deceased. Should the promises include the promises to have those children also baptized and educated as Catholics? There is an authentic reply from the Holy Office stating that the promises are not required regarding children born before the celebration of the marriage, yet the parties to the marriage are by all means to be warned of their grave obligation under the divine law to see to the Catholic education also of these children.

Diocesan practice sometime requires promises beyond these required by the Code; for example, on the part of the Catholic party to practice one's religion faithfully and to strive prudently to effect the conversion of one's partner. On the part of the non-Catholic, the promise to adhere to the doctrine of indissolubility is required, as well as the promise that in case of dispute the custody of the children shall be given to such guardians as to assure the fulfillment of the guarantees regarding their Catholic education. On the part of both, the promise must be made that no other marriage ceremony shall take place, and that the parties will lead a married life in conformity with the teaching of the Church against birth prevention. Such requirements may serve a useful purpose, especially in exceptional cases, where they are regarded as necessary to establish the moral certitude as to the fulfillment of the promises required by the Code. However, the validity of the dispensation could scarcely be made to depend upon these diocesan requirements,* provided moral certitude exists for the Code's requirements.

INTER-PERSONAL PROMISES?

We shall now give some thoughts on the individual promises made by the non-Catholic party. The first is, "That I will not interfere in the least with the free exercise of the Catholic party's religion." This guarantee or promise certainly must be present by divine law forbidding anyone to place himself unreasonably in a near occasion of sin. To marry such a person who wouldn't promise this would certainly be unreasonable. However, I don't see why this promise must necessarily be made to the Church. Wouldn't it be better to direct the non-Catholic's promise in this matter directly to his beloved partner? Wouldn't this add to the personal commitment between the future husband and wife? After all, it is within this

* Diocese of Belleville in Illinois.

personal family relationship that the actual decisions of free exercise of faith are to be made.

The second agreement is, "That all the children, both boys and girls, that may be born of this union shall be baptized and educated solely in the faith of the Roman Catholic Church, even in the event of the death of my Catholic consort." This agreement demanded by the Code is also of divine origin. Again this promise could be directed to the Catholic party whose future child this shall be. Since the Catholic party believes that the Catholic religion is the ONLY true religion, he must be assured that his child will receive this true faith. This is where the rights of the husband and wife must run concurrently in the same direction. For though the child came from two different sources he is one individual who must have one faith and one moral outlook on life. The non-Catholic party is asked not so much to give up any right but rather to predetermine the direction that his right is going to take. How can the non-Catholic justifiably before God use his natural given right to promise to raise his offspring in a faith which he doesn't believe to be true? The answer, it seems, can only find a just basis if the non-Catholic believes that, "One religion is as good as another. We are all going to God; we are just taking different roads. I believe that my road is the best but the Catholic one is good also. It made a good person out of my future spouse, so it is good enough for my future children." Here you have a common crossing over ground which can meet the unyielding demands of the only true Catholic religion. Why can't the promise of the future use of the non-Catholic's right also be made directly to the Catholic party?

The second half of this agreement (a diocesan addition) says, "In case of dispute, I, furthermore, hereby fully agree that the custody of all children shall be given to such guardians as to assure the faithful execution of this covenant and promise." This part of the promise shows the permanence or irrevocability of such an agreement. This might better be pointed out by showing that the basis of the Catholic's insistence is founded in nature—"flesh of my flesh"—and so must be permanent with the child itself. In short, some type of a more positive approach should be used.

The promises: "That I will lead a married life in conformity with the teaching of the Catholic Church regarding birth control, realizing fully the attitude of the Catholic Church in this regard;" and the promise, "That no other marriage ceremony shall take place before or after this ceremony by the Catholic priest;" could both be made directly to the Catholic party.

Promise number two points this up even more so. It reads, "That I will adhere to the doctrine of the sacred indissolubility of the marriage bond, so that I cannot contract a second marriage while my consort is still alive, even though a civil divorce may have been obtained." This promise is for the benefit of the Catholic party and his future children. So again why not make the promises directly to the Catholic party instead of to the Catholic Church?

And so we propose, mainly with the intent of stimulating your thinking rather than any definitive solution, that the promises or guarantees of the non-Catholic party be directed to the Catholic party, who in turn will be asked to acknowledge the reception of such promises.

WRITTEN OR ORAL

Ordinarily the promises or guarantees must be given in writing, therefore there must be a serious reason to accept merely a verbal promise before witnesses. It was probably Cardinal Cushings's reply to a question as recorded in *America* that led to the general public's interest in the matter of promises before marriage. The Cardinal said,

> "I think the Council can, and should, do something about our many problems in the handling of mixed marriages. As it is now, the requirement that a non-Catholic partner make the famous promises before marriage is an irritant to many, and some, it is clear from what happens subsequently, make the promises in bad faith. If we no longer required the promises, we would not be revoking any divine law; we would not be changing any dogma of the Church. There are good reasons for considering such a move. Remember when mixed marriages could not be performed in church, but had to take place in the rectory? We changed that and permitted the use of the Church."[5]

Why written? Why not oral? The oral passes and fades away with no permanent record. Why have a permanent record? It has no legal binding force at least in this country. Has any priest ever been known when one of these promises were being broken to bring out the signed copy, present it to the signer, and produce a changed heart? Isn't the validity of the marriage protected by the *Sponsus et Sponsa* form? Doesn't the fact that they have to sign this sufficiently point up the seriousness of the matter? So we suggest that the signing of the "famous promises," as Cardinal Cushing calls them, no longer be obligatory. This does not mean, however, as the Cardinal seems to suggest, that we wish to do away with the promises altogether, even if it could be compatible with the divine law (which we don't think it could).

On the other hand we see nothing odious about asking the Catholic party to sign a statement affirming the fact that these guarantees have been received from the future husband or wife.

IMPLICIT

The promises or guarantees are necessary to the validity of the dispensation even in danger of death. But the Holy Office has declared that promises given implictly are sufficient for validity.

> "Although the Holy See has from time immemorial required, and now strictly requires that in all mixed marriages the fulfillment of the conditions be safeguarded by a formal promise explicitly demanded and given by both parties (cc. 1061, 1071), still the use of the faculty to dispense, whether it be ordinary or delegated, cannot be called invalid if both parties at least implicitly gave the guarantees, that is, if they placed acts from which it must be concluded and can be proved in the external form that they were conscious of their duty to fulfill the conditions and that they manifested a firm purpose to perform that duty."[6]

[5] *America*, June 15, 1963, p. 865.

[6] Holy Office, 14 Jan. 1932, *A.A.S.*, 24–25.

In its present form the marriage promises are made very explicit, but we wonder about the wisdom of this. We do think, however, that those promises required by the Code and probably also by divine law should be explicit, i.e., not to interfere with the free exercise of the Catholic party's religion and to raise all the children as Catholic.

Does it not seem, though, that in asking the other explicit promises that we are presupposing that they will break them? Is this good psychology? If we tell a person long enough that he is bad, he will tend not to disappoint us. If we tell him that we expect great things of him, he will also tend not to disappoint us. Should we not treat the young couple who come to us for their marriage as if we expect them to keep the laws of God and His Church? Or is this being too naive?

EFFECTIVENESS

This is the crux of the problem. It is our contention that the signing of these famous promises never made anyone raise his children Catholic who wouldn't have anyway.

It has given unnecessary ammunition to the bigots who charge the Church with forcing people into unjust agreements—promises which their Church tells them they don't have to keep anyway.

This brings us to the very heart of the mixed marriage problem. How can we ask or demand someone to swear to God to raise his children Catholic when he doesn't believe the Catholic Church to be true? Maybe he even despises the Church. Any promises he would make would be against his conscience and so he would be bound before his God to disregard the promises much as a Catholic would who might have likewise promised to raise his children Lutheran.

The promises do not solve this problem. As we mentioned before, a common ground can only be found if the non-Catholic sincerely believes that one religion is as good as another. If, perchance, this is not the case, the only just solution before God is no marriage at all. If you tell the Catholic party that he can't marry this person, the result will probably be a civil marriage. However, if the Catholic party comes to this conclusion by himself, the chances of a non-marriage would be much greater, I would think. This conclusion would be helped if the responsibility of receiving the promises were put on the shoulders of the Catholic party.

In closing, I will say that this matter should be thought out more. I don't believe the present promises are achieving their purpose. I don't know that we should do away wih them completely as Cardinal Cushing seems to suggest. I propose, mainly for the purpose of stimulating thought rather than the idea of giving any pat solution, that the promises of the non-Catholic be made orally to the Catholic party who will in turn sign attesting to the fact of their reception with a priest as witness. Obviously this change would necessitate the permission of the Holy See. To coin a well used phrase, "Let us begin!" (It might be well to end here!)

In checking for the thoughts of others besides Cardinal Cushing, *The Catholic Periodical Index* revealed little. Such men as Father Courtney Murray, S.J., and the late Gustave Weigel have said nothing publicly that I can find. There is an article in the November, 1963 issue of THE HOMILETIC AND PASTORAL REVIEW by a Rev. William Cahill who does little more in his single

paragraph devoted to this subject than to criticise the Cardinal's suggestion.

However, we have found that Rev. Hans Küng is reported in the June, 1963 issue of the *Catholic World* as answering the question, "Will the Council relax the Church stand on mixed marriages?" as follows:

> "There are many bishops in Europe who favor change in the mixed marriage legislation. However, universal legislation may not be appropriate. Protestantism is not the same everywhere and so circumstances as to mixed marriages vary. The present code of canon law could be changed just as the law on mixed marriages was changed by the present legislation. The most difficult question is that of the promise to bring the children up as Catholics. Certain theologians say this is an obligation based on natural law and cannot be changed."

In the June, 1963 issue of the *Marriage* magazine it says,

> "The Rev. Hans Küng, dynamic young Swiss theologian and author of *The Council, Reform* and *Reunion,* sees practical problems in mixed marriages. He suggests, where the code now directs the Catholic partner in a mixed marriage to work for the conversion of the non-Catholic party, the language should be changed to say that each partner must respect the faith of the other. . . .
>
> "The problem of the baptism and religious education of the children of mixed marriages would still exist. Father Küng believes the religious rearing of children should be left to the consciences of parents."

Kausing Klan Konfusion

Nampa, Idaho (RNS)—A Negro Catholic here couldn't help laughing as he lost a high-sounding post in the Ku Klux Klan.

Paul L. Bellesen is no longer Grand Titan of the Klan in Idaho and the "Imperial Wizard" who lives in Atlanta claims he was double-crossed—something that Mr. Bellesen planned when he applied for the job.

James R. Venable, the national boss of the Klansmen, accused Mr. Bellesen of "fraud through the mail" in perpetrating the best joke of the year at the expense of the segregationist Klan.

He had sent the Negro a Klan membership card and appointed him Idaho's Grand Titan. "When you live at a distance, you have to take people's word," Mr. Venable told the press. "He (Mr. Bellesen) has perpetrated a fraud through the mail by sending out this oath."

The Klan leader, in authorizing Mr. Bellesen to found an Idaho klavern, said he acted because the application said the Idaho man was white and Protestant.

Mr. Venable said the credentials of the Negro "Klansman" were now null and void.

Mr. Bellesen, a janitor who filed his application as a joke, was still laughing.
—The Tablet, Vol. LVIII, No. 6, p. 10.

Let's Hear You Speak

By JOHN G. MAUPIN

I practice with a tape recorder and I tape all my sermons. Why doesn't my preaching improve more?" A question like this asked by a young priest can evoke all kinds of answers. An old-timer might retort: "Serves him right for wasting time on a child's toy!"

More to the heart of the matter, we can possibly cast doubt on the young Father's method of preparation. In the hurlyburly of parish life or in the "double-double-toil-and-trouble" of the classroom, preparation time can be a serious problem—unless motivation is strong and lasting. To the professional newscaster, actor and lecturer, rehearsal is a routine matter, an essential part of the job. So it is with the priest; he is truly a professional when it comes to speaking.[1] On the other hand, if Father's question concerns faulty performance, a touch of required reading might help, such as Father D. D. Donovan's article, "Rays of Light from a Huckster," in HPR (Oct., 1960), or O'Brien Atkinson's *How To Make Us Want Your Sermons* (Wagner, New York, 1942).

Closer to the truth, we suspect that the answer lies in the area of systematic evaluation. In any skill and useful art, long range improvement depends on a consistent measurement and follow-through program. Over the long haul, perfection in preaching requires a sturdy, well-applied yardstick. But what to evaluate and how to measure? An entire book could be written about this; in fact, it has been, *Gauging Sermon Effectiveness* (Dubuque, 1960) by Father Sylvester McNutt, O.P. For the purpose here, however, we prefer something brief and convenient. We observe that four marks of a successful preacher are *thought, action, voice* and *language.* These marks readily serve as a basis for systematic evaluation. We can hardly select—more so in these times of secularism, materialism and sonic booms—a better starting point than the evaluation of thought.



Mr. Maupin, who has done both radio and television broadcasting and program directing, is Associate Professor of Speech at Xavier University, Cincinnati, Ohio. For many years he has conducted summer sessions in preaching for priests and seminarians.

Yardstick for Thought

It comes as no surprise that effective preaching demands full-time, creative thinking. Thought and substance become the dynamic center of the entire

[1] Thomas V. Liske, S.T.D., *Effective Preaching* (New York, 1951), p. 1.

speaking process; they should be the foremost and greatest concern of every speaker.[2] We laugh at the plight of a thoughtless speaker who was rehearsing the final draft of his television script. When he noticed in his speech one part devoid of ideas, instead of reworking it, he just marked a note in the margin, "This point weak, yell like hell!" A good speaker makes sure to engage the brain before turning on the mouth less the tongue become more active than the cortex.

Big ideas in preaching begin with six little words: *what, why, to whom, where* and *when.* Answering "exactly what we are talking about" leads to our central idea, the capsule thought that contains the substance of all the main points in the sermon. Answering "why we are talking" gives us the specific purpose, exactly why we are trying to inform, stimulate, convince or actuate our listeners. "To whom" brings us directly to our listeners, and to a consideration of all the advance data we need to know them well. The questions "where and when" cause us to foresee aids and difficulties in the occasion of our preaching. By answering these five little questions, we make certain that we have something specific to say, that we know where we are going and how to get there. Thus, we avoid preparation in a vacuum, and keep our listeners in mind every inch of the way.

There are many logical and psychological patterns for organization of sermon ideas. For instance, we have the three B's: be bright, be brief and begone; or the three Up's: stand up, speak up and shut up. One, perhaps, that makes the most common sense we can name the hub-wheel pattern. Consider the central idea of the sermon as the "hub" in the wagon wheel of organization. Our first spoke in the wheel, the introduction, draws attention to and leads into the central idea. The body, the second spoke, develops in detail the main points of the central idea. The conclusion, as the third spoke, re-emphasizes the central idea of the sermon.

But even the best of central ideas and organized speech points do not make a sermon. Something is still missing. No audience can be moved to react by reciting a bare outline of statements. The bones of the outline must have the flesh and blood of developed ideas. Creative thinking prescribes not only sound and organized ideas, but ideas that are fully developed. The forms of supporting materials we know well as definition, example, specific instances, comparison and contrast, statistics and testimony. These we have long used to develop speech points by amplifying, clarifying or proving statements in the sermon outline.[3]

In this age of emphatic speeches and dynamic five-minute sermons, one form of support seems too often overlooked. How many times have we heard a talk or sermon well-developed by fresh, original and apt examples? Human beings, unlike the angelic spirits, need the help of interesting, realistic examples. What will supporting examples do for the sermon? "They clarify principles . . . Examples serve to epitomize, crystallize and concretize meaning. Specific examples have the dramatic and human-interest qualities of events, characters and novelty. They arouse the curiosity of listeners." [4] After all, if the divine preacher, the Word Himself, used exciting examples and parables of local color

[2] E. C. Buehler & Wil A. Linkugel, *Speech, A First Course* (New York, 1962), pp. 121–122.

[3] Alan H. Monroe, *Principles and Types of Speech,* 4th ed. (Chicago, 1955), p. 221.

[4] A. Craig Baird and Franklin H. Knower, *Essentials of General Speech,* 2nd ed. (New York, 1960), p. 152.

in His preaching, this method must have some merit.

In a regional meeting of the Catholic Homiletic Society a few years ago, Father William Bow presented a lucid analysis of the preaching of Christ. He noted that the sermons of Christ have three major factors: His use of narration by parable, allegory and example; His use of emotional appeal through the motives of gain and loss; and His use of quotations from Sacred Scripture. From this analysis Father Bow constructed a unit of four steps for developing speech points: an accurate statement of the idea; an explanation of the point as detailed as needed; the telling of a story as supporting material; and a quotation from the Bible to clinch the point. Is there a chance that a closer study of the parables of Christ and His use of examples might improve modern-day preaching even more? Creative thinking reveals itself in the mechanics of title, text, outline, organized exposition and sermon summary.

Points of evaluation for thought: audience, occasion, subject matter, central idea, specific purpose, organization of ideas, development of ideas, support by examples.

Measure for Bodily Action

With most of us, we feel a certain reluctance and awkwardness about bodily actions in public speaking. We hesitate to gesture, to look our audience in the eye—all skills we find most natural in ordinary conversation. But once we realize the nature and value of bodily actions, two-thirds of the battle is won. No one denies that movement by itself communicates ideas and feelings. At the same time, we see that speech involves not only a single code of vocal symbols. The speaking process involves a double code of both audible and visible symbols. To state the obvious: *bodily actions supplement, reinforce and interpret what we say.*

What are these values of bodily actions in preaching that homiletic professors delight to discuss? Bodily actions energize or de-energize the speaker. If he feels languid, they will stimulate thinking and speaking. If he feels nervous, they will relieve undue tension. Movement by its very nature relieves tension. Bodily actions emphasize important words in a phrase. They make our voices more emphatic because both action and voice are muscular, physical functions which inter-react. Bodily actions create emphatic response from our listeners.[5] The value of these actions, of course, depends on their effectiveness. Poor actions or mannerisms distract, but effective bodily actions attract attention to the preacher and his sermon. The skills of bodily action enable the speaker to convey meaning and enthusiasm; they also provide clues by which an audience judges a speaker's personality and attitude. Like a two-edged sword, actions can help or hurt.

Two of these skills in particular can become trouble-makers if we are not vigilant and prudent, namely, eye contact and hand-gesture. Without eye contact and visual directness, a speaker is blind to the reaction of his listeners. He cannot capitalize on audience feedback; he puts himself beyond the cycle of speech stimuli and responses. He maintains no personal relationship with his audience unless he keeps both eyes on the faces of his listeners. How can the speaker know that his listeners are attentive, interested, conscious and present if he does not watch them?

Unless we show courage and deter-

[5] Robert T. Oliver and Rupert L. Cortright, *Effective Speaking*, 4th ed. (New York, 1961), pp. 334–337.

mination, the hand-gesture in preaching can also cause untold trouble. Usually if we master the emphatic hand-gesture, the other types—descriptive, suggestive and pantomimic—take care of themselves. The emphatic gesture is simply a vigorous, downward stroke or jab on the word we stress with the voice. It lends itself well to what we call the basic conventional hand gestures. These are recognized as a kind of universal sign language and comprise different hand positions: palm up, palm down, edge of hand down, palm toward audience, index finger and fist.[6]

If an old teaching trick is in order, imagine that before the lectern stand two midget devils about chest-high. As you stress a vital word with your voice, stress it also with the hand by hitting the midgets on the head. One speech student, more observant than most, remarked that he had discovered the identity of these imps before the lectern. "Their name is fear," he said. This device makes an easy entrée for emphatic hand-gestures: keep jabbing, hit the two little devils on the head, and be delivered from the temptation to monotony, nervousness and apathy. The preacher or teacher who uses animated gestures will find that he looks better, feels better and speaks better. Speak with the entire body, with the hands as well as with the voice, for the audience eye is still quicker than the ear.

Points of evaluation for bodily actions: animation; naturalness; eye contact; hand-gestures.

Dimensions for Voice

For better or for worse, we live in the century of physical sound and vocal communication. At our beck and call, we have tape recorders, stereophonic systems, vocal typewriters, visible speech machines, ultra-sound machines. But no matter how marvelous and expensive these instruments, no sound machine ever invented can compare with the created, living marvels of the human voice. Normally, the problem is not so much in the voice itself, but how the voice is used or abused.

Most of us in formal speaking situations manage to be clear and distinct, use good grammar, articulation and pronunciation. If there are failings, they are usually in the area of vocal variety. Sometimes, we do not develop enough variety in pitch, rate, loudness and vocal quality to express our meaning and feeling.[7]

Speech scientists tell us the requirements for an expressive voice. The voice should be loud enough to be heard, clear enough to be understood, pleasant enough to be endured, and varied enough to be interesting. They also spell out the blessings of vocal variety. It prevents monotony, stimulates attention and interest, emphasizes ideas, conveys exact meanings and nuances of meaning, and expresses depths of feeling. Vocal variety is founded upon the four properties of voice: loudness, rate, pitch, and voice quality. Their effectiveness lies within their variation. Their purpose is to express more exactly our ideas and feelings as the means to an end.

Loudness is an essential part of projection which puts ourselves and our message across to our listeners. The basic rule for adequate loudness is to speak loud enough so that everyone of our listeners can hear and understand without straining.[8] Over and above

[6] W. Norwood Brigance, *Speech, Its Techniques and Discipline in a Free Society,* 2nd ed. (New York, 1961), pp. 327–328, 335–338.

[7] John A. Grasham & Glenn G. Gooder, *Improving Your Speech* (New York, 1960), p. 277.

[8] Jon Eisenson, *The Improvement of Voice and Diction* (New York, 1958), pp. 60–61.

that, loudness is primarily a tool of emphasis. Vocal loudness or softness makes an important word stand out in the ear and mind of the listener.

Research over the past 25 years in time factors of speaking has revealed a number of practical pointers. For one thing, it seems that today's audience prefers a rapid but distinct rate of about 135 to 183 words per minute. Also, the better speaker uses longer and more variable pauses, longer syllable duration, and more frequent use of prolonged word duration for vocal emphasis.[9] Basically, the rate of speaking is determined by the duration of words, phrases and pauses. Of course, these elements vary according to the speaker's material, its intellectual and emotional values. Speak slow enough to be clear, but rapid enough to be interesting.

Sound, logical phrasing is the backbone of all oral communication. We notice that the experienced speaker speaks in spurts, not in an uninterrupted stream of words. Some of us are reluctant to pause or pause long enough between complete phrases. To pause for meaning twice as long as we think we should makes a sensible rule of thumb. Variation in the length of pauses again depends on meaning and the use of suspense, climax and dramatic effect. "There is logic in phrasing, but there are no definite rules."[10]

Naturally, without careful phrasing, there can be no vocal stress and emphasis. How can we recognize the important word to stress in each phase unless there is a phrase? When phrasing is definite, only then does word stress become possible. Vocal stress can be varied by loudness, duration or pitch—used singly or together—to emphasize an important word. Changing pitch on or between syllables by a pitch step or pitch slide we know as "inflection." We know, too, that prolonged word duration forms a potent but often neglected means of vocal stress. Without good phrasing, pause, and stress, intelligent speaking is practically impossible.

Narrow pitch range can cause many vocal headaches for both speaker and listeners. If variation of stress, inflection and intonation does not produce a pitch range of one to one-and-one-half octaves, we are said to be monotonous. *Monopitch is public enemy number one for any attempts at audience attention and interest.* Vocal monotony, like counting sheep and like hypnotism, puts people to sleep. The best remedy is determined practice and a variety of inflection in our phrasing. Pitch variation is perhaps the most difficult but the most delicate and refined of all vocal techniques.

Changes in voice quality are closely related to emotion. When we are happy, we sound happy; when sad, we sound sad. This property varies according to the emotional content of our message. Our own individual and unique voice quality is determined by the physical make-up of our speech mechanism. But like Charles Laughton, it's what we do with what we have that counts. We always strive for as pleasant a quality as we can muster. Any improvement is based on such physical requirements as good breath control, relaxed neck and throat, and full use of the resonating cavities, especially a wide-open mouth. In evaluation of vocal skills, no preacher of the Word should deserve the critique made by E. B. White that some speakers "talk as if they had marshmallows for tonsils."

[9] Theodore D. Hanley & Wayne L. Thurman, *Developing Vocal Skills* (New York, 1962), p. 114.

[10] Grant Fairbanks, *Practical Voice Practice* (New York, 1944), p. 74.

Points of evaluation for voice: distinctness; loudness; vocal variety; rate variation; phrasing; pause; word duration; stress; pitch variation; inflection; pitch range; voice quality.

Yardstick for Oral Language

The preacher in the pulpit is much more than an essayist in an ivory tower. He is a man talking; a man who before a living, reacting audience talks his listeners' language.[11] His media and technique, his language and style are emphatically oral.

From Tanner's old *Rhetoric* to the modern *Harbrace College Handbook,* we are told the qualities that language should have: clarity, interest, variety, beauty, balance. We are advised that good diction entails using words that are meaningful, simple, precise, accurate, concrete, specific, figurative, direct, personal. All excellent advice, but how to put it into practice?

Let's start with the advice of Pius XII spoken to his diocesan priests in 1940. "Preach with simplicity," he said, ". . . the word of conviction that comes from the heart and goes to the heart." Let's continue with the advice of John XXIII when he addressed the Lenten preachers in 1960: "Therefore, speak simply; speak clearly: and enlighten, always enlighten." Let's add also Norm 216 of the Third Council of Baltimore which encourages "simple language without being crude and flat."

Surely, it is not long and unusual words that distinguish the preacher, but his use of simple words combined in meaning-packed phrases.[12] Famous speakers are known for their skill with simple words. Of the 265 words in the Gettysburg Address, Lincoln used 195 words of one syllable. We can recall the powerful speeches of Winston Churchill and such simple words as, "I have nothing to offer but blood, toil, tears and sweat." Or the eloquent, simple words of Franklin D. Roosevelt, "The only thing we have to fear is fear itself." In the same vein, we have often read the simple words of fire and thunder in the language of the Bible. We can find many instances such as these: of the 118 words in the Twenty-Third Psalm, 92 are one-syllable; of the first 301 words in St. John's Gospel, 258 are one-syllable; and of the first 118 words in Hamlet's soliloquy, 99 are one-syllable words.

Of course, we can also find absurd extremes. With all the new biblical studies, let's hope that no one translates "heal the sick" into "rehabilitate those victimized by psychosomatic maladjustment," or changes "give us this day our daily bread" into "provide us diurnally the nutrition for our continued sustenance." At any rate, using simple words in preaching can certainly do much good, seldom any harm.

Do we observe how listeners brighten up when a speaker gets down to cases? Concrete and specific words in speaking will guarantee attention, interest and comprehension. Listeners prefer words that they have heard before, words that they can picture and feel. They react best to words that are identified with their own experiences of sight, sound, smell, taste and touch. Both preacher and listeners as human beings are interested in other people, specific names, places and measureable things. We are naturally curious about the age, time, setting, and date of any event.

Closely allied to the concrete and specific is the use of figurative words. Don't be overly cautious about using similies and metaphors in preaching, especially since Christ Himself used

[11] Richard C. Borden, *Public Speaking As Listeners Like It* (New York, 1935), p. 85.
[12] Milton Dickens, *Speech, Dynamic Communication* (New York, 1954), p. 177.

them so effectively. They go a long way toward making our language vivid, colorful and liturgical. Figurative words create powerful images in the minds of our listeners. Another example from Churchill shows how easy it is to use concrete, specific and figurative words: "The United States . . . has drawn the sword for Freedom and cast away the scabbard." Much can be said, too, for the use of personal pronouns, dialogue and rhetorical questions in the sermon. Direct and personal devices like these add the final touch to effective oral language.

Points of evaluation for oral language: simple words; concrete words; figurative words; direct and personal words.

The Final Inch

This report by right can discuss only the natural and profane aspects of homiletics. Treatment of creed and code in sermon content, as we all know, stands outside the province of the laity. The sermon itself (*concio*) is the exclusive property and privilege of the clergy. For that matter, God only knows the true effects of a delivered sermon. Who else can evaluate the mysterious network of graces that unite preacher and listeners in Christ's Mystical Body? However, a natural evaluation of the sermon will provide the preacher some measure of satisfaction and improvement.

In fact, Aristotle considered speech evaluation something of an art: ". . . The random impulse and the acquired facility (of speakers) alike evince the feasibility of reducing the process to a method. For when the practiced and the spontaneous speakers gain their end, it is possible to investigate the cause of their success. And such an inquiry, we shall all admit, performs the function of an art."[13]

To apply the yardstick of all 29 points of evaluation to a single sermon would be both tedious and foolhardy. A practical suggestion is to select five evaluation points for each project, another five points for the following project, and so on. To make the process mathematically interesting, a score could be tallied. For each evaluation element, allow one to five points, perfect score twenty-five. These five points can be scaled from one as "poor" to three as "average" to five as "excellent." In time, the grade of "Twenty-Five A-Okay" should be scored with ease. When systematic evaluation is followed-through with specific oral practice and rehearsal, improvement can be guaranteed.

There are no short-cuts, no magic bag of tricks. Speech improvement is a lifetime work. We are never too old to diagnose and remedy an ailment in expression. To parody Thomas à Kempis, "If we would root out a single speech fault every year, we would soon be perfect speakers." Finally, from one listener comes this prayer that all dedicated preachers of the Word continue to feed the hungry with sincere words: well-prepared, well-thought out and well-spoken.

[13] Lane Cooper (trans.), *The Rhetoric of Aristotle* (New York, 1932), p. 1.

May the graces of Holy Week lead you to a fruitful share in the joys of Easter.

—The Editor and Staff of HPR.

Spotlight on Liturgy



The Altar; The Presiding Minister's Chair; The Ambo

By JAMES D. SHAUGHNESSY

THESE ARE TRYING TIMES for the parish priest. There seems to be no end to his difficulties, and they are as varied as they are multitudinous. Not the least of these problems is the matter of the renewed liturgy, and among the liturgical problems, none seems to be more acute than the construction, repair, or adaptation of our churches to conform to the reformed worship. The Instruction on the Sacred Liturgy of September 26, 1964 puts it this way: "Great care shall be taken that they (our churches) are suitable for the celebration of divine services according to the true nature of the services and for the active participation of the faithful" (Inst., Para. 90).

Not only is the parish priest who is building a new church faced with these difficulties, but practically every parish priest in the land must face up to the challenge of adapting the already existing assembly place of God's Holy People to meet the demands of the new liturgy. In fact, the task of remodeling and adapting can conceivably be a much greater challenge than building a new structure. There are the limits of the existing building which define space with a finality that can be frustrating. Fixed altars and similar costly installations dictate caution and ingenuity. Multi-leveled sanctuaries can present problems that really defy solution. And so it goes, on into the sleepless night for the busy pastor.

But all is not as dark and dismal as it might appear at first sight. Some help is on the way. It may not be in the form of slick, easy solutions to our problems, but solutions, and good ones, are in the making. At least this was the general consensus of the four-hundred-plus parish priests, architects, artists, consultants, theologians, liturgists and other experts who met in Cleveland the last week of February. This three-day seminar was sponsored by the Liturgical Conference. For three days and nights these eminently qualified people faced up to the challenge presented by the demands which the new liturgy makes on Church art and architecture. It was an enlightening experience, and to my knowledge, the first time in the history of the American Church that such a large and varied group of experts met to grapple with the problems of Church architecture. Parish priests shared experiences with expert liturgists, artists listened to theologians, and consultants vied with architects. The general result seemed to be a clearer concept of this complex problem on the part of all, and

a willingness to seek solutions with humility and understanding.

It does not suit the purpose of this column to report on the meeting in general, but we think it will be helpful to our busy parish priests if we would summarize some of the papers and discussions. Particular reference will be made to the immedate and practical problems we face in the preparation of our churches and sanctuaries to meet the demands of the renewed liturgy.

From the parish priests' point of view, one of the most interesting and profitable papers presented was the one by Godfrey Diekmann, O.S.B. on the subject of "The Reformed Liturgy and the Eucharist." Father Godfrey presented some thoughtful and challenging proposals with respect to the problems we face adapting our sanctuaries to meet the demands of the Liturgy of the Word, the Liturgy of the Eucharist and the reservation of the Blessed Sacrament. Space will confine our consideration to three items: the Altar, the Minister's Chair, and the Ambo.

The Altar

Father Godfrey stated: "The altar must receive first consideration, precisely because it is at the altar that the Mystery of Salvation is renewed." This fact establishes the altar as central in the entire matter of Church construction —all attention directed towards it, all action radiating from it or in relation to it. This, and other important facts are made clear in paragraph 91 of the September Instruction: "It is *proper* that the main altar be constructed *separately from the wall,* so that one may go around it with ease and so that *celebration may take place facing the people;* it shall occupy a place in the sacred building which is *truly central,* so that the *attention of the whole congregation* of the faithful is spontaneously turned to it. . . . Moreover, the *presbyterium or sanctuary* area around the altar shall be of *sufficient size* that sacred rites may be conveniently celebrated." The altar should also be of sufficient dignity, not a flimsy, cheap improvisation.

Concerning the number of altars it is generally conceded that wherever possible there should be but one altar "in the eucharistic space of public worship." This is the clear intention of the Instruction: ". . . it is highly suitable that they (minor altars) be placed in chapels in some way separated from the principal part of the church" (Inst., Para. 93). Furthermore, the Eucharist is the sacrament of unity and this is best expressed architecturally by the *one altar.* This unity of the one altar has been the constant tradition of the Eastern Churches, and is also recognized by the Fathers of the Council in Article 41 of the Liturgical Constitution.

In size and shape the "form of the altar should . . . follow from its function." Since the altar is for the Eucharistic Action and not the Liturgy of the Word we must reconsider our former concept of the functional altar:

—It need not be of heroic proportions
—Smaller in length and height, yet wide enough for concelebration
—Moderate, yet not insignificant
—Smaller altar permits better visibility of celebrant at the chair
—Also, more room in the sanctuary
—One-step predella where possible.

The Presiding Minister's Chair

The emphasis on the Liturgy of the Word as a distinct, yet integral part of the Mass has forced us to adjust our thinking with respect to the Celebrant's Chair. No longer is it a place where the celebrant goes while someone else takes over the liturgical action. The cele-

brant presides at all times, and this includes the Liturgy of the Word. "The seat for the celebrant . . . shall be so placed . . . that it may be easily seen by the faithful and that the celebrant may truly appear to preside over the entire community of the faithful" (Inst., Para. 92).

—Head of the apse is the most appropriate place for the chair
—Presiding minister must be visible to the congregation from the chair (Inst., Para. 92)
—Elevation higher than altar
—Existing church construction may demand another solution, e.g., the chair placed diagonally to the altar in a clearly visible place
—Structurally significant—"prominent but not dominant"—not a throne, e.g., no baldachin
—Lesser seats for other ministers—proportionate to Celebrant's Chair.

The Ambo

"It is fitting that there be *an Ambo* for the proclamation of the sacred readings, so arranged that the ministers can be easily seen and heard by the faithful" (Inst., Para. 95). Mass consists of two integrally related parts, the Liturgy of the Word and the Liturgy of the Eucharist. The *Ritus Servandus* makes it clear that in Masses celebrated with the people the Liturgy of the Word is not to take place at the altar:

"In high Masses and in low Masses celebrated with the people, after the kissing of the altar or the incensation of the altar, the celebrant goes to his seat, unless according to the arrangement of the individual church, it appears to be more suitable for him to remain at the altar up to the collect, inclusively . . ." (Art. 23). "In the absence of a lector or qualified server the celebrant himself reads or chants the Lessons and Epistle also at the Ambo or the edge of the sanctuary area. He also adds the chants occurring after the Lessons and the Epistle, unless these are chanted or recited by the schola or by the people. Then standing in the same place but turning towards the altar, he says the *Munda Cor Meum;* again turning to the people, he chants or recites the Gospel" (Art. 46).

Other observations on the Ambo:

—One Ambo is the clear preference of the September 1964 Instruction
—Relationship to altar, celebrant's chair, and the people should be clearly defined
—The Ambo should be permanent and clearly express permanence
—"Since the Liturgy of the Word is introductory . . . (and) leads us to the mystery" it is recommended that the Ambo be forward of the altar and nearer the people.
—Most authorities agree that the Ambo should be in a position of honor—the celebrant's right, the traditional Gospel side of the sanctuary.
—In structure the Ambo "should suggest that it is primarily for the purpose of reading a book, the Scriptures."
—"The Ambo might well be so constructed that it can display the book of Gospels throughout the day."

It should be obvious that these suggestions are very general in nature, and are intended simply to give some direction for the solution of problems as they present themselves in the context of local conditions. One of the clear themes running through all the documents pertaining to liturgical renewal is that of flexibility and freedom in the selection of appropriate solutions to the many problems inherent in liturgical renewal. The same principle applies to the general area of Church art and architecture. This was clearly the note dominating the papers and discussions offered at the Cleveland meeting.

Sermon Outlines

on the Liturgy of the Sundays and Feasts

By ANDREW R. BREINES



Father Breines is Pastor of St. Francis Xavier Parish, Cross Plains, Wisconsin, and Director-Editor of the Madison Edition of The Catholic Herald Citizen, *official organ of the diocese of Madison.*

SECOND SUNDAY AFTER EASTER

The Invitation of the Good Shepherd

Text: "I am the good shepherd: I know my sheep and mine know me, just as the Father knows me and I know the Father. And for these sheep I lay down my life. I have other sheep, too, that do not belong to this fold. These also must I lead, and they will listen to my voice. Then there will be one flock, one shepherd" (John 10: 14–16; Gospel).

Introduction: The celebration of the feast of the Good Shepherd takes on added significance against the background of renewal called for by the Second Vatican Council. The Latin word for shepherd is *pastor*. Pastors of parishes help the Bishop extend his office throughout the diocese. Vatican Council II is primarily a pastoral council. Its aim is to bring Christian knowledge and power to bear on the problems of the modern world.

BODY

A. 1. What does God's Word say to us about Christ, about his heavenly Father, about the divine plan for our salvation in the image of the Good Shepherd?

2. Christ draws a contrast between the good and the bad, the responsible and the irresponsible shepherd. The bad shepherd thinks of his work as a job and works only for pay. He does not view it as a vocation. He refuses to accept any responsibility for the sheep. The good shepherd, on the other hand, is born to his calling. He is sent out with the flock as a boy; grows up in his vocation; his sheep become his companions and friends. He spends his life caring for the sheep; and, in time of danger, is willing to give his life for them.

3. The difference between the bad and the good shepherd: the former is not a genuine shepherd, but a phony, a fake; the latter is an authentic shepherd—resourceful, original. The irresponsible shepherd is a hireling, lacking in concern for his charges; the responsible shepherd loves his calling and, in turn, is formed by it.

B. 1. What is the point in Christ's words?

2. The Father sends his own Son to care for his flock, to find his straying sheep, bring them together and stay with them so that they will not stray again.

3. The sheep (mankind) really belong to the Good Shepherd (Christ) because He lays down his life for them. He gathers them into his Church so they will not stray again. He cares for them in the sacraments. He loves and understands them and wants their understanding and love in return. His sheep listen to his voice.

C. 1. How does Christ want us to respond to God's Word as set forth in the image of the Good Shepherd? How ought I respond to God's love in my prayers and in my life?

2. The Good Shepherd gave his life for us to give us a new life as his followers. What is my attitude to my religion? Am I a chronic complainer about the changes in the Church? Or do I accept them enthusiastically so that the fact that I am a Christian may shine before men as a living witness?

3. Christ, the Good Shepherd, is the exemplar of the genuine Christian. Have I made a real commitment to Christ? Are the promises made in baptism and renewed in confirmation a dynamic, living force for good in my daily life?

4. Christ and all the world abhor the pseudo-Christian. Does my commitment to Christ carry over to my daily actions in genuine worship, responsible relations with others, healthy recreation, conscientious work, authentic human existence?

RESOLUTION

I am resolved to live my daily life conscious of the newness of life within me as a Christian. I shall respond to Christ's love of me by consciously corresponding to the directions of the Holy Spirit within me because I recognize that to love unselfishly is to live and to live without love is to abide in death.

THIRD SUNDAY AFTER EASTER

The New Life of the Christian Rises above All Difficulties

Text: "So you too are in pain now; but I shall see you again, and your hearts will rejoice with a joy that no one can take from you" (John 16: 22; Gospel).

Introduction: Ancient writers before Christ described the life of man as "to be born, to suffer, and to die." They viewed suffering as the inescapable lot of human existence. Christ gave to human suffering a new meaning. In his passion He showed that suffering is not merely a stoical bearing of pain but is spiritually lifegiving. After his resurrection Christ revealed the dimensions of the new mode of life in Him which is spiritual.

BODY

A. 1. What does God's Word say to us in today's liturgy about our human condition and the manner in which we are to conduct ourselves as Christians living in the world?

2. In today's Epistle God speaks to us through St. Peter. We are urged to do two things: (a) to live in this world as "strangers and wayfarers" and (b) to avoid such "'fleshly desires" as separate us from God.

3. The Christian is a wayfarer in this world for he is a citizen of the Kingdom of God. He cannot compromise with the world's ways and standards. He must live his life and be guided by the laws of God's Kingdom.

4. The term "fleshly desires" in the narrower sense is commonly used of sexual sins. Here, however, it is used in the wider sense. St. Paul in Galatians 5: 19–21 gives a list of the sins of the flesh which includes: "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, revellings and such like"; in other words, the actions of unregenerate human nature, Christless human nature.

B. 1. What is *the point* here? The Church (that is, the people of God) in every age is under fire. The Christian must make his whole way of life so good that the slanders of his enemies will be demonstrated to be false. "It is the will of God that you muzzle the ignorance of impious people in this way, by excelling" (Epistle). A good life silences the ignorance of foolish men.

2. What about suffering at the hands of pious people? Christ's answer is the same: Live your life in such a way that no one will believe what your slanderers say about you. "Truly, I assure you, you will weep and go

into mourning while the world will rejoice; you will grieve but your grief will be turned into joy" (Gospel).

C. 1. How does Christ want us to respond to God's Word as expressed in today's liturgy in regard to the trials of this life?
2. The new mode of spiritual life which enables the Christian to rise above all difficulties is received in baptism and augmented by the other sacraments.
3. By dying to sin in baptism, the Christian rises to a new life of freedom in Christ. Newness of life gives Christian dimensions to suffering. The pain is not taken away; but the Christian finds in suffering a positive means to salvation: fulfillment of self and redemption of others.
4. Even the great pagan thinkers understood that perfect freedom is the product of perfect obedience. Christianity is community. Christian freedom is freedom to serve. The Christian does not use the flesh as an occasion to do what he *wants*. In Christ he is freed to serve as he *ought*. In Christ the Christian will rejoice with a joy that no one can take from him.

RESOLUTION

I am resolved to accept my lot in life as God's will and to live as a free man. I will not use freedom as a cloak for evil or as an occasion for the flesh to do as it wishes. As a Christian, I will keep in mind that freedom is conditioned by responsibility; and responsibility by unselfish love. For Christian love is a reflection of God's love.

FOURTH SUNDAY AFTER EASTER

The Coming of the Holy Spirit

Text: "When he comes, however, being the Spirit of Truth, he will guide you along the way of all truth. For he will not speak on his own, but will speak only what he hears and will announce to you the things to come" (John 16: 13; Gospel).

Introduction: The joy of the new life of resurrection in Christ is completed with the coming of the Holy Spirit. It is not easy for man to be faithful to God. The struggle between good and evil in man's soul in the present state never ends. Through his death and resurrection Christ tipped the balance in favor of good over evil and gave mankind newness of life. The victory over sin and death was made permanent and final. The knowledge and the power for this victory over evil come to Christians through the Holy Spirit.

BODY

A. 1. What does the Word of God say to us in today's liturgy about the continuing struggle in the world between Christ and evil? How must we prepare for the struggle?

2. The directive is clear: "Therefore, casting away all uncleanness and abundance of wrongdoing, receive with meekness the implanted word [revelation], which is able to save your souls" (Epistle).

3. We must strip ourselves of every defilement, of all wickedness that stands in the way of the true Word of God. Sin can make man deaf to God's Word.

4. Knowledge of God's Word comes from two sources: it comes from inside of us from the Holy Spirit in the depths of our own being, and from outside of us from the Holy Spirit working through others proclaiming the Gospel.

5. The Christian who receives the Word of God with meekness is teachable. He is docile and tractable; that is, humble enough to learn. Because he is slow to resentment and to anger, the teachable Christian is able to face the truth even when it hurts and condemns what he has done. He is not blinded by his prejudices. He does not succumb to laziness. He is so self-controlled that he can willingly and faithfully accept the discipline of learning. The teachable Christian is so ready to receive God's Word that nothing in his life remains a hindrance to his seeing, learning, and obeying the truth.

B. 1. What is the point in Christ's leaving His disciples and sending them the Holy Spirit?

2. The disciples were sad and bewildered at the prospect of Jesus' going. But Jesus assured them that it was necessary for their own good, and in the end it would be for the best. While He was on earth, they could not always be with Him. It was always a matter of coming and going. Furthermore, Jesus was restricted to the limitations of time and place. The Holy Spirit would not be restricted in this way. He would be able to influence the minds and hearts of men everywhere.

3. The disciples, above all, needed the truth in the future mission of the Church. The truth makes men free. Only the truth would enable the followers of Jesus to render to God the kind of service of faith that would glorify Him among men.

4. The Holy Spirit would teach them "all truth." He would be their Helper in time of need; their Comforter in time of suffering; their Advocate when they needed counseling or interceding; their Teacher when they needed instruction; their Witness when they needed testimony; their Judge when they would be in doubt as to what was righteous or what was sinful.

C. 1. How does Christ want us to respond to his Word concerning the Holy Spirit?

2. He wants us to remember to be guided by the truth at all times. "The time will come," as St. Paul points out in his Second Letter to Timothy 4:1–8), "when men will not listen to sound teaching but, with ears itching, will pile up for themselves teachers who suit their pleasure." Then it will take courage and patience to act according to the truth.

3. Christ wants his disciples to be the "salt of the earth," the "light of the world." "Your light must shine before men so that they may see your good deeds and glorify your heavenly Father" (Matt. 5:13–19).

RESOLUTION

I will be guided by the truth in the daily struggle between good and evil so that I may render a free and meritorious service to God and to my fellowman. I will work to bring God's law of love to perfection in all I do by responding to the Holy Spirit both in myself and in others.

FIFTH SUNDAY AFTER EASTER

Keeping God's Word Leads Us to True Worship

Text: "Beloved: Act on this revelation. If you only listen to it, you are fooling yourselves" (James 1:22; Epistle).

Introduction: The newness of life we have from Christ grows in us by keeping the word of God. Through the divine word God reveals Himself and accomplishes his wise designs for mankind's salvation. "The Lord," St. Paul wrote the Romans, "is rich in mercy to all those who call upon him. For everyone who calls on the name of the Lord will be saved. How then will they call on him in whom they have not believed? And how will they hear without a preacher?" The apostle concludes, "Therefore faith is from hearing, and hearing through the word of Christ" (Romans 10:14–17).

BODY

A. 1. What does the Word of God in today's liturgy tell us about keeping his Word?

2. God tells us through St. James that the Christian who thinks that hearing God's Word is enough deceives himself.

3. St. James presents us with a practical picture here. He says that merely going to a Church service and hearing the Word of God expounded does not make a man a Christian.

4. The Christian who thinks that mere attendance at Church worship is enough is fooling himself. The really important thing is taking the Word of God to heart and applying it in one's everyday life. What we hear in God's house must be applied in our own homes and in the marketplace, or there is no point in hearing it at all.

B. 1. Why is the keeping of God's Word so important to us?
2. The point St. James is making is that in observing God's law and living by it, the Christian finds true freedom. God's Word, as a sacrament, has an efficacy and power all its own.
3. The end of God's Word, or more specifically the end of God's law, is Christ. Following Christ has ethical implications.
4. The Christian law is God's law laid down by Christ for his followers as a way of life and as God's will. God's law is the law of love; it is perfect because there is no higher law. The law of God is also perfect in another sense for by obeying it a man fulfills his own being and the purpose for which God created him. He will be the person he ought to be and make the contribution to the world he ought to make.

C. 1. How does Christ wish us to respond to God's Word?
2. The most consistent failure of men down through the centuries has been that they have tried to make worship and ritual a substitute for service and sacrifice.
3. This was the complaint that the prophets of the Old Testament registered against the Chosen People. This was Zecharaia's complaint that the people pulled away their shoulders and their hearts became hard as stone when God commanded them to exercise justice and to show mercy and compassion every man to his brethren—to widows, orphans, strangers, and the poor.
4. Actually St. James is only condemning what the prophets of old condemned long ago.
5. Christian doctrine and social principles are not two entities which exist side by side. They are two sides of the same coin, liturgy (literally, the "work of the people of God"). Worship of God and service of the brethren are what make Christianity what Christ intended it to be: The love of God issuing forth from every Christian to teach and change the life of his fellowman so that together they may walk more purely in the midst of the temptations of this world.

RESOLUTION

I am resolved to live a Christian life in Christ. Practically speaking, I will try to grasp what God's Word tells me in liturgical worship so that it may become apparent in service and sacrifice to the brethren. I will seek to make my daily life a prolongation of the Holy Sacrifice.

FEAST OF THE ASCENSION

The Christian's Role in the Church's Mission

Text: "Men of Galilee, why stand you here looking at the sky? This Jesus who has been taken away from you up to heaven will come back to you in the same way that you saw him go" (Acts 1:11; Epistle).

Introduction: In the earliest Christian creed the glorious ascension of Our Lord is given an emphasis comparable to that given the passion and the resurrection. The reason is: just as the passion and resurrection showed the mastery of Jesus over the world and over the underworld (by going down to Limbo), so his ascension demonstrated his mastery of heaven.

The ascension of Our Lord completes his mastery over the universe. This points also to the universal character of the Church Christ established. Herein lies the central mystery of the ascension: the universal victory of Christ reflected in the universal Church.

BODY

A. 1. What does the Word of God tell us in the liturgy of the ascension? "Why stand you here looking at the sky?" is addressed to us as well as to the disciples.

2. The celebration of the ascension reminds us of the universal mission of the Church and our respective roles as Christians in that mission.

3. In the "Our Father"—the prayer Christ taught his disciples and us—two petitions stand side by side: "Thy kingdom come; thy will be done on earth as it is in heaven." The second of the petitions is a definition of the first. By the kingdom of God, Jesus meant a society on earth where God's will would be done as perfectly as in heaven.

4. It was for this very reason that the kingdom of God on earth would be founded on love and not on physical power.

B. 1. What is the point in our celebration of the ascension? It is contained in today's Gospel in Christ's commission to the Church in the persons of his apostles: "Go forth to the whole world; proclaim the Good News to all creation."

2. But how is the layman to proclaim the good news of salvation? By bearing witness in his daily life to the Risen Christ in the newness of life he has from Christ. Jesus said: "You will receive the power of the Holy Spirit coming upon you, and you will be my witnesses to the ends of the earth" (Epistle).

3. What does it mean to be a Christian witness? It means not merely to give hearsay evidence about Christ, but evidence based on personal experience; it is not only a witness of words but a witness of deeds; it

is to bear witness no matter what the cost to oneself (in Greek the word for *witness* and the word for *martyr* is the same—*martis*).

C. 1. How does Christ wish us to respond to God's Word in the liturgy of the ascension?
2. In the New Testament the coming of the Holy Spirit is the fulfilment of the promise of Christ, "I am with you all days, even unto the consummation of the world" (Matt. 28:20).
3. The center of Christ's message is the establishment of the kingdom of God on earth. The trouble is Jesus meant one thing by the kingdom and those who listened to Him understood it to be quite another. Christ proclaimed the good news of a spiritual kingdom; his hearers understood it to be a national political ascendancy over the rest of the world.
4. Cooperation with the Holy Spirit in one's personal life will give us the power and the courage to establish the kind of kingdom Christ intended for his Church.

RESOLUTION

I am resolved to make my daily life a living witness to the Risen Christ through the power of the Holy Spirit. This is the calling I received in baptism and confirmation. The best way that I can help to spread the kingdom of God on earth is by vanquishing the forces of evil with the irresistible power of the Spirit of Love.

SUNDAY AFTER ASCENSION

Bringing the Witness of Love to the World

Text: "Beloved, be responsible and earnest in prayers. Above all maintain constant charity toward each other, because charity does away with a multitude of sins" (I Peter 4:7–8; Epistle).

Introduction: The Christian's dilemma in this life arises from the fact that he lives in two worlds: a redeemed and an unredeemed world. Throughout life we remain in tension between Christ's world and the secular world. We cannot accept the world as it is. But we can hope to change the world and make it a better place only by the choices we make in our daily lives. This is the fundamental challenge of Christianity.

BODY

A. 1. What does God's Word say to us in today's liturgy? It calls upon us as Christians to be faithful witnesses to Christ.

2. God's plan for the world calls for a new creation. But this will not be accomplished overnight. There will be much resistance from the secular world, the Christian witness to truth will have to suffer persecution for justice's sake.

3. In the struggle with the secular world the Christian is not alone. The Christian witness is strengthened by the Holy Spirit. "When the Paraclete comes, the Spirit of Truth who comes forth from the Father and whom I shall send you from the Father, he will give evidence on my behalf" (Gospel).

B. 1. The point here is that the Christian by his vocation is called to be a responsible and earnest witness of Christ in the secular world.

2. What did Christ mean when He said that the Holy Spirit would give us evidence on behalf of Jesus? He meant that, if we are sincere, the Holy Spirit within us will move us to respond to the life and teachings of Jesus Christ. The reaction of our minds to revealed truth and the answer of our hearts to that truth with Christian love will be the work of the Spirit of Love, the Holy Spirit, within us.

3. The world will be convinced by our witness only if it stems from a living faith. Effective Christian witness, therefore, springs from a life of union with Christ, from personal inner conviction, and from consistent outward manifestation of our faith.

C. 1. How does Christ wish us to respond to his Word in today's liturgy?

2. By exercising a constant, deep love for one another, by serving one another with the particular gifts God has given each of us, conscious that in so doing we are in each instance instruments and dispensers of God's varied grace to others.

3. We can succeed in this witness of love, God's Word tells us through St. Peter, if we live and act sensibly and persevere in a life of prayer; not to get what we wish but to discover God's will for us.

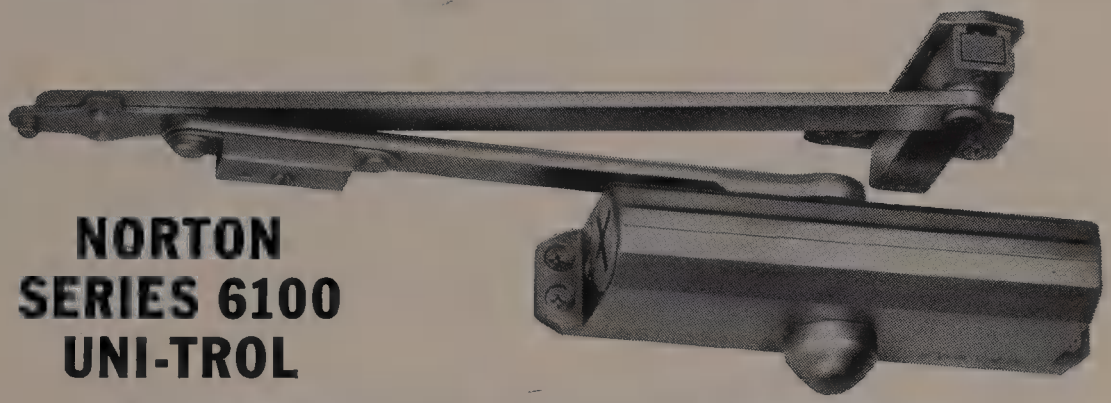
4. This witness of love "does away with a multitude of sins" in our own lives as well as prevents sins in the lives of others. How? If we love a person, it is easy to forgive. Love makes patience easy. Moreover, God forgives that man much who loves and helps his fellowmen. Finally, God's love covers the multitude of our sins. The wonder of grace is that God loves sinners. Each of the above senses throws its own light on the phrase "charity does away with a multitude of sins."

RESOLUTION

I am resolved to simplify my life by bringing the witness of love to all those with whom I come into contact. It is the only way I can resolve the dilemma of living in two worlds. It is the only way that I can keep up with the changes in the world around me and bring the effective witness of my Christian faith to bear on these changes. In this way I can confidently work out my own salvation as well as the salvation of others.

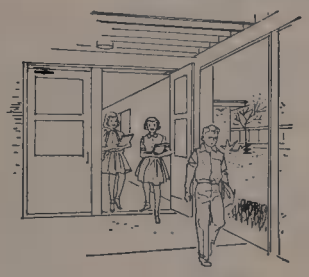
COMPLETE CONTROL

FOR EVEN YOUR "PROBLEM" DOORS



NORTON SERIES 6100 UNI-TROL

A COMBINATION DOOR CLOSER AND DOOR HOLDER



ENTRANCE DOORS



AUDITORIUM DOORS

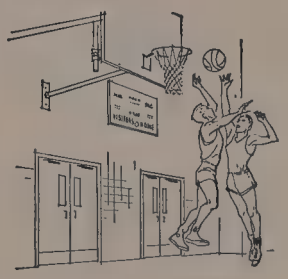


CAFETERIA DOORS

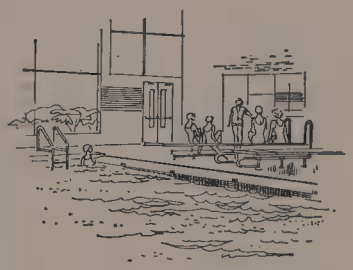
School doors receive the most abusive punishment. The pounding volume of traffic through these doors puts all school hardware to a real test. In many cases, the continued pounding results in failure.

To overcome the problems associated with these high traffic areas, the Norton Series 6100 has been developed. It basically combines a door closer and a door holder into a single product. It is a coordination of both functions to give complete door control. Acting as a door closer it keeps door closed when it should be closed. Acting as a door holder it easily engages the holding device when a large amount of traffic comes through. A spring acts as a cushion to absorb the jarring effect when the door is opened quickly.

The over-all effect is less abuse to door, frame, closer, and holder with improved control. Extreme testing conducted prior to the introduction of this product confirmed the benefits of unitized door control. If you're interested in seeing for yourself how well this new closer-holder operates, contact your builder hardware distributor and arrange for a test installation. Or, if you wish, send the coupon at the bottom of the ad and we'll have our representative arrange a test installation. Give it a fair test, but install it where it will get lots of use, or, if you wish, abuse. It'll take it. You'll find the investment well worthwhile.



GYMNASIUM DOORS



NATATORIUM DOORS

1098 M

SEND COUPON FOR TEST INSTALLATIONS

Norton Door Controls HPR-45
372 Meyer Road
Bensenville, Illinois 60106

I'd like to make a test installation of your Series 6100 Uni-Trol. Please have your representative arrange one for me.

Name_____

Title_____

School_____

Address_____

City_____ State_____ Zip____

NORTON® DOOR CONTROLS

372 Meyer Road, Bensenville, Illinois 60106

QUESTIONS* ANSWERED

By AIDAN M. CARR, O.F.M.Conv., *Editor*

Pope Paul Said: Follow the Norms of Pius XII

Question: Last June, as I recall, Paul VI requested that no one should take a position on "the pill" which would differ from the norms set up by Pope Pius XII. We all know how much is now being said and written about this problem of the use of drugs to control fertility, but to date I've not seen a clear statement as to what the norms established by Pius XII actually are. Precisely to what statement of Pius was Pope Paul referring?

Answer: I'm delighted that you asked this question because it made me look up the sources myself and also provides an opportunity to bring this to the attention of the readers (assuming the plural noun is necessary) of this column. We get quite a few questions about the morality of the pill, of course, and the key pronouncements of Pope Pius XII are too often by-passed or it is just assumed that everyone knows what he said. Pastorally, the matter is of particularly great current importance and interest. Let's give a run-down on all this.

In June, 1964, the present Pope declared that there is not yet sufficient motive for considering that the rules given by Pius XII are surpassed or no longer valid. And he requested (or directed) that no one should—for the time being, until the special commission appointed by him has studied and reported on the question—take it upon himself to make pronouncements differing in terms from the norms in force: those elaborated by Pius.

There are three notable statements of Pius XII in this connection: 1) in October 1951 (cf. *AAS*, 43, pp. 835–854) he explained the morality of Rhythm; 2) in November 1951 (cf. *AAS* 43, pp. 855–860 he stated that Rhythm is licit and is to be distinguished from birth control which is contrary to the law of God; 3) in September 1958 he first referred to the morality of the use of pills which inhibit ovulation. It is this 1958 allocution which is today causing most of the "trouble" and we can conclude that it is this norm to which Pope Paul appealed last June. This text is of great significance. Here is what Pius XII said, in French:

> "Direct sterilization, perpetual or temporary, of man and of woman, is illicit in virtue of the natural law. By direct sterilization, we mean the act of anyone who intends, as an end or as a means, to render procreation impossible; but we do not apply this term to every action which makes procreation, in fact, impossible. Indeed, man does not always intend to cause that which results from his action, even when he foresees what will result. Thus, for example, the excision of diseased ovaries will have as a necessary consequence to make procreation

*** Please address any questions to the Editor, Fr. Aidan M. Carr, O.F.M.Conv., St. Anthony-on-Hudson, Rensselaer, N.Y. 12144.**

Available Now

The Ordinary of the Mass and The Rite to Be Observed in the Celebration of Mass

- **The step-by-step "how to" of the revised Mass.**
- **In English.**
- **Translation of the typical edition; to be inserted into all future editions of the *Missale Romanum*.**
- **Latin original issued by the Sacred Congregation of Rites.**
- **Includes all recent liturgical changes.**
- **Rubrics for Low, High and Solemn Masses.**
- **Prepared by The Liturgical Conference under its president, Rev. Frederick R. McManus.**
- **Clear—Concise—Complete.**

If you are confused as to just what changes are to be made in the celebration of Mass—who does what; what is said when; what is done where—then *The Ordinary of the Mass and the Rite to Be Observed in the Celebration of Mass* is indispensable for a meaningful fulfillment of the liturgy in your sanctuary. Many dioceses have already ordered in bulk for their priests.

Joseph F. Wagner, Inc.
53 Park Place
New York, 10007

Price: 1–11 @ $1.25 net
12–99 @ $1.00 net
100–349 @ $ .87 net
350–499 @ $ .75 net
500 and more @ $ .70 net

impossible, but this impossibility can be willed neither as an end nor as a means. . . .

"This same principle may be applied also to settling a question much discussed nowadays by doctors and moralists: is it licit to prevent ovulation by means of pills used as remedies against abnormal reactions of the uterus and of the entire organism, even though such a medicine, in preventing ovulation, makes fecundation likewise impossible? Is it permitted to a married woman who, despite this temporary sterility, wishes to have relations with her husband?

"The answer depends upon the intention of the person. If the woman takes this medicine, not with the view of preventing conception but solely on the recommendation of a physician, as a remedy necessitated by a malady of the uterus or of the organism, she brings about an *indirect* sterilization. This is allowed in accordance with the general principle of double effect. But one brings about a *direct* sterilization, and hence an illicit one, when one arrests ovulation in order to preserve the uterus or the organism from the consequences of a pregnancy which cannot be tolerated by the uterus and the organism" (*AAS*, 50, pp. 734–735).

In this statement by Pius XII there is a clear condemnation of the pill *when it is employed with a contraceptive intention.* In light of this it is difficult, not to say impossible, to see how anyone can now claim that there is a "probable opinion" among moralists which permits the use of the anti-ovulant drug *for contraceptive purposes.* How can it be validly claimed that a probable opinion is now present which runs directly counter to a papal statement made in 1958 and reaffirmed with equal authority in 1964? I don't see how a confessor at the present time can reply in any way to a penitent except to say, in substance: "The pill may not be taken for contraceptive purposes. There has been no change in the Church's position on this." Nor would it be wise for a confessor to anticipate what the Church is going to say *in the future* about the pill.

Admittedly, *in concreto* there are extremely difficult cases that present themselves for a moral solution; cases about which a priest simply cannot be certain whether the person's intention is contraceptive or not. But honest, open, and clear discussion of the situation will generally enable one to come to a decision as to the morality of the use of the pill. *If* a priest and those whom he is trying to help cannot arrive at a determined moral judgment even after enlightened and sincere examination of the particular case, then it may be left to the Christian conscience of the troubled penitent to make a prudent judgment. But as priests we cannot shirk our obligation to help a person *form* his conscience when that is at all possible. We can't *a priori* just "leave it up to them" as to what the correct teaching of the Church is. The faithful (and that includes priests) are not to imagine that they are somehow at liberty to form their own consciences apart from the established doctrines, in faith or morals, which the Church teaches. We're Catholics, not solipsists.

There are those who affirm that the pill to which Pius XII referred in 1958 was not the same as the pill now being used and discussed. Only experts are qualified to make such comparisons. Paul VI appointed a commission to study the entire question, and presumably among these men are highly qualified people in the fields of medicine and pharmaceutics. And until the Pope has the information he seeks from the

FIRMS WITH EPISCOPAL AUTHORIZATION TO HANDLE SACRED VESSELS AND REPAIR THEM

CHICAGO
D. B. Hansen & Sons, 23 North Franklin Street

COLUMBUS
The H. R. Gantner Co., 82 So. Fourth Street

GUTTENBERG, N. J.
Summit Studios, 112–114–71st St.

NEW YORK CITY
Rambusch Decorating Company, 40 West 13th Street

OMAHA
Koley Plating Co., 2951–55 Harney Street

PHOENIX
The Autom Company, 2226 North Seventh Street

LOUISVILLE
F. Tonini & Son, 636 S. Shelby Street

ST. JOSEPH, MO.
Creviston & Son Jewelry Mfg. Co., Inc.

ST. LOUIS, 63103
B. Herder Book Company, 314 No. Jefferson

St. PAUL
The E. M. Lohmann Company, 413–415 Sibley Street

RETREATS
FOR PRIESTS

UNDER
JESUIT DIRECTION

WEEKLY:
SUNDAY EVENING TO
FRIDAY AFTERNOON
APRIL 25
to
NOVEMBER 19, 1965

APPLY TO

FATHER DIRECTOR
SACRED HEART
RETREAT HOUSE
AURIESVILLE, NEW YORK 12016

Burn Rubbish Safely

"Yard Boy"
OUTDOOR INCINERATOR



Quickly, safely reduces to fine ash all burnable rubbish, garbage; leaves, litter, etc.; even in inclement weather. No extra fuel is required.

Lights at top, burns downward. Construction of cast iron and heavy gauge sheet iron completely coated with fire and weather resistant Vitreous Porcelain Enamel.

Endorsed by Institution and Fire Prevention Authorities from coast-to-coast.

PRICES f.o.b. Reading, Pa.
No. 6—6 bu. capacity—wt. 150 lbs. $99.50
No. 3—3 bu. capacity—wt. 100 lbs. $59.50
Write for descriptive circular

J. W. Fiske ARCHITECTURAL METALS, INC.
Dept. 9, 111 Pennsylvania Ave., Paterson, N. J.
ESTABLISHED 1858

specialists he is not, it seems, going to make any further statements on the matter.

One well-known authority, Dr. Frank J. Ayd, Jr., writing on this in *Catholic Mind* (January, 1965, p. 49 *et sqq.*) says: "I believe that Paul wanted to go on record immediately (i.e., four months after Father Janssens wrote favoring oral contraceptives to inhibit ovulation during lactation period) with a definite statement that the anovulant pill is illicit as a contraceptive, even though it could be used validly when medically indicated. As a physician who has studied the medical literature on these drugs, I testify that there is no new medical information which would change the judgment of Pius XII. If anything, more and more medical evidence has accumulated in the last six years to substantially support Pius' opinion."

It is going to be extremely embarrassing, to say the least, if it turns out that the pill has very dangerous side-effects or that it is actually an abortive agent. It is also going to be embarrassing if the Church should formally declare, after due study, that the use of the pill is indeed immoral except, perhaps, for certain clearly pathological conditions. Embarrassing, that is, for those who have glibly and without more ado accepted as "a probable opinion" the position that "the pill is O.K."

Anyone desirous of pursuing the matter from a (readable) medical angle may care to consult Dr. Ayd's *The Oral Contraceptives* (*Medical Newsletter for Religious*, Balto., Md. 21210). Let's just summarize his conclusions, although this is merely a small part of his useful book.

1. STERILIZATION. Because these medicines (oral contraceptives) can inhibit ovulation and thus make fecunda-

The Liturgical Movement in America was born of a desire to revivify all that was good in the observation and expression of Divine Worship.

The accumulation of superfluous forms in both categories necessarily had to be eliminated. Saint Bernard's admonition to "begin well" that which one set out to accomplish had been heeded. However, as in all reforms, the ideal of the reformer is fading from view—most noticeably in church architecture and furnishings. New superfluities are replacing the old. We seem to be "modernizing" what we set out to remove! The beauty of simplicity has been forgotten.

It is the aim of our design group to maintain a purity of design in Liturgical Vesture and Altar Furnishings by the use of fine material and hand craftsmanship. Every item, from a preaching stole to a marble altar, is designed according to the specification and desire of the client. For this reason we carry no stock and issue no catalogue. Yet we endeavor to make the earliest delivery when required.

Sketches, samples and quotations will be supplied upon request.

LAWRENCE B. RISI
Liturgical Designs
161 East 55th Street
New York 22, N. Y.



tion impossible, they cause a drug-induced sterility as long as they are taken. In 1961, the Medical Director of the Population Council, Dr. Warren Nelson, said that when an oral contraceptive is taken properly, "the sterile cycle occurs." Dr. Alan F. Guttmacher has written that the anovulants "induce temporary sterility in women." One of Europe's most experienced experts on these drugs, Dr. Jacques Ferin of Louvain University, has called their action "sterilizing." Dr. Gregory Pincus, the pioneer in the development of the oral contraceptives, has referred to them as "sterility-inducing." Finally, the manufacturers of these drugs have called them "temporary sterilizers." As far as the medical profession is concerned, the accepted opinion is that these drugs sterilize.

2. CONTRACEPTION. These pharmaceuticals alter the cervical mucus so that it is not easily penetrated by the sperm, it is unfavorable to their survival, and it impedes their passage to the ovum. In this respect, the drug-created cervical mucus may be compared to synthetic chemicals, creams, or jellies inserted into the vagina for contraceptive purposes. All of these are hostile to sperm survival and bar their passage to the ovum. All can prevent conception, even if ovulation is not suppressed.

3. ABORTION. There is evidence that at times ovulation occurs in spite of the medication. Should fertilization occur, the impregnated ovum may not survive because of any one of several possible deleterious effects of the oral contraceptives. The drug may delay passage of the fertilized egg along the fallopian tube because of changes in tubal en-

WORKSHOP
at
THE CATHOLIC UNIVERSITY
of AMERICA
Washington, D.C.

Renewal in Scriptural and Liturgical Preaching

A program to assist parish priests in sermon preparation and delivery according to Vatican Council II and its new decrees on Liturgy.

Participants limited to priests.

Write:
Reverend Robert Paul Mohan, S.S.,Ph.D.
Director of Workshops
The Catholic University of America
Washington, D.C. 20017



The Famous
ECONOMY UNIVERSAL
CANDLE BURNER
This Burner is unequalled in . . .
APPEARANCE
PERFORMANCE
ECONOMY
CLEANLINESS
Sold by Church Goods Dealers, Candle Manufacturers

MONEY FOR YOUR TREASURY
OVER 2,000,000
SUNFLOWER DISHCLOTHS
Were sold in 1964 by members of many organizations. They enable you to earn money for your treasury and make friends for your organization.
Sample FREE to official
SANGAMON MILLS, INC.
Established 1918 Cohoes, N. Y. 12047

vironment and motility. As a result, by the time the embryo arrives in the uterus, implantation is unlikely because of the endometrial alteration produced by the progestin. Even if there is no delay in the passage of the fertilized egg to the uterus, nidation is most unlikely because of the status of the endometrium. This being the case, it is conceivable that the body would reject a fertilized egg simply because it is not prepared to receive and nourish it. Thus, the oral contraceptives may terminate pregnancy by a drug-induced endometrial effect. Looked at in this way, it is possible to consider these drugs as abortifacients.

It is being pointed out by some today, and cogently, that the Church's position on contraception has never been given with all the solemnity of a *de fide* definition. And it is argued that the Church's official "line" on contraception does not go much beyond a century. But it is nevertheless unquestionable that recent popes have categorically branded artificial contraception as immoral—and in a very real sense, the more recently the Church teaches a thing the more compellingly it elicits our assent.

To claim that Catholic teachings, even those contained in such official documents as an encyclical, can be flatly denied when circumstances warrant, is to tend toward vitiating the force of the Church's ordinary doctrinal function. And if one may deny real situational validity to the principles thus taught with regard to contraception, for example, what is then to rule out a similar nonchalance toward a host of other teachings endowed with no more preceptive force than that against contraception?

To be candid about it—we are faced today with a pretty dreadful dilemma. If the Church adheres rigidly to her present teaching on the immorality of contraception, including the use of any kind of contraceptive pill, we're very liable to be worked into a posture that simply cannot *in fact* be maintained in the daily life of very many of the faithful, despite the *principles* of the teaching. On the other hand, if the Church

"gives in" on this, then just where does one draw the line in many other moral questions touching the inner region of the lives of people?

Suppose, in the question of birth control, the decision whether or not to use it be relinquished to the prudential judgment of the persons concerned? This would imply that the Church—or those who represent her, v.g., priests—would thus abdicate her role as former of conscience. The moral structure of the act would be left, in its final cast, to the "mature" judgment of each one. Human nature being what it is, how long would it be before it would come to pass that "nothing is right or wrong but our thinking makes it so"?

These are queries one would rather conveniently shut his eyes and ears to. But life and those who live it have a reality and an intensity that will not just go away and leave one alone.

Eucharist Under Form of Wine Only—For The Ill

(Editor's note: From time to time we have received communications respecting the permissibility of receiving Holy Communion in certain exceptional ways. Some of these questions and the replies, Roman or otherwise, we have reported on here. This latest one warrants, we believe, special attention, not only for its intrinsic interest but because of its pastoral importance. We remind you, however, that each case would have to be petitioned for individually since the reply to which we refer is in the form of a rescript based upon circumstances duly presented to the Roman authorities.)

This permission was granted by the Holy Office, not by the Congregation of

ALTAR BOY FURNISHINGS



Choose Quality... at Economy Prices!

by *Toomey*

MATERIALS
Cassocks, capes and sashes are made of durable poplin with silk like finish.

CUT AND MAKE
All garments are cut on full and tested patterns — all seams are finished — hems are generous in depth.

COLORS
Cassocks are available in all popular colors — black, red, white, cream, green and purple.

FASTENERS
Heavy-duty buttonhead snaps are a feature of these cassocks. They are quicker, and longer lasting than other closures. Buttons, if desired — or zippers.

R. J. TOOMEY COMPANY

BUY THEM FROM YOUR TOOMEY DEALER (Religious Supply Houses) THROUGHOUT THE UNITED STATES and CANADA

the Sacraments, since the matter is understood to be doctrinal in nature. Here is a translation:

"Your Excellency has requested for Mr. . . . . .the permission of receiving the Holy Eucharist under the species of wine, through a tube. . . .placed into the stomach.

"This Sacred Congregation, having maturely weighed all the circumstances, deigns to permit this administration of the Eucharist under the form of wine, provided that it is impossible for the man to receive Holy Communion under the species of bread.

"In order that the administration of Holy Communion under the species of wine may safely and fittingly be accomplished, the Congregation directs the following method.

"The wine to be consecrated can be placed in a certain vessel of gold or silver similar to the small vessel in which the *oleum infirm.* is reserved. At the upper rim of this vessel there is added a kind of beak, in order that the species of wine may be more easily and safely poured through the tube.

"The vessel with unconsecrated wine is placed upon the altar and the wine is consecrated in this container so that after consecration any 'manipulations' of the Sacred Species may be avoided.

"Then the consecrated wine, without danger of spilling, can be carried in that vessel in the same way and according to the same *ritus* by which consecrated Hosts are transported.

"In pouring the species of wine, the priest places a purificator at the mouth of the tube, and slowly pours in the wine through the opening in the tube.

"Having given the species, there is at once put into the empty vessel some wine or water to purify it, as a priest is accustomed to do in the celebration of Mass after the consumption of the Blood, and the ablution is given to the sick person, so that in this way also the purification of the tube is attained.

"We remind Your Excellency that the priest who gives Holy Communion to the man should not be satisfied to administer only a few drops of wine, but rather that that same amount of wine is required as is usually employed in Mass itself, for otherwise there is danger lest the entire matter adhere to the sides of the tube on the way down, and nothing thus actually reach the stomach."

How solicitous is the Church for the needs of its children! *Sacramenta propter homines.* The letter before us bears the actual signature of Cardinal Ottaviani.

(Information on this rescript was graciously supplied by Msgr. Lawrence P. Graves, *Officialis* of the Diocese of Little Rock. He also informed us that a special vessel, as described *supra*, was being custom made.)

SAVE MONEY AND AVOID INCONVENIENCE

If you are to have a change of address, it will mean a saving of money and an assurance of convenience to you if you please notify us as soon as you have knowledge of 1) the new address, 2) the date it will become effective, 3) your old address. Simply notify, by postcard or by Post Office Form 22-S, the Homiletic and Pastoral Review, 53 Park Place, New York 7, N. Y.

For Nuns—And Their Spiritual Directors

By Philip E. Dion, C.M.

Sister's Vow of Chastity

"A young woman about to consecrate herself to Our Lord by a vow of chastity should have a clear and precise understanding of just what it is she is doing."

Thus begins this little volume which is designed to let a young woman contemplating, or one already in, the religious life know exactly what the vow of chastity entails. Father Dion, spiritual director to nuns for over 25 years, shows *what is demanded* of one who has vowed chastity—but he also stresses *what is not.*

The table of contents outlined below cannot communicate the many priceless insights found in this work. We include it here merely to indicate that the author "touches all the bases," that is, gives an honest and tasteful treatment of the vow of chastity and its many ramifications.

I. Sex: A Basic Knowledge
The Reproductive Process

II. The Vow of Chastity
The More Perfect State

III. Violations of the Vow
Pleasurable Sensations
Temptations in Thoughts
Modesty
Chastity and Confession
Love and Self-giving

IV. Friendships and Affections
Particular Friendships
Repression of the Affections

A Joseph F. Wagner, Inc. Publication
53 Park Place
New York, 10008

Price: $1.95
95 pages

Book Reviews

Concilium: Volume I

The Church and Mankind. Dogma (Vol. 1); *Concilium:* Theology in the Age of Renewal. Edward Schillebeeckx, O.P., Editorial Director (Paulist Press, Glen Rock, N.J., 1965), pp. 177. $4.50.

The Church and Mankind is the first of a fifty volume series of books, entitled *Concilium* and intended to cover ten different areas of theology. Dogmatic theology is the concern of the present volume, a compilation of eleven selections.

After Karl Rahner's Introduction and Edward Schillebeeckx's Preface, the book is divided into three parts: articles, bibliographical survey, and documentation. This division is a unique feature of the *Concilium* series for the purpose of furnishing a rounded approach to each topic, i.e., theological reflection, helpful aids in reading, and current trends in the field.

Yves Congar presents the first article, "The Church: the People of God." Relying heavily on history, he uses this biblical idea to delve into the mystery of the Church. Joseph Ratzinger writes on "The Pastoral Implications of Episcopal Collegiality." He too surveys the history of this idea from which he infers some beautiful pastoral observations about the function of the modern episcopate. In a selection whose title is identical with that of the book, "The Church and Mankind," Schillebeeckx inquires into the boundaries between these two communities, and Michael Novak, whose "Diversity of Structures and Freedom within Structures of the Church" concludes Part I, exhibits much the same concern.

The bibliographical section occurs in Part II in the form of two surveys, each heavily annotated. In "The Church as the People of God" Rudolph Schnackenburg closely parallels the article of Yves Congar, while Boniface Willems presents the literature that has accumulated about the much discussed question of church membership in his "Who Belongs to the Church."

The book concludes with the section aimed at bringing us up to date through "Documentation Concilium." The two selections offered here are "Eucharistic Congresses from Leo XIII to Paul VI" by Roger Aubert, and "The Dialogue between the Church and Contemporary Cultures" by Raphael Van Kets, who continues to discuss the interrelationships of Church and world, as Schillebeeckx and Novak have done previously. These three contributions seem to develop most faithfully the ambitions of this book, though the entire compilation is a welcome and refreshing presentation on the Church, which, in the view of many, is the most important dogmatic topic confronting us today.

The absence of scholastic influence, together with consistent stress on historical background and the current pastoral implications, point up the modern theological trend to be found in this first volume, and make for interesting reading. I recommend it.

Sebastian MacDonald, C.P., S.T.D.

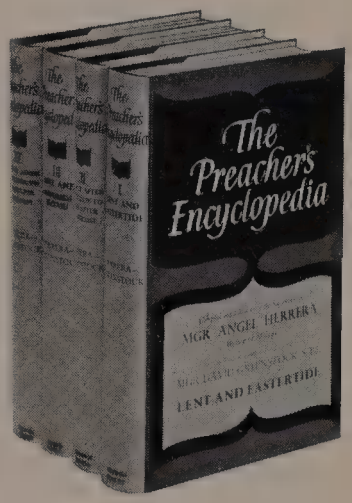
The Preacher's Encyclopedia

FOUR VOLUMES Compiled and Edited by Angel Cardinal Herrera

An entirely new and complete reference for every priest—providing a truly comprehensive and extensive source of relevant material for the preparation of sermons.

For Each Sunday of the year there are:

1. **SCRIPTURE TEXTS** that bear on the topics contained within the Epistle and Gospel.
2. **A GENERAL COMMENTARY** on the Liturgy. Exegetical and moral notes contained in the Epistle and Gospel are treated at length.
3. Writings of the **FATHERS OF THE CHURCH** pertaining to the topics within the Epistle and Gospel.
4. Writings of noted **THEOLOGIANS** of later ages.
5. **SPIRITUAL WRITINGS** of saints, preachers, martyrs, and outstanding witnesses to Christ.
6. **PAPAL DOCUMENTS**
7. **SERMON OUTLINES** on the Liturgy, the Epistle and Gospel, and social applications of the message of the day. Usually twenty or more sermon outlines accompany the source material. These require but selection and personal modification by the priest.



THE PREACHER'S ENCYCLOPEDIA contains between 680 and 750 pages per volume.

Volume I. **Lent and Eastertide**

Volume II. **Sunday after Ascension to Eleventh after Pentecost**

Volume III. **Sundays after Pentecost—Twelve to Twenty-four**

Volume IV. **Advent to Quinquagesima**

Each volume to be published successively; Volume I in March, Volume II in May, Volume III in August, Volume IV in November.

SPECIAL PREPUBLICATION OFFER
UNTIL APRIL 15th

Four volumes—$45.00 ($60.00 thereafter)
Volume I —$12.00 ($15.00 thereafter)

The Newman Press
Westminster, Maryland

Christian Prayer

God's Encounter with Man. By Maurice Nedoncelle. (Sheed & Ward, New York, 1964), pp. 192. $3.95.

This book is different! It seems necessary to stress this because books on prayer are not uncommon and, too often, neither is the material in them. Quite uncommonly, one-third of this work is devoted to the subject of human prayer, and even when Nedoncelle discusses the usual subjects he does it from the phenomenological and personalistic point of view. In view of this it is probably important for some potential readers that mention be made that the conclusions and observations are in no way at variance with the sound principles of western spirituality. However, the frame of reference is so different that the new understandings of the familiar are both frequent and valuable. Because the approach is not a common one it may be necessary to urge patience, for it is not an easily digested book. But the first twenty pages are the hardest, after that the reader settles into the author's mode.

In addition to a consideration of the qualities of human prayer, the section on prayer between human beings focuses its attention on the content of prayer, the functioning of the recipient and the hierarchical relationships between the petitioner and the one petitioned. The second portion of the book discusses the difference between human and divine prayer, with emphasis throughout on the way divine prayer always brings us back to this world. The chapter on the ends of prayer has some worthwhile original observations, as does the treatment of the originality of Christian prayer. The last chapter is about mystical prayer and is not as strong nor as thorough nor as satisfying as the previous chapters, partly because it raises some problems for which there is not adequate space for discussion and partly because the reasoning here occasionally lacks the compelling quality it possesses elsewhere in the book.

From this description it is clear that this small work is not another book on how to pray, if "how to pray" means establishing a methodology. But gaining fresh understanding of the topics discussed will certainly influence prayer, whatever method happens to be employed. Therefore this book is practical in the best sense of the word. It is a forceful, cogent, and valuable contribution to the literature on prayer and will very likely rank among the best of contemporary works on prayer. It should have a high priority on the reading list of anyone seriously interested in an improved understanding and orientation of his prayer.

Vincent E. Rush

The Priest as Apostle

Discipleship and Priesthood. By Karl Hermann Schelkle (Herder and Herder, New York, 1965), $3.50.

Fr. Karl Schelkle, S.J., professor of New Testament in the Catholic theological faculty of the University of Tübingen, has acquired a respectable position among German biblical scholars. Last year there appeared the first English translation of one of his books, *The Epistle to the Romans. Theological Meditations.* Although stripped of learned apparatus, the book nonetheless revealed a firm grasp and delicate perception of Pauline theology.

Discipleship and Priesthood continues the popular rather than the scientific approach, but it turns out to be a more careful study than the former book

of meditations. It answers questions about the priesthood in New Testament times and in the contemporary Church, perhaps better than any other book on the English market. It faces such issues as: what is an apostle? (ch. 1); what are his qualifications? (ch. 2); how does he perform his ministry of preaching? (ch. 3) and his service of liturgical worship? (ch. 4); how does the office of the ordained priest differ from the priesthood of the baptized community? (ch. 5).

Fr. Schelkle thoughtfully briefs the reader on the Old Testament background of each subject and then proceeds with the various New Testament approaches. While the Old Testament, he points out, thinks of discipleship primarily under the aspect of an express call or election by God, St. Paul adds the theological nuance of "life in Christ" or "life with Christ," and St. John dwells upon the response of faith to God's call. In seeking to determine Jesus' requirements of an apostle as distinct from discipleship among the rabbis, Schelkle shows that Jesus wants no disciple of his to be called Rabbi, Father or Doctor. This moot point between Catholics and Protestants is treated very fairly. Jesus' apostles are to follow Him personally and exclusively, even to suffering and humiliation. They must not wander from one rabbi to another, in order to gather and compare the accumulated ideas of many masters.

Many sections of the book alert the reader to the biblical demands upon disciples and priests: fatherliness; service; poverty; respect for the freedom and conscience of others. The author presents in a striking way the qualities of a good preacher of the word. There is an especially fine study relating the word proclaimed in sermons with the

Our Tongues Were Loosed

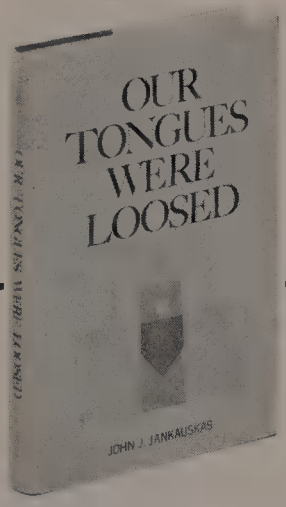
Parish Experiences in Liturgical Renewal

By JOHN J. JANKAUSKAS

A VERY PRACTICAL book based on the experiences of a Chicago parish which has been worshiping with a participated Mass for more than a decade. Father Jankauskas has compiled this unique book which provides both a clue to what people are thinking (much of what they actually said is recorded verbatim) and a handy guide to creating parish participation in which all will truly take part.

The difficulties he encountered—from sparking the fires of community singing to handling self-consciousness in the congregation—are discussed with a richness that many years of experience provide.

$3.75



Wherever good books are sold

The Newman Press

Westminster, Maryland

word actively at work in the sacraments. The reader finds here an interesting description of worship in the very early Church. Finally, Schelkle handles quite deftly the ecumenical problem of "ordained" priests and simply "baptized" priests.

Reviewers will evitably find points of disagreement in almost every book. Here we might question whether or not sufficient attention was devoted to the Eucharist and to the human qualities of a responsible preacher. One sentence seems still to reflect the discarded substitution theory, "to load [one's] guilt on a sacrificial animal." An index of subject matter and of scripture texts would be appreciated in a second edition. These shortcomings, however, are incidental to a work which greatly benefits priests and all religious leaders.

CARROLL STUHLMUELLER, C.P.

Trio on Birth Control

THE PILL AND BIRTH REGULATION. By Leo Pyle, ed. (Helicon Press, Baltimore, 1964), pp. X + 225. $1.65 (paper); $3.95 (cloth).

WHAT MODERN CATHOLICS THINK ABOUT BIRTH CONTROL. By William Birmingham, ed. (A Signet Book, The New American Library, New York, 1964), pp. 256. $0.75 (paper).

THREE DIMENSIONS TO BIRTH CONTROL. By Thomas S. Acker, S.J. (Paulist Press, New York, 1964), pp. 48. $0.25.

When last October 29 the Fathers of the Second Vatican Council began the discussion on marriage and birth control they sidestepped the particular question of birth control pills. Archbishop John F. Dearden of Detroit, official spokesman for the Council's subcommittee on family life, explained that discussion of the pill had been avoided not so much on account of the complicated nature of the subject but mainly because Pope Paul had reserved this question to himself.

Obviously some Catholics are not as accommodating as the Council Fathers when it comes to complying with the Pope's express request of June 23, 1964. Instead of the expected moratorium in regard to the public discussion of the pill's morality, we still witness certain publications and publishers nonchalantly continue to tread on a field that has by now pretty well been covered.

Leo Pyle's book is a collection of, mostly British, statements, articles and letters from bishops, priests and laity on the theology of marriage in general and the morality of contraception in particular. If it was Pyle's intention to show the utter confusion that exists in certain laymen's minds, including his own as revealed in his little snappish commentaries, he has indeed succeeded. No other book brings home more painfully the wisdom of the Holy Father in taking this topic out of theological circulation.

In his introductory remarks Pyle thanks his wife for her assistance in keeping him sane in the course of collecting material for this book. Our priests-readers can, unfortunately, not avail themselves of such protective assistance, and neither can they afford to jeopardize their sanity. I would hesitate, therefore, to recommend Pyle's work except to those who are prepared to read a confused, confusing, poorly organized and slantingly amassed collection of all sorts of statements, gathered with only one apparent goal: to make the reader believe that the Catholic Church is just about ready to abandon her traditional teachings on marriage in general and contraception in particular.

Pyle's collection is advertised by Helicon as the first volume in a new series on marriage and family. We express the hope that future off-spring will be healthier than this still-born first issue.

Both through its well organized presentation and its obviously sincere although sometimes shocking candidness Birmingham's "new symposium" is far superior to Pyle's concoction. And yet, this Signet book too I cannot unreservedly recommend to our readers.

Both works share the questionable distinction of bearing no *Imprimatur,* even though the first is edited by a Catholic publisher and the other contains the essays of fifteen Catholic contributors, several of whom are on the faculty of some well known Catholic institutions.

I am still enough of a traditionalist to feel uneasy when a "Catholic" book dealing with such sensitive moral subjects as birth control does not show an *Imprimatur* as required by Church law (can. 1385, 2). Either an *Imprimatur* was not applied for because the editor or author considered himself above this Church's clear directives, or the *Imprimatur* was asked for and refused. In either case, until and unless the Church ceases to require previous inspection of books written by Catholics on matters of faith or morals, I for one will continue to look with suspicion, to say the least, on the views expressed in any such "emerging laymen" publications.

That in the case of Birmingham's symposium this suspicion was not entirely unfounded became evident when finally in the 14th and 15th chapter of the book the cards are laid on the table and the moral acceptability of artificial contraception, whether through diaphragm or pill, is openly advocated with unabashed proclamation "that the

THE HOLY SPIRIT AND THE PRIEST

by Clement Dillenschneider, C.Ss.R.

From the rich veins of the Scriptures, the Fathers and spiritual writers, the author mines a treasure of practical considerations of the work of the Holy Spirit in the soul of the priest as minister and consoler of the people of God. $4.00

THOMISTIC EPISTEMOLOGY

by Georges Van Riet

Every important factor, whether social, economic, or philosophical, which colored the epistemological ideas of the outstanding thinkers of the 19th and 20th centuries, is included in this panoramic study. 2 volumes, $5.75 each

LIKE THE WORD

by Paul Hinnebusch, O.P.

A truly contemporary spiritual treatise by an American Dominican who has succeeded admirably in blending the traditional theology of the spiritual life with the present-day emphasis on Christ, the sacraments and Sacred Scripture. $4.50

FIRE OF LOVE

by Dom Columba Marmion, O.S.B.

The action of the Holy Spirit was exceedingly fruitful in the life of Abbot Marmion. Hence the value of this anthology of his writings on the Holy Spirit, prepared by Father Charles Dollen from the published writings of this great Dominican abbot. $3.50

At Your Bookstore or from:

HERDER OF SAINT LOUIS

314 N. Jefferson / St. Louis, Mo. 63103

Church's position should be discarded" (p. 235).

The temptation is great for any professional theologian to simply dismiss such publications as the products of a small group of conceited self-appointed "lay theologians" who play down the binding force of the natural law and the Church's competency to interpret it. And who could blame us for giving in to that temptation in regard to a book in which a young man, still struggling to get his university degree, nonchalantly describes St. Paul's views on sexuality as "confused but interesting" (p. 34), while in a subsequent chapter his equally competent wife "seriously questions" (p. 206) Pope Pius XII's teachings on woman's maternal function?

Surely I refuse to believe that the majority of our modern Catholics, even the formally better educated ones, have as yet accepted most of the views expressed in this book. I refuse to believe, for instance, that Mrs. Ruether in her chapter on dignity and freedom speaks for many Catholic women,—"unwitting slaves of biological fecundity" she calls some of them (p. 235)—when she writes: "There was a limit to my powers, . . . and after three children that limit had been reached. Something had to give, and that 'something' could only be our compliance with the Church's position on birth control. . . " (p. 234).

Yet, it would be the worst form of ostrich-politics for us, priests, to ignore the fact that a considerable number of Catholics are today not only ignoring but positively challenging their Church's teaching on marriage sexuality in general and birth-control in particular. Birmingham's symposium boldly—some of its language would not even be tolerated in a respectable poolroom—brings this challenge into the open. Maybe we should thank him for letting us, priests, hear some of the ideas about marriage which lay men and women openly discuss among themselves but usually hide from the clergy. And even while dutifully and charitably correcting some of their erroneous views, we could still use some of their commentaries based on lived experience to counterbalance some of the angelistic abstractions in our priest-authored books on marriage.

As for any priest searching for some inexpensive, short, and yet sound treatise on the Church's position on birth-control that he could recommend to the more sophisticated portion of his parishioners, Father Acker's pamphlet might be the answer. His "explanation of the psychology, ethics, and theology of controlled conception and integrated love" is first-class, although at times it might be too deep for even the average college-educated lay person. Especially his interpretation of the difference between rhythm and contraception is as clear and convincing as one would expect from a priest who also happens to be professor of biology. And, by the way, the Paulist pamphlets still carry the *Imprimatur!*

GOMMAR A. DE PAUW

English Translation

COLLECTIO RITUUM (Benzinger Brothers, New York, 1964).

The *Collectio Rituum*, the most important selections, in English, from the Roman Ritual, was published just prior to September 14, 1964, when the use of English in the sacraments and sacramentals was authorized to begin throughout the United States. Two earlier editions of the *Collectio* ap-

peared in 1954 and 1961, with less English and with a limited adoption. There is now no limit to the use of English in celebrating the sacraments, other than Holy Orders, and in the other blessings and prayers of the Roman Ritual, provided that an authorized translation be employed. The authorized translations are those chosen by the American hierarchy on April 2, 1964, and approved by the Commission for Implementing the Constitution on the Sacred Liturgy on May 1, 1964, namely, the *Collectio Rituum,* here reviewed, and *The Roman Ritual,* a one volume translation of the entire Roman Ritual made by Father Philip Weller, and first published in three volumes between 1945 and 1950.

The latest *Collectio* offers a somewhat improved translation of ritual prayers. A few of the harsh phrases in the rite of Baptism are now better expressed, e.g., "relieved of the corruption of evil desires," for the former "rid of the stench of all evil desires," which many priests preferred to slur than proclaim! That such expressions are still too strong, particularly for infant baptisms, is explained by the fact that the *Collectio* is the ritual, or more precisely a part of it, translated, not reformed.

The *Collectio* also provides a few English rubrics, though far too few, to assist priests in the pastoral role of instructing and involving the people of God in worshipping Him in the celebration of the sacraments. One good directive in baptism calls for an instruction at the outset, or when the stoles are changed, or at the dismissal. A brief instruction here on the ceremonies and on baptism as a new birth and a reception by God the Father of the



We are sculptors in wood

executing

STATUES ▪ CRUCIFIXES
STATIONS of the CROSS
RELIEVOS
etc.

Only First Class

HANDCARVED

Sculptures

traditional or contemporary style

Giac. Vincenzo Mussner
Sculptor

Ortisei 240 Via F. Tavella
(Bolzano) **Italy**

GV HANDCARVED

Inquiries are respectfully invited

newly baptized child into His Family, is too important to overlook.

Another rubric calls for a solemn baptism once a year with all the faithful gathered together, taking part, making a profession of faith, reciting the Lord's Prayer, singing hymns—in all, renewing in them the fervor of their baptism.

The baptism of adults according to the stages of the catecumenate, restored by Pope John in April, 1962, is also included. (Cf. 1962 Liturgical Week *Proceedings,* "Thy Kingdom Come," p. 154, for a syllabus of instructions to correspond with the baptismal rites.)

Title VI of the *Collectio* gives the Last Rites without interruption: confession, anointing of the sick, Viaticum and the apostolic blessing.

Title VII gives the burial rites. Never has it been so clear what the order of a funeral ceremony is. Several prayers are said at the funeral home and on the way to church, or, what is more likely, at the entrance to the church. The order of the prayers following the Mass, in church and at the graveside, is also clearly given. No more of the standard joke about checking a particular parish's ground rules for funerals!

Three marriage rites are given under Title VIII—In Mass, Outside Mass and a Mixed Marriage. However, the ceremony for marriage outside Mass may be used for Mixed Marriages, with all references to Christian marriage omitted when the non-Catholic is not baptized.

The order of Epistle, Gospel, homily and nuptial blessing, even apart from Mass, is given and is required, by reason of Pope Paul's *Motu proprio* of January 25, 1964.

The selection of blessings given under Title IX is adequate on the average.

Until the reformed Ritual is prepared, a clear, devout reading of the rites in this *Collectio,* together with an appropriate commentary, will help to instruct all who take part in them, and to more assuredly give due worship to God and greater sanctification to His people.

Very Rev. Msgr. Frank J. Rodimer

Liturgical Music: Why and How

Voices and Instruments in Christian Worship. By Joseph Gelineau, S.J., English version by Clifford Howell, S.J. (The Liturgical Press, Collegeville, Minnesota, 1964, pp. 224. $4.00 (Cloth).

The First Sunday of Advent, 1964, saw many more American parishes introduce congregational singing. Typically loyal priests in the United States read the directives of the *Constitution on the Sacred Liturgy* and those of our own hierarchy and made generous attempts to carry them out. The mind of the Church was clear—our people should participate "by means of acclamations, responses, psalmody, antiphons and songs . . ." Conscientious pastors, sometimes with pain, always with expense and effort, sought to implement these directions.

One wonders, however, what percentage of these commendably obedient priests truly understood the deeper "why" of music and singing by the entire congregation? *Voices and Instruments in Christian Worship* offers a thorough answer to this particular point as well as a rich explanation of various aspects of music in the liturgy.

The French Jesuit, whose musical settings of the Psalms are now justly

famous and popular, summarizes the volume in his introduction. "The first part of this book sets out to answer three general questions: Why should there be singing in Christian worship? How should music be coordinated with ritual action? What function does it fulfill therein? From these questions certain fundamental principles emerge: the act of singing is a mystery; singing is a ritual form of expression; music is the handmaid of the sacred text.

"The second part of the book will then try to explain the ritual function of music as deduced from the rite celebrated according to the mind of the Church." In this portion of his work, Father Gelineau distinguishes between sacred, liturgical and religious music, summarizes the three great classes of sung rites and treats of the agents in liturgical singing and their role. Other chapters touch such items as lyrical forms, musical genres, idiom and style, polyphony and musical instruments.

Parish priests should find the effort to grasp basic concepts in the first three chapters profitable for their own appreciation of the value of music and singing and as a source of ideas and illustrations for sermons and instructions to their congregations. The balance of this book certainly would be informative, but its technical nature might discourage the average cleric whose musical talents and training may be rather limited.

Father Clifford Howell's translation from the French is generally quite readable.

Voices and Instruments in Christian Worship is well done by a man who speaks with authority and it deserves a place in every priest's library.

JOSEPH M. CHAMPLIN

Thinking of Raising Money?

ARE YOU IN NEED of money for expansion or other purposes? If so, think of what it could mean to you if you followed the same plan which has enabled so many priests to accomplish the seemingly impossible.

Catholic Appeals Preferred

HUNDREDS OF PRIESTS have solved their problem by soliciting the support of Catholics in other sections of the country. A high percentage of these men and women, they soon found out, would much rather contribute to an out-of-town organization of their own faith, than to the many non-sectarian agencies which solicit their support.

Why Deprive Yourself of Your Share?

WHY DEPRIVE YOURSELF of this much-needed money when it is so easy to cultivate the friendship of Catholics who donate millions of dollars every year to various out-of-town Catholic organizations? Practically every one of the leading Catholic welfare agencies got its start this way. It's no wonder they have used this plan ever since. Think of the satisfaction of knowing you are using the same technique which has enabled many organizations to become successful.

500,000 Catholic Men and Women

TO MAKE IT AS EASY as possible to reach your goal, you can select from the same nine classifications which these priests and nuns have found so helpful: Catholic executives—married women—single women—wives of executives—known contributors—etc. As many as 100,000 individual names are added every year—and almost half as many dropped because of removals, etc. This means that the list changes almost completely every three or four years. Our HPR folder tells the whole story. Because it could mean so much to you, why not ask for a copy? Remember, it's FREE.

CATHOLIC LAITY BUREAU

1295 Alicia Ave., Teaneck, N. J. 212-TE 7-6160

The Bond; Its Meanings

MAN AND WIFE IN SCRIPTURE. By Pierre Grelot (New York: Herder and Herder, 1964), pp. 127. $2.95.

The present volume is a translation by Rosaleen Brennan of the author's *Le Couple Humain dans l'Ecriture.* The translation reads smoothly and intelligibly. The format of the book as published by Herder and Herder is pleasant and inviting.

The author is a man of no mean background or accomplishment. In addition to *Man and Wife in Scripture* he has three other volumes to his credit, dealing with such diverse subjects as the *Christian Significance Underlying the Old Testament, The Theology of the Bible,* and an *Introduction to the Sacred Scriptures.*

In *Man and Wife in Scripture* Grelot examines the biblical sources of the Christian concept of marriage. The dust jacket of the book describes it "as a synthesis of what the Bible teaches about the sexual bond. While not attempting to be a complete theology on marriage, it does provide in a concrete and graphic way the indispensable scriptural foundation for an understanding of marital relations which is not bound by scholastic or legalistic categories." The writer does this in three major stages.

In Part I on "Basic Data" the author examines the sacred character of sexuality as manifested in the myths and rites of the Ancient Near East. With this he then contrasts Biblical revelation to show how in the fundamental tenets of the Jewish religion there is a complete break with the religious thought of the Ancient Near East in so far as the sacral character of sex and life is given new theological content and meaning.

Part II sketches the "Development of Revelation." From the ancient traditions of Israel as they are recorded in the Bible, Grelot first selects stories of some ideal couples; then he outlines various aspects of the primal couple with its effects in the history of man both for evil—the inherited state of estrangement from God, and for good—the promise of a redeemer. The fuller meaning of the marriage theme in the Old Testament is brought to the fore by the Prophets who describe God's relationship with Israel through the imagery of marriage, and accuse her of being an unfaithful wife to Yahweh. This approach was so meaningful and successful that in Post-exilic Judaism the Chosen People fully accepted the metaphor and expressed their ideal behavior toward their God under the symbols of chaste and steadfast love.

Part III examines the "Teaching of the New Testament" to show how "the law of Christ fulfills the ancient Law either by carrying its precepts to their final perfection or by integrating it into man's spiritual life" (p. 89). Under the first aspect Jesus restored marriage to its pristine status; under the second He showed that "in the perspective of the kingdom absolute continence is a good, a greater good even than the lawful usage of marriage, for those who have the gift for such a vocation" (p. 93). Together they are an intimation and exemplification of the mystery of the union of Christ and the Church.

In the Conclusion the writer retraces his steps to show the reader the path they have trod together. Beginning with the analysis of pagan myths he established how man sought to hallow his sexuality by mental archetypes, while in the revelation of Scripture God taught men an entirely different one—the covenant between God and man.

Advertisers' Index

Altec Lansing Corporation..... 547
Autom Company, The..... 605

Catholic Pamphlet Society..... 543
Catholic University of America, The..... 608
Char-Lite Mfg. Co..... 545
Conn Organ Corp..... 548
Creviston & Son, Jewelry Mfg. Co., Inc..... 605

Daprato Studios..... 552

Fiske, J. W., Iron Works..... 606
Friedrichs, Geo. A..... 608

Gantner, The H. R., Co..... 605

Hansen, D. B., & Sons.....538-541, 605
Herder, B., Book Company.....605, 617
Hillyard Chemical Company..... 550

Investors Listing Co..... 621

Koley Plating Co..... 605

Lohmann, The E. M., Company..... 605

Marsh Wall Products, Inc.....Cover 2
Muench-Kreuzer Candle Co., Inc..... 537
Mussner, Giac. Vincenzo, Sculptor..... 619

Newman Press, The.....613, 615
Norton Door Controls..... 601

Rambusch Decorating Company..... 605
Risi, Lawrence B..... 607

Sacred Heart Retreat House..... 606
Sangamon Mills, Inc..... 608
Summit Studios..... 605
Superior Coach Corporation.....Cover 3

Tonini, F., & Son..... 605
Toomey. R. J., Company.....551, 609

Wagner, Joseph F., Inc.....603, 611
Will & Baumer Candle Co., Inc.....Cover 4

This was exemplified in an imperfect way in the historical experience of Israel; it was perfected in Christ; it will achieve full realization at the end of time. The sexual attraction and union of man and wife is therefore a symbol, an anticipation, of the vivifying union between God and man.

The book is a masterpiece of profound perception coupled with brisk brevity. It is well worth re-reading!

MARTIN W. SCHOENBERG, O.S.C.

RECENT SPIRITUAL READING

DEATH, by Dom Hubert van Zeller (Templegate, $2.95). The light touch of a famous writer on a grave subject.

THE PRAYER OF ALL THINGS, by Pierre Charles (Herder and Herder, $3.95). Daily life seen in aspect of the Incarnation.

CHRIST, MODEL AND REWARD OF RELIGIOUS, by Jas. Alberione (St. Paul Editions). Conferences for religious based on the Exemplar.

SPIRITUAL AUTOBIOGRAPHY OF CHARLES DE FOUCAULD, edited by Jean-Francois Six (P. J. Kenedy, $4.95). More on the fascinating figure of the modern desert Father; his spiritual reflections.

WORK AND WORSHIP, by Hubert McEvoy (Templegate, $3.50). Brief meditations for daily living for practical Christians.

THE CLOUD OF UNKNOWING, edited by Justin McCann (Templegate, $3.50). A new edition of the classic of an unknown English mystic.

BEYOND THE COMMANDMENTS, by Killgallon-Weber (Herder and Herder, $3.95). Along lines of Haring's *Law of Christ* as rule for conduct.

FRATERNAL CHARITY, by Francois Cuttaz (Alba House, $4.95). Theological examination of the meaning of love for one's brother.

A. M. C.

EDITORIAL

"They also serve...."

Yesterday I passed a fire house. Its red brick front reflected the slanting rays of an early spring evening. A Dalmatian coach dog, standard equipment for most fire companies, dozed there in the welcome warmth. Several firemen leaned back against the wall in those plain wooden chairs built expressly for this breed of heroes. They were at work. Waiting, waiting for the clang of a bell that sooner or later would summon them to their important public service.

Perhaps you've visited the National Art Gallery in Washington, D.C. Guards are posted in strategic positions—sitting at desks or just standing, keeping a sharp eye peeled for possible vandals or thieves. Theirs is a serious responsibility even though rarely do they seem to do much beyond wait.

Visit the emergency room of a hospital at any hour of day or night. You'll often find interns and nurses just standing by, waiting for the arrival of the next case. . . patience but no patients.

It would be easy to multiply examples of similar callings in life whose members pass many a weary hour just biding the time until their training and their skills will actually be required. Their inactivity is, in its way, more active than the service it precedes.

Nor does the priest, as a man dedicated to the service of the public (*sacerdos propter alios*) escape times when *he* too must "merely" wait. To one whose normal tempo is, in virtue of his very office, *rapido*, waiting can be doubly exhausting in its boredom and apparent futility—the people who haven't shown up for an 8:00 p.m. appointment and it's now 8:20; the kids who were supposed to be here to help fix up the hall at 4:00 p.m. and it's now almost 5:00; the penitents who have not come to church this rainy Saturday evening *after* first Friday. Here I sit in the box with my breviary all said; with no inclination at all for further prayer, and with a diocesan paper three weeks old and thrice read.



"They also serve who only sit. . . ."

AIDAN M. CARR, O.F.M. Conv.
Editor



In Dutch.

Like the little Dutch boy, this youngster has put his finger on a weakness—the lack of adequate rust proofing in many of today's school buses. Rust pokes holes in safety protection, and nothing can plug them. On the other hand, Superior buses with Super-ZINC Steel won't rust, won't weaken, won't ever stop protecting lives. Only Superior uses this 100% rust protection throughout every bus. And as every Scotsman knows, it costs nothing extra with Superior. Doesn't that beat the Dutch?

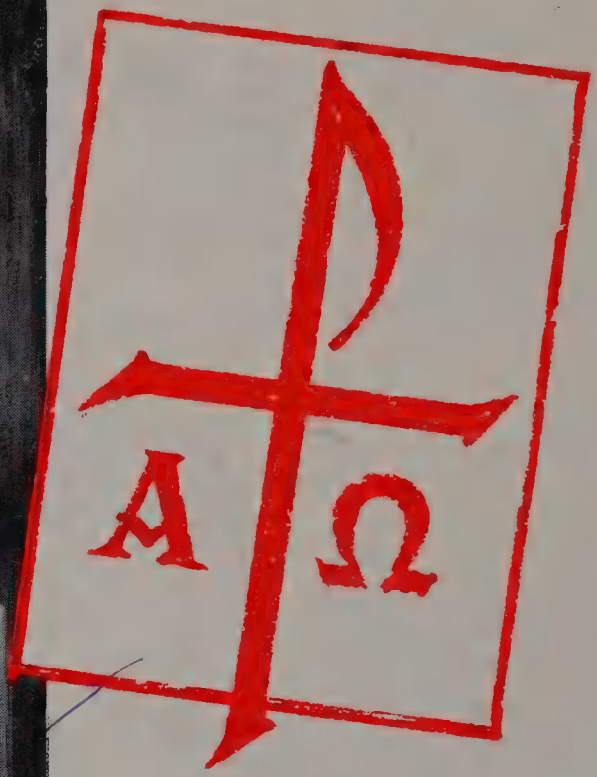
SUPERIOR COACH CORPORATION

Plants in Lima, Ohio ■ Kosciusko, Mississippi ■ Norwalk, Ohio

Have you seen "Special Delivery"? This new motion picture tells how a young boy learns about school bus safety. A warm, human story suitable for children or adult groups. No commercial message. Available through Superior Coach Corporation and its distributors as ■ safety education service.



Appropriate SYMBOLS...



Since the early days of the Church the letters Alpha and Omega have proclaimed Christ as the beginning and the end.[1]

[1] *Apocalypse 1,8*

Candles are symbols, too...

. . . expressing the presence of Him who said, "I am the light of the world."
The burning candle becomes a symbol composed of three parts. The wax represents the spotless body of Christ, the wick His soul, the flame His divinity.[2] To adulterate or modify any part, adulterates or modifies the whole.
Will & Baumer craftsmen use only the purest natural beeswax and the skill and knowledge of more than a century of fine candlemaking to fashion symbols of the highest perfection.
See your Will & Baumer representative or Church Goods Dealer for personal service on a complete selection of sizes and grades—

Purissima—100% pure natural beeswax candles
Missa—66 2/3% pure natural beeswax candles
Altar—51% pure natural beeswax candles

[2] *Müller, Theol. Moralis Bk. III tit. i, § 27*

See your Will & Baumer representative or Church Goods Dealer

WILL & BAUMER CANDLE CO., INC.

SYRACUSE, NEW YORK EST. 1855
BOSTON NEW YORK CHICAGO
LOS ANGELES MONTREAL

PURVEYORS TO THE VATICAN
BY APPOINTMENT

DETROIT, MICHIGAN
PLEASE DO NOT REMOVE

the Homiletic and Pastoral Review

MAY, 1965

CANON LAW: CRITICISMS AND REACTIONS | *Robert G. Wesselmann*

CONTEMPT FOR THE LAW
WHY I WAS IN SELMA | *Charles W. Paris*
Philip S. Hurley, S.J.

LAY THEOLOGIANS IN THE PARISH | *Rt. Rev. Msgr. James G. Dowling*

HAPPINESS IN SEMINARIES | *Rt. Rev. Msgr. George D. Mulcahy*



ST. AMBROSE CHURCH, HOUSTON, TEXAS. THE REV. VICTOR DI PRIMEO, PASTOR, CHARLES F. SULLIVAN, ARCHITECT.

THE SANCTUARY IS BOLDLY SET WITHIN THE EUCHARISTIC ASSEMBLY AREA FLANKED BY STALLS FOR THE ANTIPHONAL CHOIR. THE CRUCIFIX AND CANDLESTICKS ARE DESIGNED FOR PROCESSIONAL CEREMONIES. THE CELEBRANT'S CHAIR IS ELEVATED IN A PRESIDING POSITION BEHIND THE STONE ALTAR OF SACRIFICE. THE UNITY OF THE LITURGY IS RECALLED IN THE COMMON USE OF STONE FOR THE ALTAR OF THE BREAD AND THE ALTAR OF THE WORD. THIS AMBO HAS A WOOD READING DESK WITH PROVISION FOR THE ENTHRONEMENT OF THE GOSPEL BOOK.

THE ALTAR OF RESERVATION IS GIVEN ITS OWN SETTING FOR THE INTIMACY OF DAILY MASS AND PRIVATE DEVOTION. THIS SETTING IS GIVEN FURTHER EMPHASIS BY THE PENDANT SANCTUARY LAMPS AND THE GLORIFIED SCULPTURED CROSS.

RAMBUSCH
DESIGNERS • CRAFTSMEN • LIGHTING ENGINEERS
40 WEST 13th STREET, NEW YORK, N.Y. 10011 – Tel. – 212 675-0400

Communications from Our Readers

father, son, holy spirit

Editor:

In the conclusion of his recent review (HPR, Feb., 1965) of the translation of von Balthasar's *Word and Revelation,* my good friend Fr. Joseph Costelloe, S.J., points out, by way of example, some of the strange and even shocking concomitants of the modern trend to disregard the rules of capitalization of proper names and of references to the Deity. He cited the translation's apparent downgrading of the First and Second Persons of the Blessed Trinity by beginning Their names with small letters, while properly capitalizing Holy Spirit.

Of course that's bad enough. But I just received in the mail a sample liturgical brochure which appears to even downgrade God and upgrade "his People" (the "his," referring to God, is not capitalized, whereas "People" is).

It used to be that only the secular press would offend in such matters, by, for example, consistently spelling "Mass" with a small "m." But now even Catholic publications (for example, the new liturgical translations) seem to vie with one another in omitting capital letters. Though we were rightly trained, back in our grade school days, to capitalize all references to God, it is common now to see this rule widely disregarded. Thus, pronouns and other references to God appear as: "you," "who," "he," "his," "body," "blood," "maker of heaven and earth," etc. I've even seen the word "God" itself spelled with a small "g," under Catholic auspices!

In one of his columns earlier this year, Bishop Robert Dwyer asked: "Who was it that first sold the liturgists on the idea that *Thou* and *Thine* were no longer correct usage when addressing the Deity? . . . you do not presume to talk to God quite as you would talk to your neighbor over the fence, quite as casually, quite as slovenly." Heartily agreeing with the Bishop's point, I venture to ask still another question: "Who was it that sold our translators and writers and publishers on the idea that Almighty God's references and titles are no longer to be capitalized?"

Lawrence S. Brey
Milwaukee, Wisconsin

Childbirth under Hypnosis

Editor:

The article on hypnotism in the January HPR was most opportune. Just a few days after my copy arrived, we had a movie sponsored by Upjohn showing a birth by Caesarean section through hypnosis. It certainly was fascinating and educational. Filmed at Mercy Hospital in Muskegon, Mich., where one of my confrères is chaplain, it took the viewer to the bedside of the patient while the surgeon-obstetrician-hypnotist prepared her. Prior to wheeling the patient into the surgical suite, the orderly paused briefly while the chaplain gave her his priestly blessing.

Then, wonder of wonders, the surgeon, having begun his incisions, told the mother to sing if she wanted to. In a full, clear voice she responded with "On

The Homiletic and Pastoral Review (Monthly), LXV, No. 8 (May, 1965). Copyright 1965 by Joseph F. Wagner, Inc., 53 Park Place, New York. Second-Class mail privileges authorized at New York, N. Y., with additional entry at Easton, Pa. Subscriptions to the U.S. $7.00 per annum. $7.25 Canada.



A The simplicity of the lines of Hansen's design Roman Style Cassock is highly recommended.

B The Semi-Jesuit Style Cassock has a convenient buttonless front, Roman form fitting back.

C A Clerical Cloak is more distinctive than an overcoat when worn over a cassock. Tailored in either Gabardine or Kersey with velvet collar or collar of same material. Made with or without armslits.





America's Finest CASSOCKS

CUSTOM HAND-TAILORED BY *The House of* HANSEN

10-62

Assured Quality and Distinctiveness Without Extravagance

There is no question that a garment hand-tailored to your individual measurements is more comfortable and better fitting. Let your next Cassock be a HANSEN Cassock.

No. A969 All-Wool Basketweave Cloth. Lightweight. For year round wear.

No. A990 All-Wool Worsted Cloth. Medium weight. Wrinkle resistant.

No. A955 Tropical all wool lightweight material. Ideal for warm weather.

No. A911 All-Wool Imported Serge Cloth from France. Lightweight.

No. A558 All-Wool French Surah cloth. Lightweight. Wrinkle resistant.

No. A758 All-Wool Imported Gabardine from Switzerland. Lightweight.

No. A951 Pure Silk Cloth. Lightweight. Ideal for summer and travel.

No. A987 All-Wool Imported Panama Cloth from Belgium. Lightweight.

No. A946 Imported Silk-Warp Henrietta Cloth from Switzerland. The finest.

WRITE FOR SAMPLES OF MATERIALS AND EASY SELF-MEASUREMENT BLANK — PRICES START AT $79.50

D The Ferraiolone worn in the Pulpit and at commencement exercises, banquets and receptions. Purple for Bishops and Right Reverend Monsignori, black Very Reverend Monsignori and Clergy.

E The Roman Cloak is tailored of purple material. Piping of gold metal cord for Bishops, red metal cord for Domestic Prelates.

F The House Cassock has Cape attached and additional half sleeves. Trimmed with red or purple piping and buttons according to rank of Prelate.

G The Choir Cassock, worn by Bishops and Monsignori. Illustrated with Mozetta and Rochet as worn by a Bishop.

H The Cappa Magna, worn by a Bishop, is illustrated with fur Cape and lace Rochet. Fur Cape available in Ermine or Coney.











The House of HANSEN

23 NO. FRANKLIN ST., CHICAGO 6, ILL.



D. B. HANSEN & SONS

Telephone FRanklin 2-875

Altar Boys COMPLETE OUTFITS

AMERICAN MADE IN OUR OWN CHICAGO STUDI

MATERIAL — HANSEN'S Cassocks are made of extra strong serviceable, two-ply fabrics, vat-dyed (guaranteed fast color)—tailored EXTRA FULL.

DESIGN AND FIT—HANSEN'S Cassocks are expertly tailored. The form-fit Roman back drapes nicely and the fitted sleeves hang gracefully and naturally.

INSPECTION—Every cassock is car fully inspected before the HANSE label is sewn in, carrying with our positive money-back guarante

THREE Distinctive Styles: No. B12 Zipper Front—B10 Button Front—B11 Buttonless Belt-on.



No. B12 ZIP-ON Roman Back has improved quick action locking zipper front.



No. B10 BUTTON-FRONT Roman Back, patented ivory-hard removable buttons that will not pull off.



No. B11 BUTTONLESS BELT-ON ho hook-and-eye collar and belt front.

B-9-62

Write for our Complete Catalogue



A

B

C



D



E

PRICES FOR ALTAR BOY CASSOCKS

5% Discount on 12 to 23 Cassocks — 10% on 24 or more

Choice of black, red, white, purple or green Cassocks

Age Cassock	Cassock Down Back Measurement	Poplin Button-on No. B10, Ea.	Poplin Belt-on No. B11, Ea.	Poplin Zipper No. B12, Ea.	Correct Length Surplice
[illegible] Yrs.	40 in.	$7.75	$7.75	$8.75	18 in.
9 Yrs.	42 in.	8.25	8.25	9.25	20 in.
10 Yrs.	44 in.	8.75	8.75	9.75	20 in.
11 Yrs.	46 in.	9.00	9.00	10.00	20 in.
12 Yrs.	48 in.	9.50	9.50	10.50	22 in.
13 Yrs.	50 in.	10.50	10.50	11.50	22 in.
14 Yrs.	52 in.	10.75	10.75	11.75	22 in.
15 Yrs.	54 in.	11.25	11.25	12.25	24 in.
16 Yrs.	56 in.	11.75	11.75	12.75	24 in.
17 Yrs.	58 in.	12.25	12.25	13.25	24 in.
18 Yrs.	60 in.	13.00	13.00	14.00	26 in.
19 Yrs.	62 in.	13.75	13.75	14.75	26 in.

For Cassocks larger than standard sizes shown above please write for price

Please specify STYLE • COLOR • SIZE when ordering

ALTAR BOY ACCESSORIES

A **No. B[illegible] Sashes**—Poplin, yellow fringe, each.....$1.5
No. B142 Capes—Poplin, yellow fringe, each.....$1.6
No. B[illegible] Ties—Buster Brown (Windsor) Black, white, red, gold. Per doz.....$4.5
No. B63 Acolyte Collars—Nowiltex. Size 11 to 15—in ½ sizes only, Each 60¢, per dozen.....$7.0
Skull Caps—Poplin, self lined. Specify color. Each.....$ .8

B **No. B60. Altar Boy Surplice.** Light weight cotton material. Sanforized Made extra full. Length 18 to 24 inch. Each.....$3.2
No. B61. *(not illustrated)* Same as No. B60 but with lace. Made extr full. Length 18 to 24 inch. Each.....$4.2

C **No. B71. Altar Boy Surplice.** Fine wearing Marquisette with lace. Mad extra full. Length 18 to 24 inch. Each.....$4.5
No. B70. *(not illustrated)* Same as No. B71 but without lace. Lengt 18 to 24 inch. Each.....$3.5

D **No. B100. Altar Boy Surplice.** Embroidered lace floral design. Extr full. Sizes 18 inch to 24 inch.....$9.8

E **No. B62. Rubrical Altar Boy Surplice.** Sanforized. Rubrical bandin in all church colors, made extra full. Specify color banding desire when ordering. Length 18 to 24 inch. Each.....$5.7

Size 26 in. [illegible] additional, except No. B100 $1.00 additional.

The House of HANSEN
23 NO. FRANKLIN ST., CHICAGO 6, ILL.
D. B. HANSEN & SONS
Telephone FRanklin 2-8750

Needlecraft Vestments

By the House of Hansen. A combination of skilled handwork with materials of unusual beauty explain why Hansen's Needlecraft Vestments are recognized as the Standard of Excellence, and vie in artistic achievement and price with importations. ***Inquiries regarding your vestment requirements are invited.***



C



A



B

(A) No. Y6655. Brocaded Damask Angel Wing design material. Furnished in all Church colors. Woven cross design banding. Embroidered IHS of AXPO emblem to match.

	Unlined	Lined
Roman Chasuble	$46.75	$52.75
Roman Cope	60.50	69.75
Roman Dalmatics	89.75	101.75
Benediction Veil	22.00	28.25
Preaching Stole	LINED ONLY	10.25
Gothic Chasuble	60.50	68.25
Gothic Cope	65.50	72.75
Gothic Dalmatics	104.00	116.75

(B) No. Y6305. Brocaded Celanese, Crucifixion design material, woven Cross design Banding. Furnished in all Church colors IHS or AXPO Emblem to match.

	Unlined	Lined
Roman Chasuble	$47.50	$53.00
Roman Cope	65.00	76.75
Roman Dalmatics	99.75	114.50
Benediction Veil	25.50	31.00
Preaching Stole	LINED ONLY	11.00
Gothic Chasuble	64.00	73.50
Gothic Cope	69.00	78.75
Gothic Dalmatics	116.00	129.75

(C) No. Y6340. Large Cross design Damask material, in all Church colors. Woven Chalice design banding. IHS or AXPO emblem.

	Unlined	Lined		Unlined	Lined
Roman Chasuble	$49.75	$54.50	Gothic Chasuble	$64.75	$75.25
Roman Cope	65.25	76.25	Gothic Cope	68.50	78.75
Roman Dalmatics	111.00	124.00	Gothic Dalmatics	123.00	134.75
Benediction Veil	27.00	32.25	Preaching Stole	LINED ONLY	12.25

READY MADE PRIEST CASSOCKS IN STOCK

Roman or Semi-Jesuit Style Cassocks—for the Clergy and Seminarian.

CHOICE OF TWO MATERIALS

PANAMA-VISCO-ACETATE MATERIAL

Crease resistant, lightweight, durable, has the appearance of fine woolens. Guaranteed fast dye. Unlined.
Roman or Semi-Jesuit Style Cassock.....**$25.00**
Sash for Semi-Jesuit Cassock is additional.

65% DACRON—35% WOOL MATERIAL

Lightweight, wrinkle resistant, stain repellent.
Body half lined—Sleeves completely lined—Full pockets
Bottom trimmed with brushbraid Fast dye.
Roman or Semi-Jesuit Style Cassock.....**$39.7**

No. 4B/16 Snap-on Sash. Each **$4.50** or No. 4B/17 Tie-on Sash. **$3.25**



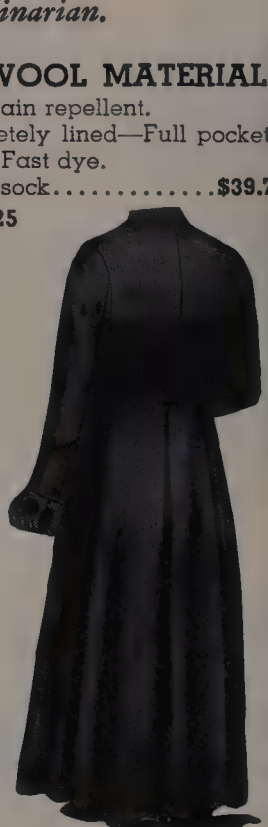
Semi-Jesuit Style

16 SIZES LISTED IN SEMI-JESUIT OR ROMAN STYLE

When ordering please specify *style* and *number* desired.

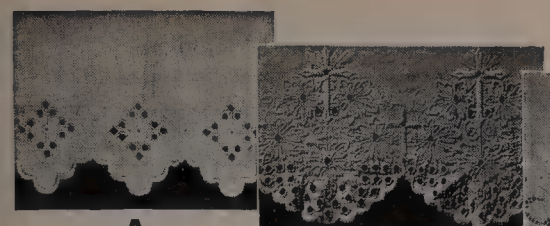
No.	Back Meas.	Chest Meas.	Collar Size	Sleeve Length
B5638	56 in.	38 in.	15 in.	32 in.
B5640	56 in.	40 in.	15½ in.	32 in.
B5642	56 in.	42 in.	16 in.	32 in.
B5644	56 in.	44 in.	16½ in.	32 in.
B5838	58 in.	38 in.	15 in.	32½ in.
B5840	58 in.	40 in.	15½ in.	32½ in.
B5842	58 in.	42 in.	16 in.	32½ in.
B5844	58 in.	44 in.	16½ in.	32½ in.
B5846	58 in.	46 in.	17½ in.	32½ in.
B6038	60 in.	38 in.	15 in.	33½ in.
B6040	60 in.	40 in.	15½ in.	33½ in.
B6042	60 in.	42 in.	16 in.	33½ in.
B6044	60 in.	44 in.	16½ in.	33½ in.
B6046	60 in.	46 in.	17 in.	33½ in.
B6240	62 in.	40 in.	16 in.	34 in.
B6242	62 in.	42 in.	16½ in.	34 in.

STYLING: Roman Button Front with hand sewn black buttons and coat button holes.
COLLAR HEIGHT: For both Semi-Jesuit or Roman Style, 1¼" with a 1" opening.
CUFFS: Standard size on sleeves.
HEM: Two inches at bottom.



Roman Style

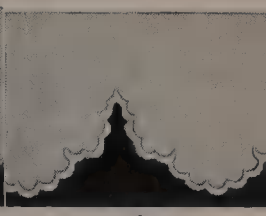
Imported Pure Irish Line


A

B


C

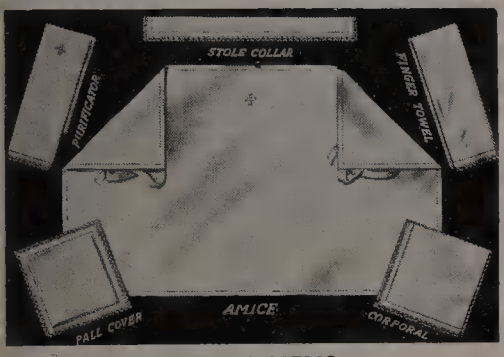

D


E

Linen Altar Cloths

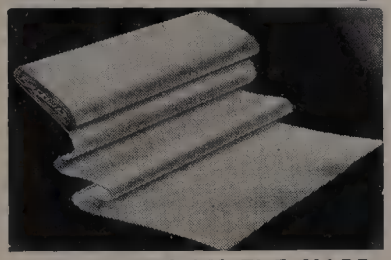
When ordering linen *Altar Cloths,* specify *finished length,* including *side drops,* and *finished width includi front drop. Made to order only and are not returnable.* Two inch hem on sides and one inch hem on bac Maximum width 32 inches including front drop.

(A) **No. F7 Altar Cloth.** Medium weight linen, **silk** embroidered eyelet cross design, per yard.....**$4.0**
(B) **No. F15 Altar Cloth.** Medium weight linen, **silk** embroidered cross design, per yard **4.5**
(C) **No. F9 Altar Cloth.** Medium weight linen, **silk** embroidered cross design, per yard **6.0**
(D) **No. [illegible] Altar Cloth.** Medium weight linen, **silk** embroidered IHS design, per yard **4.7**
(E) **No. F20 Altar Cloth.** Medium weight linen, **silk** embroidered Scallops, per yard **3.7**



ALTAR LINENS

	F1 Plain Hem		F2 Hemstiched	
	Each	Per Dz.	Each	Per Dz.
Amice	$2.00	$23.00	$2.10	$24.00
Corporal	.80	8.60	.90	9.60
Purificator	.90	9.00	1.00	10.00
Pall	.75	7.50	85	8.50
Finger Towel	.60	6.50	.70	7.50
Stole Collar	.40	4.00	.50	5.00



IRISH LINEN BY THE YARD

36 inches wide

No. F0* Light weight, yd.....**$1.32**
No. F8** Medium weight, yd... **1.56**
No. F4** Heavy weight, yd.... **1.72**
No. F2* Handkerchief wt., yd. **1.73**

* For light weight Albs Surplices
** For Altar Cloths, Altar Linens, Albs and Surplices.



CINCTURES

No. F0½—White, cotton, croch ed tassel. Each .....$1.

No. F2½—White, linen, crochet tassel. Each .....$2.

No. F3—Rayon silk, all church c ors, crocheted tassel. Each...$2.


F

G

(F) No. F502 Alb. Light weight linen, cross design embroidered banding. Guaranteed fast colors — Red, Green, Black, Purple and Yellow. Please state color desired. **$20.25**

(G) No. F601 Alb. Light weight linen top. Fine quality lace, embroidered with IHS design **$21.75**
No. F601 Surplice to match Alb. **$24.50**

H I

(H) No. F780 Alb. Imported Swiss lace, IHS design. 3½" insertion lace and 4½" bottom lace, as illus. **$20.50**
No. F781 Alb. 3½" insertion lace only **$18.75**
No. F782 Alb. 4½" bottom lace only **$18.00**
(I) No. F200 Alb. Imported Swiss lace skirt, Chalice design. Lace in 20" length and 34" length.
Alb. with 20" lace **$29.75**
Alb. with 34" lace **$43.75**

Catalogue sent on request, containing a full line of Church goods and religious articles.


J


K

(J) No. F875 Surplice. Embroider non-wrinkling sheer nylon. Ideal f traveling purposes **$15.5**

No. F825 Surplice. Plain non-wrin ling sheer nylon **$9.7**

(K) No. F505 Alb. with 4" insertic lace and 4¾" bottom lace..**$19.2**

No. F504 Alb. with 4" insertion lace only **$16.7**

No. F503 Alb. with 4¾" bottom lace only **$16.7**

The House of HANSEN
23 NO. FRANKLIN ST., CHICAGO 6, ILL.
D. B. HANSEN & SONS
Telephone FRanklin 2-8750

This Day O Beautiful Mother" and, as the baby emerged, sang "O Salutaris Hostia." When the doctor-hypnotist told her to open her eyes and look at her child, the supremely ecstatic look on the mother's face beggars description. She was told to close her eyes and she obediently did so.

Later, in her room, she was smiling and still ecstatic. She recalled the incisions but felt no discomfort. She remembered the child being held up for her to behold and she recalled the sex (it was a boy). Due to the excessive heat created by the lights necessary for filming in color, the surgical team was perspiring freely, but the mother was perfectly cool throughout the operation. In the prologue, the narrator emphasized the fact that the patient had been selected as an almost perfect model.

One of our staff physicians practices hypnotism and has successfully delivered children *via* that method, but only one Caesarean. Needless to add, he was an interested spectator during the showing of the film. Afterwards, we had a long chat and I gave him the copy of HPR. He is not a Catholic and I suspect he read a great deal more than just the article on hypnotism.

Later our doctor-hypnotist told me that the article was a good refresher on the history of hypnotism. He gives enormous credit to the Church for always being in the fore and maintains that the Catholic clergy practice hypnotism unconsciously. I don't think he was being facetious, for there is no doubt in my mind that the medical profession admires and envies the hold we have on the people. And it is a rare doctor indeed who is not only too happy to call for "Father to soothe a nervous, apprehensive, and/or hysterical patient.

I believe that among your readers are a number of priests practicing hypnotism legitimately. I, for one, would like to read their comments, especially dispelling the theatrical image of hypnotists using gimmicks, magic amulets, saucer eyes, spinning watches, or shining objects to hypnotize a subject.

Basil E. Janasik, O.F.M.
Stephens Point, Wisconsin

Private or Public?

Editor:

The new translation of the Bible now being used in our missals and lectionaries will not, I think, be well received by most of our clergy and people. Whatever merit it may have as a version for *private* reading, it does not seem to be well suited for liturgical use.

Apparently the fact that the translation was made from the original languages instead of from the Latin was used as an excuse to throw out the older versions and start from scratch. Now we will readily admit that the Douay and the old Confraternity versions were not masterpieces of literature. But neither were they so bad that a revision could not have been made according to the original languages.

It has been popular in recent years to speak scornfully of our English Bible as a translation of a translation of a translation. But that fact, by itself, does not render a version inaccurate. On the contrary, a translation directly from the original language could be *less* accurate than one from another translation. It all depends on the competence of the translator. And assuming that the version we are all used to is reasonably correct, it should not be changed simply to suit the whim of some scholar who prefers a different rendering. For private use, yes, by all means. But passages familiar to us from childhood

Three reasons why their fifth organ is the new Hammond Grand 100 Organ



In 60 years, St. Andrew Catholic Church (St. Louis) had worn out or outgrown four organs.

When it became necessary to choose a fifth organ, Rev. Herbert J. Melies and organist John Haberberger laid down three criteria: (1) the organ must be true in tone; (2) it must in no way offend liturgically; and (3) it must be economical in space, cost and maintenance. Their choice: the new Hammond Grand 100 Organ.

The new Hammond Grand 100 is designed, mechanically and tonally, to operate just like a pipe organ.

The console is authentic in every detail. It has only the controls you would find on a pipe organ, so the organist is able to play it as he would a standard pipe organ. There is no unification or borrowing. There are 50 speaking stops to provide individual voices for interpreting the most exacting liturgical requirements.

And the Hammond Grand 100's sound is generated by Hammond's unique tone-wheel system. The system that can save your church maintenance costs year after year because it cannot get out of tune.

Learn more about the new Hammond Grand 100 Organ. Compare its playing features with any other organ in its price range. Mail the coupon for a complete description and stop list. There's no obligation.



The new Hammond Grand 100 Organ.
Standing: Reverend Herbert J. Melies, Pastor.
Seated: Professor John Haberberger, organist.

HPR 5-23R1

Hammond Organ Company
4200 West Diversey Avenue
Chicago, Illinois 60639

Please send complete information on the new Hammond Grand 100 Organ. I am not obligated in any way.
Tell me how I can arrange to hear a private demonstration of the Grand 100 without obligating myself in any way.

Name_____

Church_____

My address_____

City_____ State_____
Zip Code

Music's most glorious voice

HAMMOND ORGAN

Also makers of the Hammond Piano

© 1965 Hammond Organ Company

should be left alone as far as liturgical use is concerned, unless they are actually in error.

The translators of the Revised Standard Version were well aware of these facts, and kept as closely as possible to the wording of the King James Version. Their restraint has been well rewarded in the wonderful reception given to this version not only by Protestants, but also by Catholics. It is a pity that our own translators could not have shown a similar restraint.

In particular, the spelling of proper names in the new Confraternity version can only be called weird. Names like Elia and Isaia have no relation to any previous translation nor to the original spelling. They will certainly never be accepted outside the Catholic ghetto, and even there will probably be restricted to the United States. (England and Scotland seem to be favoring the RSV Bible).

Don't we ever learn from past mistakes? Not many years ago Pius XII authorized a revision of the Latin psalter according to the Hebrew original. The "revisers" did such a thorough job that hardly a verse was left intact; the Benedictines pronounced it unsingable and refused to adopt it; and the general dissatisfaction has resulted in a decision to revise the psalter *again* along the original lines.

We would like to suggest that petitions be sent to the CCD from all those dissatisfied with this version, asking for the optional use of the Revised Standard Version in liturgical readings and the ultimate withdrawal of this CCD version from public worship. Some of the clergy, in desperation, may be using the RSV already.

R. Sanbenedetto

Newark, New Jersey

Turning Back on God?

Editor:

"Father Michael" is slightly confused in his letter in HPR for March. No, I mean he is *very* confused. He confuses God the Father with God the Son; the presence of God among His people with the real presence of Christ in the Eucharist, and the altar of the Sacrifice of the Mass with the tabernacle of reservation of the Blessed Sacrament.

First of all, Father, when you lead your people in worship by offering Mass you are all uniting yourself with the worship which Christ gives to His Father. Did you think you were worshiping Christ our mediator really present in the tabernacle? You're thinking of Benediction there, Father.

In the second place, Father Michael, do you think that a Catholic church dedicated to divine worship and containing a consecrated altar of sacrifice is not the dwelling place of God until the Blessed Sacrament is reserved in it? Of course the church is distinguished by the real presence; certainly we adore the Blessed Sacrament in our tabernacles, but a Catholic church is holy because it is a church! Did you ever say Mass in a church where the Blessed Sacrament is not continually reserved? I have, and you make me wonder if any divine worship took place before the Consecration of each Mass.

Finally, Father, aren't you confusing the altar, which you kiss at the beginning and end of Mass precisely because you are greeting Christ whom it represents, with the tabernacle which usually stands on it? Rather than a "thing to be pushed aside," the Blessed Sacrament is a sacrament reserved for the sick, which has long since become an object of adoration by the faithful

outside of Mass. But during Mass, while you're enacting that sacrament, you're doing much more than just adoring its presence—*much* more.

Get the picture now, Father Michael? There you are, you and your people standing before the altar—or *around* it. You're leading them in worshiping God; you're standing in Christ's place as He worships His Father; you're making that unique eternal sacrifice present in a particular time and place so that all can have a share in the sacrifice which has been offered. (I hope you're not going back to that tabernacle to share last week's sacrifice with them just because you filled up the ciborium with a week's supply of Hosts.)

These are not small points, Father. There is a profound theological truth to be realized in seeing that we address the prayers of the Mass to God the Father, not the Son whose Body and Blood are reserved in the tabernacle; in knowing that where God's people gather for worship the Father is by that fact, apart from the real presence, among them; in recognizing that, after all, one purpose of the Mass is to bring the Body and Blood of Christ down onto the altar, whether it is already in the tabernacle or not.

JEROME F. WEBER

Oneida, New York

NAPP—"The Flying Padres"

EDITOR:

Since the time of the Apostles, transportation has been a major problem of the missionaries. There has been great development in mechanized transportation since that time yet the Catholic Church has been slow in taking advantage of aviation in its daily work.

When the National Association of Priest-Pilots was formed in 1964, one

everybody has a kink!

Father X was said to have one because he broke inexpensive charcoal to save money. In reality, he wasted

EXPENSIVE INCENSE

because flat or broken pieces of INEXPENSIVE CHARCOAL can't HOLD the 3 spoonfuls of expensive incense.



- Costs less than a postage stamp
- Holds and burns 3 spoonfuls of costly incense
- Lights instantly

Char-Lite Mfg. Co.

1715 Delmar, St. Louis, Mo. 63103

Gentlemen:

Please send me a FREE copy of the interesting folder: "The Incredible Story of 'Self-Lite' Charcoal" and its invention by a Catholic priest. Also send list of dealers in my city.

Name_____

Title_____

Address_____

#3

of its main purposes was "to promote the use of private aircraft as a practical, safe, and efficient tool in the apostolic work of the priest . . . and to encourage the use of private aircraft as worthy of the talents and dignity of the priest."

First thoughts about an organization of pilot-priests took form while Fathers Robert Wendeln and Henry Haacke were on vacation in 1963. They made a seven thousand mile trip seeing the wonders of God's creation while traveling by private airplane. As they stopped from time to time, they inquired if there were any pilot-priests in the area. Inspired by an affirmative reply in several places, the priests returned home and promptly wrote a public letter to the *AOPA Pilot*, a widely read flying magazine. The letter was published and brought about thirty replies from priests all over the United States. Of course, these priests knew other pilot-priests and by April, 1964, there was a list of over 150 names, and even more names came in as newspapers and periodicals spread the word about this new and interesting organization. Today more than 300 priest-pilots are on our files.

Bishop Leo Arkfeld, who serves in the missions of New Guinea, also received news of the association of pilot-priests. While visiting the United States he traveled a considerable distance to talk with Fathers Wendeln and Haacke. In brief, he urged something more than just a fraternal association. "The missions are in great need and perhaps this association of pilot-priests can do something to help the missions." At least it was a worthy goal and a just cause for organizing an association. Permission for such an association was granted by Bishop Richard Ackerman, Bishop of Covington, Ky. His Eminence Richard Cardinal Cushing extended his warm encouragement and support of the association.

The organizational meeting took place at Butler State Park Lodge in Carrollton, Kentucky, July 15, 1964. About sixty members were present, plus some very distinguished personalities from the aviation world. Mrs. Jerri Mock, the first lady to fly around the world, and Mr. Max Conrad, the flying grandfather, were among those present. The form of government and preliminary goals were determined at this meeting. Abbot Charles V. Coriston, O.S.B., of St. Paul's Abbey (Newton, N.J.) was named president, while Fathers Wendeln and Haacke were named secretary and treasurer respectively. A Board of Directors was named to look after the business of the association. All the priests were afforded an opportunity of increasing their flight proficiency by attending classes on flight training.

A second and equally interesting meeting took place in Manassas, Virginia during Thanksgiving week, 1964, but was limited to the Board of Directors and invited guests. This meeting was to determine exactly what steps could be taken in doing something positive for the missions.

The invited guests included the heads of many religious orders as well as Catholic and Protestant missionaries from areas where aircraft are used for mission work. The latter included guests from Ecuador, Chile, New Guinea, Holland, Africa and Alaska.

All were thoroughly impressed with the work and outstanding record established by a Protestant organization called JAARS (Jungle Aviation and Radio Service). But what is more, it made us realize how far "behind the times" our own Catholic Church was in bringing God's message efficiently to its

flock. In one place Catholic missionaries still make a six-day trip over difficult terrain while the Protestant missionary makes the same trip in 35 minutes by air. Many of the participants who previously had expressed reservations about the use of aircraft by religious leaders were awakened to the advantages and practicality of conducting mission work by air.

The work of the association is already bearing fruit. First, but not least of its accomplishments, was the establishment of an Information Center. Flying missionaries from all parts of the world can now write to one address and receive information on other flying missionaries, equipment and supplies anywhere in the world. The efforts of many isolated individuals are now pooled into one efficient unit. Outstanding is the establishment of the Missionary Flight Training Foundation at Catholic University where seminarians of religious orders can be trained as pilots for missionary work. A directory of aircraft and radio dealers, parts distributors, service centers, and insurance companies, is being prepared in order to help the missionary get the best value for his money. Already some diocesan priests have requested time off from their regular duties in order to fly part-time for the missions (probably a term of two years). Three priests have already received their bishop's permission for this undertaking. His Holiness Pope Paul VI has granted His Apostolic Blessing to the association and its members. And all of this in just one year of existence!

We know that not all priests can dedicate themselves to the work of the missions. The larger portion of our membership is made up of diocesan priests who join the association for its social benefits. A monthly Newsletter, information, and an updated roster of members' names and addresses, and an open invitation to the annual convention of the association are but a few of the benefits for Regular Members. All the while they have the pleasure of knowing that their membership dues are helping to further knowledge of God in missionary areas. Any Catholic Priest holding a valid FAA Pilots Certificate is eligible for membership. Any non-pilot priest who is interested in the work of the association or just interested in flying may become an Associate Member. Laymen become Contributing Members by voluntary donations.

With much work still ahead of us, we are looking forward to our Second Annual Convention which will be held in Columbus, Nebraska, July 26–28. A program of business, entertainment, as well as classes in flight education will again be conducted.

Since "the laborers are few" . . . "they shall take wings as eagles." (Isaias 40:31) We urge anyone with an interest in flight or an interest in the missions to contact us now!

VICTOR J. SEPSI

St. Catherine's Church,
Shreveport, Louisiana



The Famous
ECONOMY UNIVERSAL
CANDLE BURNER
This Burner is unequalled in . . .
APPEARANCE
PERFORMANCE
ECONOMY
CLEANLINESS
Sold by Church Goods Dealers, Candle Manufacturers



This tape's a world-traveling missionary

A willing worker, SCOTCH® Brand Recording Tape. It serves churches in many ways, helps extend the ministry far and wide. For example . . .

Each week, the Church of God records a program in Cleveland, Tenn. It reaches out to 46 states plus 19 countries abroad by way of "SCOTCH" Recording Tapes sent to 125 radio stations.

Riverside Church in New York extends its ministry to countless thousands with taped services, daily prayers and Bible readings. They're aired over the church's own FM radio station, others as well.

The Village Church, Western Springs, Ill., has originated a weekly missionary radio program for over 20 years. By using recording tape, it is now heard somewhere in the world every day by way of 36 stations.

You'll also find "SCOTCH" Recording Tapes doing all kinds of jobs at home. Helping pastors in sermon preparation. Assisting in counseling work. Helping with choir rehearsal. Taking services to shut-ins. Making possible exchange of news with missionaries.

"SCOTCH" Recording Tapes are offered in both professionally-proved standard types and in specialized tapes for extra-hard service in audio-visual use. How can they serve your church? *A free booklet, "The Tape Recorder in the Church" describes many tape uses. Write 3M Magnetic Products, Dept. MED-55, St. Paul, Minn. 55119.*



Magnetic Products Division **3M COMPANY**

"SCOTCH" AND THE PLAID DESIGN ARE REG. TMS OF 3M CO
©1965, 3M CO.

THE HOMILETIC AND PASTORAL REVIEW

VOL. LXV, NO. 8 MAY, 1965

Publishers ▪ JOSEPH F. WAGNER, INC. ▪ 53 PARK PLACE ▪ NEW YORK 7, N. Y

LONDON: B. HERDER ▪ MELBOURNE: W. P. LINEHAN

Editor ▪ AIDAN M. CARR, O.F.M.Conv., S.T.D., J.C.D., LL.D.
Editorial address: St. Anthony-on-Hudson, Rensselaer, N.Y.

CONTENTS

Page

Editorial

No Indian Wars, Please 712

Canon Law: Criticisms and Reactions 641
By *Robert G. Wesselmann, J.C.L.*
222 South Third St.
Belleville, Illinois

The Liturgy of the Word and the Rosary 648
By *Valentine A. McInnes, O.P.*
College of St. Thomas
St. Paul 1, Minnesota

The Priest and Civil Disobedience
I—Contempt for the Law..... 655
By *Charles W. Paris*
St. Francis de Sales Rectory
514 Camden Ave.
Salisbury, Maryland

II—Why I Was in Selma..... 658
By *Philip S. Hurley, S.J.*
Office for Intergroup Relations
154 East 23rd St.
New York, New York 10010

Happiness in Seminaries..... 662
By *Rt. Rev. Msgr. George D. Mulcahy*
Mount St. Mary's Seminary
Emmitsburg, Maryland 21727

Page

Lay Theologians in the Parish..... 667
By *Rt. Rev. Msgr. James G. Dowling, V. G.*
855 E. Floradoda Ave.
Fresno, California 93704

Aggiornamento = the Dawn..... 675
By *J. R. Sheets, S.J.*
Marquette University
Johnston Hall
Milwaukee, Wisconsin 53233

Spotlight on Liturgy..... 680
By *James D. Shaughnessy*
Sacre Coeur Parish
312 Albert St.
Creve Coeur, Illinois

Questions Answered
By *Aidan M. Carr, O.F.M. Conv.*
Helping B.C.'ers in Confession.....692
Orthodoxy's Canonical Differences.....695
Suspended, Receive Sacraments?.....697
Impotency as Impediment.....697
Contracting Marriage with Misunderstanding 698

Communications from Our Readers
father, son, holy spirit.....625
Childbirth under Hypnosis.....625
Private or Public?.....630
Turning Back on God?.....632
NAPP—"The Flying Padres".....633

SUBSCRIPTION RATES

PAYABLE IN ADVANCE	IN THE U. S. A.	ONE YEAR–$7.00—TWO YEARS–$13.00
	IN CANADA	ONE YEAR–$7.25—TWO YEARS–$13.50
	FOREIGN	ONE YEAR–$7.85—TWO YEARS–$14.70

Solicitors of subscriptions for The Homiletic and Pastoral Review are not authorized to receive payments. Payments for subscriptions should be made only to its office or through the responsible booksellers who handle subscriptions.

For Nuns—And Their Spiritual Directors

By Philip E. Dion, C.M.

Sister's Vow of Chastity

"A young woman about to consecrate herself to Our Lord by a vow of chastity should have a clear and precise understanding of just what it is she is doing."

Thus begins this little volume which is designed to let a young woman contemplating, or one already in, the religious life know exactly what the vow of chastity entails. Father Dion, spiritual director to nuns for over 25 years, shows *what is demanded* of one who has vowed chastity—but he also stresses *what is not.*

The table of contents outlined below cannot communicate the many priceless insights found in this work. We include it here merely to indicate that the author "touches all the bases," that is, gives an honest and tasteful treatment of the vow of chastity and its many ramifications.

I. Sex: A Basic Knowledge
The Reproductive Process

II. The Vow of Chastity
The More Perfect State

III. Violations of the Vow
Pleasurable Sensations
Temptations in Thoughts
Modesty
Chastity and Confession
Love and Self-giving

IV. Friendships and Affections
Particular Friendships
Repression of the Affections

A Joseph F. Wagner, Inc. Publication
53 Park Place
New York, 10008

Price: $1.95
95 pages

Page

Books and Reviewers

The Church and the Liturgy. *Vincent M. Oberhauser, C.P.* 700
Contraception and the Natural Law. *Ralph J. Tapia*.....701
Christian Renewal in a Changing World. *Vincent E. Rush*.....703
The Reformation: A Problem for Today. *Jeremiah J. Smith, O.F.M. Conv.* 704
Meeting Christ in the Sacraments. *Charles W. Paris*.....706
The Young Priest. *Thomas P. Carroll*...708
What's New in Books? *A.M.C.* 710

Sermon Outlines on the Liturgy of the Sundays and Feasts

By *John Burke, O.P.*

St. Stephen's Priory, Glen St., Dover, Massachusetts

Extending the Kingdom of God.....684
Pentecost Sunday
Meaning of the Trinity.....686
Trinity Sunday
Accept the Invitation.....687
Second Sunday after Pentecost
Trust in the Divine Shepherd.....689
Third Sunday after Pentecost

Low Ciboria

Sterling Silver Cup • Entirely Gold Plated • Made in France



#5002
Height—4½"
Capacity, 550 Hosts
$125

#5000
Height—5¼"
Capacity, 550 Hosts
$125

Delivery four weeks

RENÉ LORRAIN ET CIE., INC.
126 CHURCH STREET • NEW YORK, N. Y. 10007 • 212—CO 7-6755

Newest Liturgical Aids

NARROW ALTAR CARDS

PULPIT CARD CONTAINS—

IN ENGLISH:
KYRIE • GLORIA • CREED

IN LATIN:
MUNDA COR MEUM

LARGE SIZE..... $1.00
SMALL SIZE..... $ .75

LAVABO CARD CONTAINS—

IN LATIN:
USUAL LAVABO PRAYERS

LARGE SIZE..... $1.00
SMALL SIZE..... $ .75

ALTAR CARD CONTAINS—

In Latin: All five offeratory prayers; Consecration—Munda cor Meum, Aufer a Nobis, Placeat

In English: Dismissal, Last Blessing

Large Size: $5^1/_2$ x 28 inches $3.00
Small Size: $4^1/_2$ x 20 inches $2.00

SET OF 3 CARDS—LARGE $4.00
SET OF 3 CARDS—SMALL $3.00

ALL THREE CARDS HEAVILY LAMINATED

MISSAL PASTE-UPS

Don't throw away your Missale Romanum.
Can now be used as Altar Missal with the use of our "PASTE-UPS."

Entire Liturgy of The Eucharist that is presently allowed in English—Now Printed on White Gummed Paper.

Cut Apart—Paste Up—Useable Altar Missal Again

set complete—$1.00

IMMACULATE CONCEPTION CHURCH
BOX 459, CLINTON, N.C. 28328



Father Wesselmann received his licentiate in Canon Law from the Gregorian in 1957. He is Chancellor of the diocese of Belleville and chairman of the Committee on Research and Discussion of the Canon Law Society of America.

by Robert G. Wesselmann, J.C.L.

New Trends; New Outlooks

Canon Law: Criticisms and Reactions

When Pope John XXIII announced plans for an Ecumenical Council in 1959, he immediately indicated that one goal would be revision of the Code of Canon Law. At first canonists thought of revision merely in terms of tidying up the present Code—eliminating inconsistencies in terminology, incorporating laws enacted since 1917 and changing a few specific laws (such as those relating to communication in worship) in accordance with Conciliar decrees. Now, even canonists are having second thoughts about the place of law in the mission of the Church.

Unfortunately reaction to complaints about "legalism" in the Church, about curial and chancery morality, are swinging to two extremes. On one hand we have clergy and laity who have made up their minds that Canon Law must be virtually abolished. We can ignore this conclusion, as a conclusion, but we cannot ignore the presence of such ideas in our midst. On the other hand we have those who answer all criticism merely by proclaiming that the Church is not a democracy, and by reasserting the need of respect for law and authority. To these people the very suggestion that there have been churchmen who have not sufficiently respected the dignity of the human person is sacrilegious and smacking of schism.

There is need for public opinion that thinks of renewal in Canon Law in terms which lie mid-way between these two extremes. To this end, I will first try to catalogue some of the criticisms which have been made and say something about the source of these criticisms. Then I will attempt to describe current reactions of American canonists to charges of legalism. I will conclude with some historical reflections on respect for "the least of my brethren."

Canon Law and Catechetical Renewal

The notion is being fostered that serious criticism of the Church comes only from a few impolite laymen and a few clerical experts who want to sell copy or win lecture-audiences. One reason for summarizing complaints about Canon Law is to indicate the nature of their source. Concerning criticisms in the field of catechetics we have two incontrovertible facts about the present status of Catholic spirituality.

The first fact is known only too well by any pastor of souls. I refer to the distorted sense of morality prevalent among our good Catholics, especially among graduates of Catholic schools. The respected theologian, Charles Davis, described the situation in an article on "Announcing Mortal Sins" (*America,* 2–6–65): "Hence the sad cases of people who confess to missing Mass when they have been ill in bed or who become frightened when any matter is left to their personal conscience because it cannot be adequately determined by general norms."

The second fact is a statistic reported by Father Andrew Greeley from the NORC study on *The Social Effects of Catholic Education.* "Only 53 percent of those whose education was entirely Catholic agreed with the statement 'that love of neighbor is more important than not eating meat on Friday,' as opposed to 60 percent of those with no Catholic education." It is beyond the scope of this article to brand any particular group with blame for this sad situation—the Catholic school system; the clergy and religious who teach in it; or the seminaries, chanceries and other institutions involved in the formation of clergy and religious. But here is one problem for which we cannot blame Communism, or secularism, or the Protestant society in which we live. Nor can we dismiss Daniel Callahan as one of the few impolite laymen when he reflects on this statistic: ". . . a Catholic school system which leaves the slightest doubt in the graduate's mind about the relative value of a minor Church law and the most essential teaching of Christ constitutes a major danger to his religious life." (*Commonweal,* 1–8–65).

Criticism from Liturgists

Most of the disdain for Canon Law stems from the liturgical renewal. It must be admitted that much of the criticism is not directly aimed at the Code of Canon Law but at the pharisaical abuse of law. Yet Canon Law must be partially blamed, at least by defect, for the legalism which the liturgists decry.

Churchmen concerned about implementing the Constitution on the Liturgy fear that prevalence of legalism will keep the current changes in worship from producing the desired improvement. The nature of this legalism was described in two distinct but related ways at the 1964 Liturgical Week in St. Louis.

Father Thomas Barrosse, C.S.C., a Scripture professor, branded legalism as a minimalism which is zealous about external observance of the law, but not

about fulfilling the purpose of the law. "The legalist," he observed, "will readily accept change, liturgical or otherwise, *when it is prescribed* but also, unfortunately, simply *because* it is prescribed. . . .The new is done not because it is more meaningful worship or more humanly involving for the worshiper but just because it is prescribed."

Father Maur Burbach, O.S.B., a former seminary rector who is now Prior of St. Pius X Monastery, went one step further by diagnosing a juridical and legalistic implementation of Vatican II as one which "disregards the rights of every person in the Church" and which "disregards the persons for whom the liturgy exists, in order to perpetuate an external show of conformism." In this context he warned against leaders who "are satisfied that the people in the parish are uttering aloud words in the vernacular without understanding the liturgy any more than they did before Vatican II."

The Constitution on the Sacred Liturgy is itself a criticism of legalism. Its emphasis on biblical theology, and specifically of the "people of God" idea, is criticism of excessive use of law in carrying out the mission of the Church and an implied criticism of the present Code of Canon Law. In the Code the emphasis is on institutional rights, on the rights of authority, not on the place of God's people in the Church and their rights.

The Constitution definitely upholds the authority of the bishop in directing liturgical renewal. But it also requires each diocese to have a commission on the sacred liturgy. The work of this commission is not limited to assisting the bishop in formulating laws and directives. It is also "to promote studies and necessary experiments whenever there is question of adaptations to be proposed to the Apostolic See" (n. 44,45). The Constitution of the Church teaches a common prophetic office and the value of dialogue with the laity. The Code sins by defect in not promoting use of a living pastoral theology. Nor does it provide legal structures for dialogue between the various levels of membership in the Church.

Theological Criticism

Canon Law is also accused of impeding the prophetic element in the Church and the reflection of responsible theologians. Father Barrosse felt that he could observe at the St. Louis Liturgical Week: "As all of us know, legalism has been a blight on Christian theology and practice for several centuries now, largely limiting the theologian's attempts at explaining sin to juridical categories, ..." In the January issue of *HPR* someone urged that Canon Law be separated from moral theology in the seminary course so that "moral may appear as it truly should: rooted in the abiding principles of the Gospel without the refinements of legal concepts" (p. 344).

At this point, canon 1374 of the present Code serves as a good illustration. It rules that the bishop of a diocese alone is competent to judge under what circumstances and with what precautions attendance at public schools can be tolerated. Some urge that this canon should be dropped simply because it isn't (or cannot be) enforced in practice. What is worse is that it implies that our people are incapable of all moral judgment, and exposes the faithful to the danger that pastors will use the law arbitrarily, inconsistently and unjustly to fill occasional empty classroom space.

In the realm of thought, canon 1374 obscures the primary rights of parents

regarding the education of children. When it served institutional advantage in the school aid controversy, we began to speak about the rights of parents in education. Many Catholic parents found it impossible to reconcile this idea with what they had been taught about the rights of the Church.

Theologians also express fear that the new Code will close the door to new rules and legal institutions in accordance with the changing needs and the inspiration of the Spirit. As an example, Father Ladislas Örsy, S.J., professor of Canon Law at the Gregorian University in Rome, cites the developing theology concerning the place of the laity in the life of the Church. "Now, it would be crippling if our Code ever defined with precision what lay men and women can and cannot do in the Church. We live in a period of transition, and we do not know exactly where the spirit and the reflection of responsible theologians will lead us, and how the practice of the Church will develop. Hence, it is better not to make many laws about lay people, so that the system can remain open, and be able to receive the infusion of new wine when it has matured after the present fermentation" (*The Jurist,* Oct., 1964).

Others are concerned that most of the work of revising the Code will take place after the Council has closed and by present members of the Roman Curia. These fears are not unreasonable, as can be shown by statistics which Cardinal Cicognani cites in his work *Canon Law.* The present Code, the Cardinal said, contains some 26,000 citations from old law, including 8,400 from the Decree of Gratian, 1,200 from ecumenical councils, 4,000 from papal constitutions, 11,200 from the Roman Curia, and some 800 from liturgical books.

Gratian's Decree was the source of old law antedating the 12th century. For law enacted in the subsequent seven centuries, the Code takes 11,200 out of 17,000 citations from the instructions of the Roman Curia. Part of the fear is the fact that most of the curial canonists were formed in a tradition which relies heavily on old Roman Civil Law, especially on the absolutist Code of Justinian. *In the Roman empire, the highest norm of law was security of the state, not the welfare of the individual person.*

Reaction of American Canonists

In attempting to describe reactions of American canonists to the complaints of "legalism," I can only refer to the reactions of canonists with whom I have had the opportunity to discuss this criticism. I am further limited by the fact that one tends to choose his friends on the basis of like-mindedness. But I present their reactions as the witness of a group which has an official interest in Canon Law and which stands outside the category of "a few impolite laymen and a few clerical experts seeking to sell copy or win lecture audiences."

As chairman of the Research and Discussion Committee of the Canon Law Society of America I recently had occasion to invite canonists to send in topics for papers at the next convention. Repeatedly the suggested topics sent in or mentioned in discussions were such as these: Law in the Gospel; Law in St. Paul; Law in the New Testament; Law in the Early History of the Church; Philosophy of Law; Respect for the Dignity of the Human Person; Law as a Dictate of Reason *vs.* Law as a Dictate of Will; Canonical Equity; The Principle of Subsidiarity in Relation to Obedience in the Church; Structures

for Lay Voices; Juridical Recourse and Manifestation of Reasons in Disciplinary and Punitive Decisions.

Formerly Canon Law conventions were more concerned with Roman replies, procedural problems of chanceries and tribunals, and the rights of the Church as an institution. The change in areas of interest indicates awareness of need for fundamental renewal in Canon Law. In reaction to current criticism the thinking of canonists is taking three directions: 1) concern for the individual person in the Church; 2) a desire to avoid excessive use of law in carrying out the work of the Church; and 3) recourse to theology and dialogue in implementing pastoral renewal.

Canonical Equity and Multiple Dispensations

One topic selected for the next Canon Law Convention is "Canonical Equity *vs.* Proliferation of Dispensations and Privileges." The thinking behind its selection begins with awareness that we contribute to the destruction of people's power to think personally in moral matters when dispensations are readily available and when we counsel the faithful to have recourse to dispensations even though causes excusing from the law are clearly present. Secondly, a situation wherein dispensations are almost always granted, when asked for, because they are asked for, gives an image of law as "dictate of will," and destroys the image of law as an "ordering of reason." Then, too, our system of multiple dispensations and privileges appears late in the history of the Church and is a concept foreign to modern civil codes of law.

To be able to do away with the present system, we would need greater emphasis on equity (justice tempered by fairness, moderation, mercy) in enacting and enforcing laws, and more frequent exercise of the virtue of *epikeia* by the subjects of the law. For the new Code this means that the very form of the law should manifest its reasons and its reasonableness. The canons should not only present rules and regulations for activities and practices but also motives, reasons, purposes and qualifying circumstances. For the subjects of law, it means willingness to apply the law in concrete circumstances, not according to its letter but according to its spirit; it means rejection of constant readiness to place any and every perplexity before one's superiors, and promptness to fulfill the law in a different way from that prescribed when the prescribed way involves inequity.

Canonical equity also urges restriction of legislation to what is really necessary and suitable for current needs. Christian liberty does not mean reduction of prescriptive regulations to a few vague rules of brotherly love. But men of the caliber of St. Augustine and St. Bernard earnestly caution against the imposition of too many universal laws and general precepts. The present penal section of the Code, for instance, is needlessly complicated and might be virtually abolished.

It seems to me that in such matters as implementing Conciliar decrees the Church could rely more often on suggestions of the lawgiver and clearly label them as directive regulations. It does not follow that directives will be ignored because they are merely suggested. They "point to a goal of the law, which the subject is to strive for either in accordance with the suggestion of law or in some other way corresponding to the purpose of the law" (cf. Häring, *The Law of Christ*, Vol. I, page 271).

Subsidiarity

Among American canonists the principle of subsidiarity is being discussed in a variety of contexts—collegiality of the bishops, bishop-priest relations, clergy-laity relations, and regarding obedience in religious institutes. One thing is certain— the papal social encyclicals present the principle of subsidiarity as a basic principle for all social organizations, not only for democratic societies. It seems urgent, therefore, that the Church herself should so structure her organization that higher levels do not assume control when lower levels are able to fulfill a function.

There is a good application of subsidiarity for the very revision of the Code in a suggestion proposed by Örsy in the October 1964 issue of *The Jurist*. He urges that the new universal Code be only a constitution of more general norms and that the particular needs of a nation or a community be governed by particular codes.

Such a structure of law would provide for an open system of law. It could pave the way for involvement of parish priests and the faithful in the legislative process. It is not impertinent to observe that in developed countries of the world, the community is more directly involved in the legislative branch of government than in the executive or judicial branches.

Marriage Cases

About marriage cases, there is nothing new in the hopes of canonists to simplify procedure and avoid delays in securing final decisions. What is new is an effort to get at the heart of one of the problems by questioning current emphasis on the abstract good of the marriage bond as a legal entity over the rights of the human persons involved. Canonists are asking questions such as these: "What minimum formalities are required to adequately protect the rights of the parties?" "What can be omitted without endangering justice?" "To what extent should the fact of a civil divorce enable tribunals to dispense with formalities, concordant decisions, etc.?" "Does current emphasis on the rights of the defender of the bond injure rights of the parties to the marriage?"

Then, too, concern for rights of the parties has brought suggestions for the use of lay attorneys to represent professionally the parties in diocesan tribunals. There would, of course, have to be canonical training before civil lawyers could be approved for such a role. And the specter of higher costs is not a welcome shadow. But the fact is that the parties are often inexpertly guided by parish clergy, or given no real guidance at all.

With the admitted need of respect for law, order, and authority, there is a natural reluctance to emphasize *service* of the individual person. But Christ himself canonized such emphasis when He said: "Amen I say to you, as long as you did it for one of these, the least of my brethren, you did it for me" (Matt. 25:40). Bishop John Wright observed in a Red Mass for civil lawyers, that no thesis of Greek philosophy and certainly no principle of Roman Law "has had the revolutionary effect that this single sentence of Jesus Christ has had in placing Western law at the service of the person and individual personality, however humble its possessor, at the center of democratic, social and legal theory" (*The Jurist,* July 1963, p. 314).

Sometimes one wonders if Our Lord's sentence has had as much impact on Canon Law as it has had on the laws of

democratic societies. Has Canon Law relied more heavily on old Roman Law than on the Gospel? *"Salus populi, suprema lex"* was the basis for all social theory in Roman civilization. But in reality the Romans understood *"salus populi"* as "the security of the state." In their society the least of the brethren was a slave or an alien. They were not concerned about his rights or about service to him. So too in the Church, *"salus animarum"* is often equated with the welfare of the ecclesiastical office or institution.

At the CICOP conference in Chicago last January, Renato Poblete, S.J., director of the Social Investigation Center at Santiago, Chile, offered a valuable insight as to what is good for the Church. He listed the Catholic Church as one of the pressure groups responsible for the phenomenon of dictatorship in Latin America. He explained that out of concern for institutional privileges of the Church, Church authorities have often deemed it "more prudent not to oppose dictatorships." "The Church has often forgotten," said Father Poblete, "that the Church is not bishops and priests, but the People of God. The new emphasis on the People of God will surely help the Church fight dictatorship, as she will be less concerned with the privileges of the Church and more concerned with the good of the people who are the Church."

Law always limits someone's range of activities. Such confinement is not alien to a Church which continues the work of Him who limited Himself by taking on the conditions of human existence. The human condition implies need for laws which implement the plans of authorities *and* need for laws which safeguard the rights of individuals. Canon Law should promote the interests of rulers *and* the interests of "the least of my brethren." Our Lord certainly expects all people in authority to foster respect for their office. But officials need also be aware that they constitute a special interest group in the Church.

A Presbyterian minister-friend frequently tells me: "Our trouble is that we are not organized enough. Your trouble is that you have too much organization." Certainly there is a degree to which we must limit ourselves by lack of organization in order to have in us the mind "which was also in Christ Jesus" (Phil. 2:5).

Coming in HPR

"Biblical Approaches toward Law" by Carroll Stuhlmueller, C.P., will offer additional material on and further insights to the subject of law covered in the pages above. Father Stuhlmueller hopes to "alert canonists and priests generally to three areas of recent biblical study: 1) the emergence of biblical law from the quickening presence of a personal God; 2) the convenant as the vassal's way of gratefully acknowledging the help of the over-Lord; and 3) the practice in biblical law assuring maximum liberty and sympathetic protection."

Look for this stimulating article in a future issue of HPR.

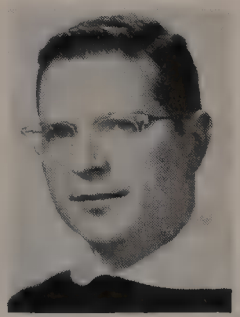
The Liturgy of the Word and the Rosary

A Practical Suggestion

by Valentine A. McInnes, O.P.

WITHIN the last few months articles have appeared to the effect that the rosary is now passé. Other reports in the Catholic press have upheld the devotion of the rosary as a prayer always suitable, no matter what the circumstance. With the publication of the *Constitution on the Sacred Liturgy of the Second Vatican Council* and its emphasis on the greater participation in the liturgy of the Word, such private devotions as the rosary are considered by some as obstacles to this liturgical rebirth. In fact, some have stated quite simply that the rosary is no longer needed. For these people, such peripheral private devotions detract from the center of the liturgy and, therefore, ought to be dropped.

Since there seems to be some confusion on the role of the popular devotion of the rosary, it seems particularly opportune in this month of May to examine the place of the rosary in the perspective of the spirit and context of the *Constitution* on the liturgy. In doing so, I hope to come up with one practical suggestion which will throw some light on the role of the rosary in the liturgical renewal. I take for granted that the rosary is not a prayer for or in substitution of the liturgy itself, but one which arises out of the liturgy and which leads one back into a fuller sharing in that sacred action.



Father McInnes teaches theology at the College of St. Thomas, St. Paul, Minn. A graduate of the University of Western Ontario, he has his M.A. from the University of Windsor and a Ph.L. from the Aquinas Institute, River Forest, Ill. At present he is writing his doctoral thesis at the Aquinas Institute in philosophy at River Forest.

The Liturgy of the Word

Catholics, as a result of this new liturgical *Constitution* are becoming more and more aware that the Sacred

Liturgy of the Word is the *public* worship of the Head of the Mystical Body in union with His members. The Liturgy is the divine action in which God is glorified and man is sanctified. In the words of the *Constitution:*

> Rightly, then, the liturgy is considered as an exercise of the priestly office of Jesus Christ. In the liturgy, the sanctification of man is signified by signs perceptible to the senses, and is effected in a way which corresponds with each of these signs; in the liturgy the whole public worship is performed by the Mystical Body of Jesus Christ, that is, by the Head and His members.
>
> From this it follows that every liturgical celebration, because it is an action of Christ the priest and of His Body which is the Church, is a sacred action surpassing all others; no other action of the Church can equal its efficacy by the same title and to the same degree.[1]

The Constitution and Private Devotions

However, the *Constitution* on the liturgy points out quite clearly the importance of fostering private acts of devotion when it speaks of the role of popular devotions.

> Popular devotions of the Christian people are to be highly commended, provided they accord with the laws and norms of the Church, above all when they are ordered by the Holy See.

And it goes on to add:

> But these devotions should be drawn up that they harmonize with the liturgical seasons, accord with the sacred liturgy, are in some fashion derived from it and lead the people to it, since in fact, the liturgy by its very nature far surpasses any of them.[2]

There is here echoed the words of Pope Pius XII in his *Mediator Dei* when he stated more explicitly what these devotions might be.

> When dealing with genuine and solid piety we stated that there could be no real opposition between the Sacred Liturgy and other religious practices, provided that they be kept within the legitimate bounds and performed for a legitimate purpose. In fact, there are certain exercises of piety which the Church recommends very much to the clergy and religious. It is our wish that the faithful as well, should take part in these exercises. The chief of these are: meditations on spiritual things . . . visits to the Blessed Sacrament and those special prayers in honor of the Blessed Virgin Mary among which the rosary, as all know, has the pride of place.[3]

The importance of the rosary devotion as a concrete means of prolonging the personal liturgical encounter with Christ can be most helpful, if properly used. Catholics experience, all too often, how difficult it is to prolong this experience throughout the day. Spiritual writers advise that the rosary is an easy way of renewing the presence of God and of conforming our lives to Christ's and His Blessed Mother. At the same time, the rosary is Mary's way of contributing to a fuller liturgical renewal.

Mary's role in the liturgy of the Word is the same today as it was in the time of Christ's earthly life. Her role as the Mother of the Word made flesh and

[1] *The Constitution on the Sacred Liturgy of the Second Vatican Council,* trans., the National Catholic Welfare Conference (Huntington, Ind., 1963), I, 7.

[2] *Ibidem,* I, 13.

[3] *Mediator Dei,* pp. 173–75.

dwelling among us continues through the liturgy. At the climax of the sacred liturgy the Word is made flesh and dwells upon our altars in order that He might dwell within us. At such times, the mystery of our redemption is renewed sacramentally through the *words* of consecration. But none of this would be, if Our Lady had not initially responded, "Be it done unto me according to thy word."[4] In that instant, she became the Mother of God as well as the Mother of the Church; the mother of all those who would be born into the supernatural life of Christ at baptism. Her spiritual motherhood, therefore, embraces all who share in the supernatural life which came forth from Christ's side; just as truly as our own mothers have given us natural life, so she has given us supernatural life through her divine Son. Consequently, she exercises her spiritual motherhood on each Christian by fostering the Word in him, just as she fostered and nourished the Word made flesh. Her concern for all men is rooted in a most intense motherly preoccupation because she sees all men as actually or potentially "other Christs."

Through the rosary, Mary shows her motherly concern that Christians have an easy way to conform themselves into "other Christs." Through the rosary, Mary says once again, "Do whatever He tells you,"[5] so that we may rejoice in the words which Christ once used, in a reply to the woman who praised His mother: "Rather blessed are they who hear the word of God and keep it."[6] No greater portrait of the Mother of God exists than these words because she alone of all creatures has perfectly heard the Word of God and most perfectly kept it. It is her constant concern that these same words be the realized ideal of each individual Christian in the liturgical renewal.

To effect this motherly role, one of the ways Our Lady fosters and nourishes the forming of Christ in us is through the rosary. It is significant that the liturgy for the feast of the Most Holy Rosary offers this prayer:

> O God, whose Only Begotten Son, by His life, death and resurrection has purchased the rewards of eternal life, grant we beseech you that meditating upon these mysteries of the Most Holy Rosary of the Blessed Virgin Mary, we may imitate what they contain and obtain what they promise through the same Christ, our Lord, Amen.

The importance of the rosary, therefore, as an extension of the liturgy and of the liturgical year, makes it an ideal means of prolonging and renewing the liturgical encounter with Christ.[7]

How the Rosary Prolongs the Spirit of the Liturgy

Like the liturgy itself, the rosary uses sensible signs to recall to our minds and hearts the spirit of the liturgy of the Word. The spirit of the liturgy rotates around the expression of sacrifice. Yet this sacrifice is placed in a setting of profound joy over the Word proclaimed and of the sharing in glory of Christ's heroic conquest over death in Holy Communion.

In using the rosary, one is renewed in the joys, sorrows and glories of Christ and His Mother. At certain prayerful moments of the day, many Catholics

[4] Luke, 1: 38.
[5] John, 2: 5.
[6] Luke, 11: 27–25.

[7] A good use of the *Bible Missal* can help to foster a realization of this extension of the liturgy into the daily life of the faithful.

renew their spirits in the spirit of Christ's life, death and resurrection.

A Private Method: A Scriptural Rosary

Father George B. Nintemann, O.P., has accurately remarked that to promote the rosary simply as a repetition of "Our Father's" and "Hail Mary's" with nothing more than the assertion of the importance of meditating on the mysteries would be to yield its own death-blow. Such a perceptive statement reflects the need to examine the rosary anew in the light of the *Constitution* and to see how it fits into the liturgical renewal. All are agreed that to perpetuate repetitious prayers without any growth in the spirit of Christ would be without much purpose.

Fortunately, the *Constitution* does point out the way. The renewed emphasis in the liturgical revival of the place and importance of the Word of God directly highlights a neglected aspect of the rosary devotion. Very often, the rosary becomes meaningless because we are not sufficiently acquainted with the mystery as it is contained within sacred scripture. Since its earliest form, the rosary has been a para-liturgical devotion, taking its rise from the scriptures and leading the people back to a fuller sharing in the liturgy of the Word. Hence, for a fruitful use of the rosary, the devotee must be familiar with the incidents in scripture on which he is meditating. So, a return to the scriptural origins of the rosary, particularly with a prayful reading of the mysteries, is not only in keeping with the very nature of the rosary, but it is consonant with the new liturgical approach.

Thus, in order to avoid the usual pitfalls of a repetitious prayer, like the rosary, it is essential that the mystery contemplated be freshly in mind. Consequently, one must read periodically the mysteries as they are found in the scriptures. How one wishes to do this is a matter of personal choice, but what is most important is that one read them and do so in terms of the great Christian mysteries provided in the rosary. Where there is first of all a reading of the mysteries contained in the gospels, then the following prayerful meditation on these incidents, the soul gradually becomes engrossed with the spirit of Christ. In this fashion, the mysteries gradually reproduce themselves in us and aid us to become "other Christs." A kind of continual, living encounter with the spirit of Christ and Mary becomes inevitable in our lives. In order that this beneficial result may take place, the following method is suggested for a fruitful use of the rosary.

The first step in saying the rosary is *to know the event* as it is recorded in scripture in all of its detail. The account should be read occasionally in order to keep the incident freshly in mind. To know the event as it is contained in scripture is most important.

The second step is *to ponder silently the spirit which animated the incident.* What was the spirit behind the action? Patience, obedience, humility, *etc.*? In this way, we can pierce below the surface of the event and capture something of the profound mystery therein contained.

The third step involves how this *new personal spirit and insight into Christ's life can be mine.* In other words, how must I *change* to become more conformed to the spirit of Christ and/or Mary in this event?

This general method, as Father Thomas U. Mullaney, O.P., has written, has the desired effect of enabling one

to enter into the spirit of the mysteries and their significance, not merely as remembering an historical incident in the distant past, but rather as entering into a vital supernatural contact with the divine life of the Son of God.[8]

By this renewed scriptural emphasis, the rosary can be seen in its true oneness of spirit with the Word of God and the liturgy of the Word. The ancient title of the rosary, "Our Lady's Psalter," recalls to mind that it is a miniature biblical way of viewing the life of Christ and His Mother.[9] Gradually, our minds and hearts are animated by the same joys, sacrifices and glories of Christ and Mary. By this simple and practical means the all-important ideal of the Christian life—conformity to Christ—is engendered in us.

Public Recitation: A Bible Rosary Vigil

Since the rosary devotion is a popular devotion which enjoys an unique place in the Church the following suggestion for a "Bible Rosary Vigil" is a practical way of combining the elements of a Bible Vigil and the renewed spirit of preaching the Word based upon readings from scripture.[10]

The idea for such a vigil has grown out of the success which the Bible Vigils are currently enjoying and the need to revive the rosary with its scriptural orientation in the liturgical renewal. The following, therefore, is meant only as one suggestion for holding such vigils. In part, the plan is based upon a ceremonial already drawn up by Father George Nintemann, O.P., for use in Dominican parishes either as a Bible Rosary Vigil or Holy Hour.[11]

Ceremonial for a Bible Rosary Vigil

Preliminaries: Two lecterns are placed in the sanctuary facing the people, one on the epistle side, the other on the gospel side. Two candles are lighted on the altar.

Ministers: When possible there are two thurifers, senior and junior acolytes, two lectors (one a scripture reader, the other a rosary leader) and the celebrant-preacher.

Purpose: To prepare the people for a more profitable sharing in the Sacred Liturgy.

Procedure: The Bible Rosary Vigil begins with a procession from the rear of the church in this order: Thurifers, acolytes, two lectors (one carrying the Bible, the other carrying a fifteen-decade rosary), and the celebrant-preacher. As the ministers process in, the people sing an appropriate English hymn. Having assembled before the altar, the ministers genuflect, turn toward the people and proceed to the gospel lectern where the Bible is enthroned by the scripture reader and is incensed by the celebrant. Then, after a genuflection to the altar, they proceed to enshrine the rosary on the epistle lectern where it is blessed by the cele-

[8] Thomas U. Mullaney, O.P., "Our Secret Weapon," *Ave Maria,* 4 Oct., '58, pp. 5–6.

[9] There is some evidence in the ancient tradition of the Order of Preachers, especially in the *Lives of the Brethren* that the rosary was used as the means of preaching the Word of God gathered around the principal mysteries of the life of Christ. The contemporary works based upon this tradition are: John Ferraro's *Ten Series of Meditations on the Mysteries of the Rosary* (Boston: Daughters of St. Paul, 1964, and a smaller work, Scriptural Rosary Center, 1963), 3rd ed.

[10] An excellent article by Mannes D. Koster, O.P., "The Rosary as a Prayer of the Church," *Cross and Crown,* Vol. IV, 3 Sept., '52, gives the modern background and place of the rosary in the Church.

[11] This Bible Rosary Vigil was used with great success last October in many of the high schools and grade schools of the Chicago area.

brant, using the English blessing for the rosary. All the ministers retire to the sedilla and are seated. When the hymn is finished, the scripture and rosary readers rise, kneel in front of the celebrant and ask for a blessing. They say: "Pray, a blessing." The celebrant responds, "May the Lord be in your hearts and on your lips that they may worthily and fittingly proclaim His Word: In the name of the Father and of the Son + and of the Holy Spirit, Amen." The two readers rise, genuflect to the altar and go to their respective lecterns. The rosary reader begins the beads in this fashion:

Rosary Reader: "Thou O Lord wilt open my lips."

People: "And my tongue will announce Thy praise."

Rosary Reader: "Incline unto my aid O Lord."

People: "O Lord make haste to help me."

Rosary Reader: "Glory be to the Father and to the Son and to the Holy Spirit."

People: "As it was in the beginning, is now and ever shall be world without end, Amen."

Rosary Reader: The first part of the Most Holy Rosary, the five joyful mysteries. The first joyful mystery, the Annunciation. Let us listen to the Word of God as it records this joyful mystery in St. Luke's Gospel, the 1st chapter, the 26–38 verses.

Scripture Reader: (Begins to read the selection. When he finishes, the celebrant-preacher rises, genuflects and takes a place between the two readers.)

Celebrant-preacher: (He gives a brief homily, applies the spirit of the mystery and its significance to the people. When he is finished, the rosary reader rejoins . . .)

Rosary Reader: Let us meditate on the reality of this joyful mystery in our lives. (He then recites the decade of the rosary.)

(The same sequence is followed for the rest of the joyful mysteries.) The readings for the rest of the joyful mysteries could be:

The second mystery of joy is the Visitation: St. Luke, 1: 39–56.

The third mystery of joy is the Nativity: St. Luke, 2: 1–20.

The fourth mystery of joy is the Presentation: St. Luke, 2: 22–38.

The fifth mystery of joy is the Finding of the Child Jesus in the Temple: St. Luke, 2: 41–52.

Or fitting passages from the rest of the Bible in the spirit of the mystery.

(After the completion of the fifth mystery, all the ministers return to the Altar and, kneeling, say with the people:)

Hail, Holy Queen, Mother of Mercy, our life, our sweetness and our hope; to thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this valley of tears. Turn then, most gracious advocate, thine eyes of mercy toward us, and after this our exile show unto us the blessed Fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

Celebrant-Preacher: Queen of the Most Holy Rosary, pray for us, most Holy Mother of God.

People: That we may be made worthy of the promises of Christ.

Celebrant and People: Let us pray. O God, whose only begotten Son by His life, death and resurrection has purchased for us the rewards of eternal life, grant, we beseech Thee, that meditating upon these mysteries of the Most Holy Rosary of the Blessed Virgin Mary, we may imitate what they contain and obtain what they promise through the same Christ our Lord, Amen.

(All the ministers stand, genuflect and turn to the people. The Celebrant concludes with the blessing and this injunction:)

Celebrant: May the peace and blessing of Almighty God, Father Son + and Holy Spirit descend upon you and remain with you forever.

People: Amen.

Celebrant: Go and live the sacred mysteries you have contemplated.

(The ministers retire to the sacristy the same way they entered the church. A suitable recessional hymn is sung in English.)

Such is one practical suggestion for fostering a more profitable sharing in the liturgical reform by way of a Bible Rosary Vigil. Variations of one sort or another are quite possible. Just one homily, setting for the theme of the joyful mysteries at the beginning or at the rosary recitation are all possibilities. Furthermore, it would be too rigid to limit the scripture readings only to the New Testament references of the mysteries themselves. A certain adaptation of texts could be used, just as the Church Herself does in the liturgical seasons of the year. Many excellent texts from the *Epistles* and the *Acts of the Apostles* can be used to great advantage for the particular liturgical season.[12] In any case, the scripture reader should explain the adaptations in a short introduction to the actual reading of the text.

Concluding Note

The historic Ecumenical Council, which is now in progress, has evoked a new era of renewal and rebirth in and outside of the Church. What is most needed to continue this renewal is to make certain that our own lives are firmly rooted in the full spirit of Christ and the prolongation of Christ in the liturgy of the Word. The *Constitution* on the liturgy is designed to bring this about more fully.

In a similar way, but on the level of private devotions, the rosary is the prolongation of the liturgy of the Word into our daily lives. It is designed *to recall for us what the liturgy of the Word is doing to us.* In this light, it is hard to see how any devotion is better calculated to produce the Spirit of Christ than the rosary.

I trust that these reflections and suggestions will give a clearer perspective in the role of the rosary in this liturgical renewal.

[12] Most helpful in this area of working out variations is the recent work of Bernard C. Mischke, O.S.C., *Bible and Rosary, A Guide to Family and Community Prayer* (Boston: St. Paul, 1964).

SAVE MONEY AND AVOID INCONVENIENCE

If you are to have a change of address, it will mean a saving of money and an assurance of convenience to you if you please notify us as soon as you have knowledge of 1) the new address, 2) the date it will become effective, 3) your old address. Simply notify, by postcard or by Post Office Form 22-S, the Homiletic and Pastoral Review, 53 Park Place, New York 7, N. Y.

The Priest and Civil Disobedience I

Contempt for the Law

by Charles W. Paris

THE CRIME RATE EXPLOSION, doubly dangerous because most concentrated in the younger age brackets of the population, is the greatest internal social threat of our times, for it is symptomatic of that immorality which is the decay of the cultural, patriotic, and religious values upon which our civilization rests.

This rampant moral deterioration, in turn, reflects an absence of respect for law, be it civil, ecclesiastical, or divine law or any of the subdivisions thereof. Finally, the ultimate cause of the sin-crime spiral and the disrespect for law is rejection of a law giver; instead, each person, dictated by personal judgments, legislates his own right and wrong, his own acceptance or rejection of submission to authority.

In view of this crime-disrespect-rejection relationship, the attitude of some members of the clerical and religious states, expressed in endorsement and active participation in the wave of "civil disobedience demonstrations," is perplexing. By their very calling, in the civic order, even as civil magistrates, military forces, and police personnel, the religious profession is dedicated to upholding law and the legitimate law maker, because the vocation commits



Father Paris, a frequent contributor to our Homily Section, is the author of many articles and pamphlets, and of the book The What and Why of Catholicism *(Wagner, N.Y.C.). At present assistant pastor at St. Francis de Sales parish, Father Paris is also Chaplain of the Salisbury State College Newman Club, both in Salisbury, Maryland.*

its members to the premise that civil rulers exercise their power as a limited delegation of the total divine dominion.

The example of lawlessness and contempt for the authority of the lawmaker is contagious, and once given, even though in only a specific instance, like any immorality, will spread to the entire genus: the justification of one opening in the dike of moral restraint equally justifies other breaches, thereby opening the way to the flood of total ridicule of the right and the authority of objective law as well as rejection of the image of law, the authority of the law maker. This annihilation will occur in all fields of human behavior in which authority is a requisite—in personal morals, family, Church, state, school, marriage, etc. It is this very result we already witness today to some extent or other in the amoral, pragmatic, and almost totally secularistic behavior each day's news reports bring; it is this very result which ministers of religion denounce in their Sunday sermons and written words, and teachers of religion try to stem by their classroom apostolate. But it is this identical result that these same churchmen germinate by their own publicized rejection of the rights and pre-eminence of civil authority.

When the pious admonitions to respect divine law come from the mouths of those whose actions ridicule civil law, the hearers, especially the young, will only respond with disbelief or cynical laughter.

Keystone of Society

Religious authority cannot, in practice, stand alone and independent of civil authority; the churchman who is contemptuous of the latter has already destroyed the operating foundation of the former. Respect for law and the authority upon which it rests—in a word, the keystone of all society—is adherence to the ultimate right of rulers to rule, the basis of authority as the formal element of a social body, the duty of the material element, the members, to be obedient and respectful. Any other arrangement than this is anarchy and a disobedience, even when vested in the garb of religion, of the Fourth Commandment.

The vacuum of religious influence and the obliviousness of moral restraints characteristic of our civilization today, (millions of unchurched, vandalism, rape, pre-marital sex, divorce, cheating, pornography, to mention but a few), are signs of the failure of religious leaders to fulfill the only role for which they exist as a class—the publication of the terms of the gospel of personal, individual salvation through faith and the moral law, and the motivation of the people to accept and live by this gospel. The attempt to cover this failure by preaching a gospel more properly the domain of other leaders of society, or of preaching a gospel actually in opposition to the salvific one may fool some people for awhile; it will not fool all nor always. The more perceptive observer will see through the disguise of expediency and reject it, thereby furthering the rejection of the true and proper leadership role of the religious class.

At this writing, the latest (and most intense) example of the situation just generalized is occurring in one of the southern states; nationally and internationally the communication media features in picture and in word the role of religious figures in this demonstration, thereby causing an unfortunate and untrue impression that the Church and its churchmen all endorse the action, for the religious garb is commonly

taken as a "sign" of the Church, and all wearers of a uniform are considered as committed to the same principle. Yet the Church has not taken a stand, and many priests, nuns, and ministers do not identify themselves with the protestors. In this sense, the religiously-garbed demonstrators violate the right of their Church and fellow religious.

On What Grounds?

Outside of expediency, on what grounds do these churchmen base their defiance of authority; whence its moral justification in view of the well known fact that their participation in the demonstrations was opposed by the duly constituted civil authority, the Catholic, Episcopal, and Methodist Bishops, and leaders of other denominations in that state? Certainly the basis was not voting rights, for these had already been pledged, through lawful processes, by the President of the Nation and the national political leaders in specific legislation; not on a rejection of "immoral" government, for the churchman "second in command," in a statement not repudiated by the number one leader, also a churchman, said demonstrations would go on whether the Federal Court approved or not, and in opposition to the restraint asked for from all citizens by the President of all the people.

In the first instance, the children and the out-of-state demonstrators would not be eligible to vote there; in the second instance, the Federal Courts and the nation's Chief Executive in these times have not been anything but fair and favorable to the colored peoples' rights.

Indeed, it was reported on a national news broadcast, so the knowledge was commonly available, that the discriminatory "page four" of the voter eligibility test of the particular county had been eliminated, and that colored applicants for registration were being processed there at a record breaking rate; the "right to vote" has been spread to greater numbers and classes (as, for example, the right of suffrage for women) by an evolutionary process, and in the case of the colored people this evolution is already well along the way. What, then, was the justifying reason for the demonstrations on the part of priests, nuns, ministers (in conjunction with a great number of the bawdry and rowdy, according to news reports, element of the population characterized by the disparaging term "beatnik") except to publicize their disrespect for, if not outright rejection of, legitimate authority? Or were they duped into "fronting" for the Communist intrigue which two nationally syndicated and liberally inclined columnists reported was influential in the particular demonstration?

More to Come

Today's news reports more planned demonstrations and boycotts in the same state, further encroachments upon the rights of the governing power by unelected rulers and unruly mobs. Are these, too, to be justified as "civil rights" and merit more "civil disobedience demonstrations"? And if not, but rather as indications of growing anarchy, will the religious who helped sow the seed be enthusiastic in accepting responsibility for the harvest?

I have cited this one instance of "civil disobedience demonstrations" merely as an illustrative example; there are many others in other fields of human unrest—education, politics, religion, to name but a few from recent headlines. But what the general princi-

ples of the first part of this article presented in the abstract, this detailed example underscores in the concrete.

In this sad picture of perverted values, only the Catholic Church, speaking through its Bishops, has the means and the stature effectively to speak out against the pernicious error of civil disobedience; a society authoritarian by its very nature, to the highest degree because a direct expression of divine authority, let this body speak out for the rightful place of authority in the society of men. Then let it be seen as more than mere lip tribute—those of its members who do not, in imprudence or misguided zeal, adhere in their actions to the unqualified support of legitimate authority, should be summarily and publicly rejected from membership in the Church.

This "against the trend" and courageous action, because it is right, will be the first sign of a turn in the tide—a recession from the present high water mark of the spiritual bankruptcy, moral confusion, and religious apathy characterized by our crime and sin ridden society.

The Priest and Civil Disobedience II

Why I Was in Selma

by Philip S. Hurley, S.J.

I WAS IN SELMA because Selma was a symbol of unfulfilled commitment to the cause of interracial justice. Selma was a symbol of what the Catholic interracial movement needed, of what I, as a priest, desperately needed, namely, the gnawing need to fill a void, a painful lack in my own preaching, the need all of us are feeling these days: the need to back up what we say about justice and charity as they apply to the Negro with bodily presence on the front-line of action.

We of the interracial movement had done many positive things. Many worthwhile things are on the record, frequently noble and self-sacrificing deeds. But they pale into mere pantomine when contrasted with Negro suffering. Always we have had to be led, we had to be coaxed. Never did we step forward to "put our bodies on the line." We were forever rationalizing, justifying issues to our friends —when all the while we knew they find authentic meaning only in Negro suffering.

This time we *had* to be there. Too long had we been content to pass resolutions, hold prayer-rallies, even raise funds. None of these had really cost us anything. And when you—as a priest—have attended interracial meetings for years on end, when you look at men and women, and children, who have faced danger, have felt

Father Hurley, ordained in 1939, has since taught theology at Georgetown and Fordham Universities. He was named assistant chaplain to Fr. John LaFarge in 1956 and in 1963 was appointed Director of the Jesuit Office for Intergroup Relations of the N.Y. Province. He is also chaplain of the Bronx Chapter, Catholic Interracial Council of New York.



blows, have endured filthy jails, bodily harm, menacing shouts, bitter threats —then mere moral support, fine rhetorically phrased resolutions leave an emptiness that hurts.

No one but the priest himself can ever know the queasiness in the stomach brought about by failure to live his role. And the Negro is charging the priest with his role; challenging him with the full implication of his priesthood. The Negro kneeling in a hundred jails, beneath the blows of countless clubs, humiliated by a shower of vulgar epithets, this very Negro called out to the conscience of the priest, his pleas stung the ears of the priest as he watched TV in the comfort of his rectory suite, or paced the staid and quiet routine of undisturbed bourgeois existence.

What mystique has the Negro evolved in his three centuries of repression that now at last could reach through to evoke a response from this consecrated elite, the American priest? How has the low-pitched Negro moan penetrated the kind of atmosphere that has for so long been insensible to Negro anguish? What brought to the surface the echo of forgotten retreats, the wistful appeal of resolutions yellowing in the dust of dead letter boxes, those scraps of verse that once inspired—

"Ah, let it not be so, but *now*
While gleams the heart's fine fire,
Buckle God's armor on and be His knight—
Else sit, when youth is gone,
Mourning the wasted beauty of your dreams."

What now brought the priest to Selma to stand for hours in rain and mud with people he never even saw before? What drove him to be satisfied with a few hours of restless sleep taken on a hard church bench in Brown's Chapel? Only this: that Negro cry had punctured the bubble of hypocritical mouthings, it had burst the mask of conscience gagged, of righteous protest stifled, of timidity masquerading as prudence, of human respect staking out its slimy claim on principle.

No Longer Silent

Father John LaFarge once wrote, when asked to evaluate the impact on the nation of the March on Washington of August, 1963: "Through this demonstration the voice of the American Negro had broken through a great silence that smothered its authentic expression." Selma meant that at last the voice of the American Negro had broken through the silence that had smothered the response of the priest whose every instinct demanded that he plead the cause of the Negro. Maybe it was the meaning of words like those of Schillebeeckx that touched him: "We do not merely toss out dogmas to men who are crying out in dire need. We begin to teach Christian truth successfully by ourselves beginning to live for our fellow men. Our life must itself be the incarnation of what we believe,

for only when dogmas are lived do they have any attractive power."

Selma was the symbol of the message contained in the throbbing notes of a Rabbi Abram Heschel. To clerygmen assembled a year before at New York's Conference on Religion and Race, Heschel had declared: "The plight of the Negro is a living reminder of our own moral dereliction. It is the irony of this Revolution that it has taken the Negro to make the man of God understand the meaning of his prophetic mission. The Negro has shown us the sickness of our total society. It has taken Negro virtue to inspire us to fulfill the meaning of our own preaching." In the face of our unwillingness to admit our social weakness, Heschel depicted the Negro as another Joseph, one sold into slavery but who in turn freed his brothers from bondage. "The Negro slave sets *us* free!"—free to really live the meaning of our anointing.

Like LaFarge (whom Heschel resembles so much in the unction of his cadenced phrases) he forced us to feel a responsibility for the great spiritual treasures of the Negro that still lie untapped. It was the agony of Selma that made such words take on meaning. Stirred so often by the Scriptural insights of men like Heschel and LaFarge, why are we still immersed in endless argument, weaving new excuses for inaction? Why do we forever hesitate, sit down to debate and, when we have settled everything, continue to sit? Our seminary courses have made us masters of rationalization, cautiously concocting "safe answers." We priests had found ourselves caught in the old struggle of middle-class, stodgy, conformity, mired in the inertia born of years of complacent acceptance of standards we once repudiated, grounded by our inability to act on an intuitive grasp of the rightness of our cause, paralyzed by those clever ripostes that block a definitive end to tergiversation.

New Meaning

Selma gave new meaning to suffering, the kind of suffering out of which is born a classic like the *Letter from the Birmingham Jail.* Selma got through to us in accents that actually we were repeating to ourselves in Mass and Breviary those week-days of Lent: "Is not this rather the fast I have chosen: Loose the bands of wickedness, undo the bundles that oppress, let them that are broken go free, and break asunder every burden." "When thou shalt pour out thy soul to the hungry, and shall satisfy the afflicted soul, then shall thy light rise up in darkness, and thy darkness shall be as the noonday" (Isaias 58: 6ff.). "My flock you did not feed. The weak you have not strengthened, and that which was sick you have not healed; that which was broken you have not bound up, and that which was driven away you have not brought again" (Ezechiel 34:11).

It was the diapason of all these voices, blending with the whir of airplane motors, that formed the thematic background of our priest's meditation as he enplaned for Selma. It was the trumpet call of Negro freedom songs greeting him that roused him to this rallying so that, when telegrams and telephone calls went out from the Chicago headquarters of the National Catholic Conference for Interracial Justice, he responded—at long, long last.

Lesson in Nonviolence

What went into the series of events at Selma, that crowded montage recounted best of all by the Sisters present, needs no repetition here. Their restrained reports on radio and TV or

in diocesan papers have a vibrant eloquence that tells adequately what transpired. Yet much could be added of what we learned during those days, "we white foot-soldiers of an army led by Negro officers," in Father Joe Cantillon's picturesque phrase. Huddled in the basement of the Baptist Church we heard ourselves briefed by Martin Luther King's lieutenants: "You will march up to the Line. There they will either let you continue your march, or they will arrest you, or they will beat you." Calmly said, these words struck a new note for priests who had not weighed what nonviolence can portend. Indeed, these were stern lessons, but after all, they were lessons in that spirituality at which we considered ourselves masters. Yet, when have you heard priests and religious come away from a non-Catholic gathering to proclaim that they have learned to attach new meaning to the Gospel doctrine of love of neighbor, new nuances to seminary axioms about purity of intention? All this has been noted. Grateful pens have paid tribute to the Edmundite Fathers and the Sisters of St. Joseph of Selma. Father Crowley's front-page editorial in the Selma newspaper will long remain as a monumental summary of the stand of Catholics shoulder to shoulder with the beleaguered Negro.

Perhaps not enough attention has been given to the children. It was the sight of the kids running around Sylvan Street that brought home more forcefully than all else the poignant drama of Selma. These youngsters with their shy smiles, their drawling speech pattern—one long drawn-out elision—drained our hearts in pity. Were any lesson needed to impress on us the tragedy of hopeless lives, it was enough to see the futility of their meager education now cut short by events they could barely comprehend. School doors had been shut since the voter-registration drive began. Only the little tots attended class. How will this gap in schooling ever be made up? What devices of remedial reading can supply for the handicaps they will forever struggle under, they and their children's children? The priest should think of future generations. He has plenty to ponder here.

"Operation Head Start"

Pre-school summer classes for 480 children at six parish schools are included in the "Operation Head Start" proposal that Cleveland's poverty war council sent to Washington this week.

The proposal must be approved by the Office of Economic Opportunity, which will pay up to 90 per cent of the cost of such programs in an estimated 300 communities.

If okayed, the project here will prepare a total of about 700 inner-city youngsters for kindergarten or first grade.

Besides the Catholic school system, cooperating agencies are the Cleveland public schools, Greater Cleveland Council of Churches, Community Action for Youth and Neighborhood Settlement Association.

Each will run its own phase of the program, under coordination by the Cleveland Council on Economic Opportunity. The council will see to equal distribution of services and make sure that duplication is avoided.

The eight weeks of half-day classes will be designed to meet medical, nutritional, social and educational needs which might otherwise get the child off to a bad start in school. . . . (The Catholic Universe Bulletin, Vol. 92, No. 1, p. 13.)

Happiness in Seminaries

I HAD JUST FINISHED my first year as rector of a seminary and was resting at a mountain resort with facilities for vacationing priests. At the lakeside I met a young priest who, after the usual pleasantries, learned that I was rector of a seminary. "I hate seminaries and seminary rectors," he said flatly and with a note of finality. I soon learned that what he said was literally true. He had, he said, "endured" the years in the seminary; he had "survived" and was now a priest. He thanked no one for it and wanted to forget all about the seminary years of which I was the reminder.

The young priest was, let us hope, an extreme case. But there is, here and there, an echo of priestly discontent about seminaries which is worthy of some thought. I do not refer to constructive criticism. A very happy priest, proud of his seminary, can still wish that it were blessed with more modern facilities, a better qualified faculty, a more relevant course of studies, a more vital program, etc. And, recognizing the humanness of all earthly institutions, he can realize that there will always be imperfections to point out. But there must be some explanation for the priest who is bitter and unhappy about his seminary experience.

Perhaps it is an interior personality or spiritual problem of the particular priest himself. In every vocational area there are persons who never mature emotionally. They are unhappy about the ordinary circumstances of their state in life. They were unhappy about their duties as students for the priesthood, although they managed to present a public image of conformity. Now, as priests, they merely have a wider opportunity for unhappiness. No bitter, unhappy seminarian should ever go on for the priesthood, however talented he may be. Psychological testing programs help these socially inadequate people to see that they will only compound their priestly difficulties.

by Rt. Rev. Msgr. George D. Mulcahy



Monsignor Mulcahy, former Chancellor of the Diocese of Harrisburg, is Rector and Professor of Homiletics at Mount St. Mary's Seminary, Emmitsburg, Maryland.

There are also those few who, because of subsequent events, have become unhappy about their chosen vocation. And if they are now unhappy about the priesthood as a way of life, they are unhappy, in retrospect, about the way to the priesthood which is the seminary. Defeated priests, they are in grave spiritual trouble.

Eliminating these bitter priests, who need professional or spiritual care, we must still account for the good priest who has "survived" his seminary and has little good to say about it.

Do the administrators of any seminaries bear any responsibility for producing the priest who despises the way of life by which he arrived at the greatest goal in the world?

Formula for Frustration

They do if they subscribe to a certain tendency toward over-simplification in regard to seminaries. What are the ingredients of a seminary? Some would answer somewhat as follows. Merely erect a more or less adequate building of imposing architectural style; supply a qualified (academically) faculty; set very high and arbitrary academic standards; enforce a disciplinary rule rigidly; ordain the survivors. In such a system no one on the faculty or in the student body is expected to be particularly happy about the process.

Seminaries are responsible for the unhappiness they engender if they have allowed their seminary to become a post-baccalaureate degree factory where qualifying for an academic degree is more important than qualifying for the priesthood. Seminarians certainly deserve academic recognition for their scholastic achievement, which is more excellent in depth, extension and performance than is generally known, but this is not the goal in sight.

Seminaries have much to learn from accrediting agencies in the academic field. But accrediting agencies also find that seminaries are unique in the educational world and the ordinary methods of evaluation require some adjustment. Seminaries are not mere professional schools. There men prepare for a unique and irrevocable vocation. Hence, in a happy seminary of high spiritual level, emulation replaces the highly competitive "dog-eat-dog" atmosphere of some professional schools where men are seeking the head of the class to qualify for the best openings in business or profession. Nor should one expect to find a high drop-out rate for academic reasons in the major seminary. When a student has been successful scholastically in grade school, high school and college, one should expect him to continue to give satisfaction and even enhance his performance with the greatest goal in the world proximately before him. In a theological school when a student of previously good performance gets into scholastic difficulties, it is almost axiomatic that his trouble is not academic. He is bothered about his vocation or is trifling with it and his academic progress is impeded. Woe to the Catholic seminary that seeks to prove that it has high academic standards by equating the academic failure rates of highly competitive professional schools.

Priesthood on Parade

Seminaries are responsible for the unhappy attitudes of priests if the seminary has become an impersonal institution rather than a living, loving family of God with too many members of the faculty who are professional people first and priests secondarily. Any priest anywhere is in deep trouble who permits anything to be more important to him

than the simple glorious fact that he is a priest. But nowhere is he in more trouble than in a seminary where his priesthood is on parade before questing eyes. The seminarians are wondering and they are looking. The priesthood they are seeking is seen, in flesh and blood, in those closest to them. When they look and see an educator, a disciplinarian, an administrator fussing and fretting over his job, they can be given a picture of pettiness and unhappiness. Where is the wonder of being a priest? Where is the wonder of seeing the priesthood born in others? As a human being necessarily seeking happiness, the seminarian can begin to doubt. If a spirit of joy is lacking in the faculty and students in the seminary, what hope is there for a happy priesthood? In this area true vocations are wrecked and even some of those who "survive" and become by the grace of God, happy priests, do so in spite of the seminary and with no thanks to it.

What then is the secret of a happy seminary? What is it then that brings joy and peace to a seminary? When we find the answer to this we will find the answer to a joyous and peaceful priesthood—and in our priestly work we will know how to bring the "tidings of great joy," "peace on earth."

There are some who would take the joy out of the priesthood and present a dour, forbidding face to the world—no light, no peace, no laughter. These pessimists and cynics can begin their work in the seminary. Some would seem to hold that a happy seminary is suspect. The students must be having an easy time and need more pressure. It is even said that a priest, pastor or superior, who does his priestly work well must forfeit the affection of the people. This is not so. We are the bearers of the "good news" of salvation. "How beautiful are the feet of them that preach the gospel of peace, of them that bring the good tidings of good things." After all, this good news has brought peace and joy to us, why should it fail others?

Love Rules

But what is it that brings peace and joy to a seminary? It is a combination of many factors, all developed to the highest degree, yet not over-emphasized or trespassing upon another field. A happy seminary is but another family—the children of God their Father called together for the noblest of purposes, the forming of priests, other Christs. Here, if anywhere in the world, here, first in the world, love rules. As in any family, there must be a rule of order. This rule is to be clear and distinct. It is the truth about our situation that makes us free to pursue our vocation without undue interference or distraction. It gives us opportunities to forego cheerfully and promptly our own pleasure to answer calls to duty. This is but a preview of the priestly life of service. For a happy seminary, Archbishop Shehan recently pointed out the loving attitude of the disciple of Christ. "Far from excusing from the law or the legitimate will of the superior, love goes far beyond the law and anticipates the will of the superior. It makes the command unnecessary and removes the occasion for the reprimand. By all means have that kind of love, and your superiors will love you doubly in return."

But more. The family of God that is a seminary has a high purpose and must use the best means available to attain this noble end. Bishop Wright recently wrote that these means are natural and supernatural. "The example of the saints, the encouragement of spirited directors, the development of strong

supernatural motivation, and conscious enthusiastic cooperation with the daily graces of the sacraments—all these are basic. But important too, is the keen intellectual stimulation that comes from access to good libraries, the opportunity at every stage of study for appropriate apostolic works and, of course wholesome recreation." Ah, here it is—the family of God, with great peace which is the "tranquility of order" learning eagerly all things needful in such a way that they will be seen as the answers to happiness and salvation.

In the spiritual program, this learning is first applied to self. The truths of dogma and Sacred Scripture are a shout of joy—"See how God loves you: He created you, He became man for you, He died on the cross for you, here He is in the sacraments." The truths of moral and law tell us, "See how God lovingly cares for you." The truths of liturgy: "See God lives among you and within you, the family of God." Homiletics, catechetics, pastoral—"I must learn to preach, teach, work effectively, so that the good news will reach all souls." All loving knowledge demands an outlet and this is given in the practical workshops of apostolic and pastoral programs. The social, cultural and recreational activities of the community, help all to learn to live and work together, to accept each other as human personages, reflections of God's creating and redeeming love. Seminarians are people.

A Place for Everything

Any lack in any part of this program, any notable imbalance harms the peace and joy of the seminary, and the effectiveness of its work.

A rule of fear rules out love and gives but the false peace of a tomb or a prison.

Learning without vibrant spiritual and apostolic programs is the death of love and can give rise to the cold and lifeless priest-factory, academically sound but intellectually proud, lifeless as a corpse.

Spiritual formation without learning tends to sentimental piety and superstition; without apostolic and pastoral motivation it can form the remote and detached priest living a selfish and joyless existence, grimly saving his own soul. Pastoral and apostolic programs without learning are superficial, *vox et praeterea nihil.* Without sound spirituality they are that heresy of action which is the forerunner of the great collapses of so-called apostles.

But where all these exist together vibrantly alive, then the grace of God flows without let or hindrance and seminarians truly advance in wisdom, age and grace before God and men. Marvelous things are done because the charity of Christ impels and no sacrifice is too great. The truth that we preach so often to young married couples works itself out before our eyes: "Sacrifice is usually difficult and irksome. Only love can make it easy. And perfect love can make it a joy." The timid speak of too great pressure. But it has been said that many men go through life using only about 20% of their potential. Men, even in the seminary, begin to realize fully the potential of their talents and their power for good. We have an end to sleeping giants. Life is real. Life is earnest. The family of God, with peace and tranquility and joy eagerly pursues the knowledge of God. The knowledge enkindles, through vibrant spirituality, a fire on the earth—the good works of a sacrificial apostolate. This is total giving involving faculty and students. And this total giving on the part of fac-

ulty and students is the only way of life for men called to the priesthood and for the priests who are guiding them to the priesthood. It shows the priesthood to be what the Curè of Ars called it, the extension of the love of the Sacred Heart of Jesus among men.

There are cries of alarm about seminaries today. There are demands for academic excellence, for liturgical renewal, for pastoral emphasis. Above all, there is a seeking for an integrating agent, a structural element which will unify the seminary effort. The solution of course is practical charity, the basic element of unity in Christianity, the impelling force for all excellence and improvement in faculty and students. Lacking this essential ingredient, the magnificent buildings, the learned faculties, the excellent program will sound a hollow note, "sounding brass and tinkling cymbals." And the first to sense it will be the students looking above all in seminaries for the distinguishing mark of Christianity: "By this shall all men know that you are my disciples, that you have love, one for another."

Book Funds . . . for Sub-Deacons!

"A monastery without a library is like a fortress without weapons!"

So went the medieval saying. Perhaps there may be a wider, a more modern application, not just to monastic institutions but to the private, personal libraries of priests. It is superfluous to underline the truth that now more than ever the priest must be a student. For his ministry he will need books and periodicals. Circumstances will vary. Father X may be living a few paces from a well-supplied college library. Father Y may be stationed in a missionary diocese and the only Catholic books in the whole county may be on his shelves!

The growth of the future priest's library must begin early. High school is not too soon. But there must be constant additions.

Recently we heard of a means of encouraging seminarians to develop their private libraries, not just by urgings and exhortations, but by American dollars. A certain priest happened to receive a bequest of several thousand dollars. Since this priest was a Trappist monk and hence ineligible for "that trip to Europe," he decided to establish a fund in memory of his parents and to use the income therefrom to provide grants of $50 each to several seminarians each year. The time of the reception of the Subdiaconate was selected for the awarding of these grants.

Depending on the circumstances of the seminary, the award is given directly to the seminarian or else a credit established in his favor at the seminary bookstore. There are no "strings attached," no suggestions made . . . unless solicited by the seminarian. If advice is sought, then it is freely given. Here are some hints: Buy books that are more "stable," rather than merely ephemeral. The "must" books of today may soon become the "maybes" of tomorrow. Many excellent works are now available in paperbacks, with obvious savings. Perhaps a warning is in order. Future borrowers from his own personal library may be following the too-common interpretation, "Borrowings are for keeps!" The loss of a paperback "hurts" less. Pamphlets . . . there are thousands on the market, but the value to the priest himself may be slight. There are obvious exceptions, timeless documents such as Papal encyclicals, etc.

How about pastors and priest friends presenting such "book fund" gifts at the time of the bestowal of the maniple and tunic? Fifty dollars definitely will not equip a seminarian or a priest's library. That sum represents probably only a tithe! But it can provide a hint, a suggestion or an incentive. For the seminarian-turned-priest the world of the printed page will provide his greatest opportunity . . . to learn!

a progress report

Lay Theologians in the Parish

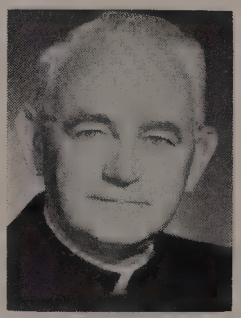
by Rt. Rev. Msgr. James G. Dowling, V. G.

THREE YEARS ago I met a zealous and energetic young Jesuit, Father Eugene R. Zimmers, of the University of San Francisco. He was an enthusiastic apostle with a great idea. He told me of his Institute of Lay Theology (ILT) for the training of lay apostles who might revolutionize convert-making, revitalize parish life, reclaim countless souls, and help stem the constant leakage.

When I met Father Zimmers, I could not help recalling a splendid Catholic radio talk of fifteen years previously by the famous author and lecturer, Frank Sheed. In that radio talk, the renowned Mr. Sheed spoke of the Pentecostal fires falling from Heaven, and smoldering embers with no one to fan them into a mighty flame. His words were a challenge. Here in the United States were some one hundred million souls who knew not Christ and His teachings. Countless millions were part of the great harvest awaiting the reapers who were all too few, or else lacking in zeal or perhaps needing training and organization.

A few days after that excellent talk by Frank Sheed, a large envelope was resting on my desk and across it in bold type were the words: "What About the Hundred Million?" It was from the inimitable Father James Keller, renowned founder and leader of the Christophers. His, too, was a challenge. It was exciting and intriguing. However, it seemed to me something was missing. Lighting many little candles can cause a mighty flame to dispel the darkness, but candles blow out so easily. Something more was needed.

A well-planned attack would call for the skilled and informed use of the miracles of modern science as well as the tremendous resources already in existence, just waiting to be mustered and organized for the work to be done.



Msgr. Dowling is the Vicar-General of the Monteray-Fresno diocese and Pastor of St. Therese parish in Fresno. Msgr. had been Superintendent of Schools for nearly 30 years. He achieved some fame as an "ecumenical pioneer" during the '40's when he appeared on the popular weekly interfaith radio program, "Forum of Better Understanding."

Father Zimmers came prepared with charts, pictures, graphs, facts and figures. He made studies, had consulted many learned counselors, had taken advantage of IBM and every possible modern invention. He had a ready answer to every question, to every problem and objection—to all except one. This was spelled out in a "filthy" word of five letters—*money*. Would pastors be willing to spend as much as $1500 to train a lay apostle, and would they agree to sign a contract to pay him something close to a living wage for three years? To me that seemed like a small problem. I told Father Zimmers that if we were to take all the converts out of my parish, or any parish like it, there would be less than half of the parishioners, with a corresponding loss of revenue. If his program could increase the number of practicing Catholics by one hundred each year, the increase in parish revenue would be at least $5,000 a year; more than enough to pay an Inquiry Forum Director.

Pastors generally are hardheaded businessmen. They have to be. The man in the business world will tell you that he respects the average pastor for his business acumen and sagacity. However, the pastor may preach brilliantly on the social encyclicals of Leo XIII, Pius XII and John XXIII, but he is not always convinced that the definition of a living wage is a matter of conscience as far as his lay teachers and other employees are concerned. Be that as it may. The fact remains that necessity forces him to stretch a dollar as no one else can do it. I am beginning to wonder if Father Zimmers now enjoys, among many other distinctions and firsts, that of being first to demand a just wage for laymen who would be full time employees of the One, Holy, Catholic and Apostolic Church of Christ.

I have to admit now that there was a wee bit of a tremble in my hands as I inked one of the very first contracts presented to a pastor by Father Zimmers. Of course, the necessary permission and blessing had already been given by our Bishop, The Most Reverend Aloysius J. Willinger, C.Ss.R., D.D. As an intrepid missionary himself for more than fifty years, and a Bishop for more than thirty years, he was wise enough to know the value of this new approach as presented by the young Jesuit. Later I was to learn that Bishop Willinger was one of the first to bless and encourage the Institute of Lay Theology and he was happy when so many of his own pastors showed an interest in this apostolate and gave their support. Other founding episcopal sponsors of ILT were Daniel J. Gercke, Bishop of Tucson; Joseph T. McGucken, Bishop of Sacramento (now Archbishop of San Francisco); and Robert J. Dwyer, Bishop of Reno.

"Proof of the Pudding"

Now it is time to appraise, to audit, to answer the questions about the success or failure of this bold adventure. The proof of the pudding is in the eating and as one who has eaten well and enjoyed the experience, I can give honest, factual answers.

The Inquiry Forum Director assigned to the two parishes of St. Therese and Our Lady of Victory in Fresno was George Randol, a graduate of ILT's first class, himself a convert, a veteran of Korean hostilities, an experienced newspaper man and a truly inspired and zealous pioneer apostle. Sharing his services with me was Monsignor Thomas McGovern, pastor of the neighboring parish of Our Lady of Victory.

It should be said here that it is important for the success of this program that the two pastors involved have a spirit of cooperation, harmony and understanding, and that they work as one in the direction of the layman entrusted with the important pastoral tasks and responsibilities.

No pastor should think for a moment that the arrival of his trained director is going to lighten his burdens. He soon discovers that souls are being reached that may have been neglected before because of the increasing demands of the pastoral office in a modern day parish. The experience is akin to that of the old Irish pastor who established a presidium of the Legion of Mary in his parish. A year later he was complaining loudly, but in a very pleased kind of a way that these apostles were: . . . "holy terrors. Since they started I haven't had a moment's rest as they come to report renegades and backsliders, sick calls to be made, marriages to be revalidated, and the likes of other things that would keep ten men busy."

The Inquiry Forum director is more than a convert maker. He is the nearest think to a lay deacon now in captivity, seeking orders and direction. There are marriages to be rectified, children to be instructed, sick calls to be made, family guilds and study clubs to be visited, and dates to be written in the calendar. Most important is the public baptism to take place during the Easter vigil. Then there is the pastor's dinner for all his parishioners—whoever heard of such a thing!

A dinner for a thousand people and all for free: The "old man" picks up the tab . . . Never heard anything like it since the Agape of apostolic times and that's exactly what it is. No pastor in his right mind would sanction such a thing—but do it once and you will consider it as important as sending out the special envelopes at Christmas and Easter. Which reminds me that offerings have been on the increase since our Inquiry Forum Program was initiated. So also has the whole spiritual life of the parish in increased Communions, Confessions, Mass attendance, etc.

In general, there has been a renewed interest in parish life and a deepening of the faith—all this in spite of the fact that ours is not a growing parish as far as numbers are concerned. It is becoming one of these downtown parishes where commercial buildings are replacing dwelling units.

What of the future? George Randol is no longer a pioneer, but a seasoned campaigner. He is as necessary and as indispensable as our parochial school and Confraternity of Christian Doctrine. His program is a major part of our Confraternity, of that section known as the Apostolate of Good Will. During the first three years we have learned that more important than the instruction of non-Catholics, or even the reclaiming of indifferent and fallen-away Catholics, is the work of involving them in parish life and in the apostolate.

"Spiritual Commandos"

"How many families in your parish, Father?" How often we hear this question. The answer usually is "About a thousand—good, bad and indifferent." Now we have learned to answer in accordance with truth and the norms of Canon Law. Now we say that we have six thousand, most of them religiously illiterate, but greatly interested. What are we doing about them? Did not Christ give us a mandate to go forth and teach, to be witnesses to Him in the whole world and did He not even

say something about compelling them to come in? Father Zimmers and his gallant men—some call them "spiritual commandos"—have at least one answer. To me it is the best to meet the needs of our time.

What do my fellow pastors think of the Inquiry Program? In an editorial in the St. Theresa bulletin, the Very Rev. Theodore J. Radtke of Phoenix, wrote: "What does Tom Grace do for a living? He is a professional lay theologian. He assists all the people, both Catholic and non-Catholic, in appreciating the good gifts that God has presented to His people. Tom, a graduate of ILT's first class, earns his salary from St. Theresa's parish and from St. Thomas the Apostle. He is on call just like a priest—and in some ways he knows how to present the truths of our Catholic religion better than we do. The priests has to be many gods to many men, but Tom is qualified by special study for the specific apostolic work of helping non-Catholics to appreciate our Faith. He studies every case individually—better than a priest has time to do. Case upon case—mixed marriages included—Tom is there to assist. God bless him in this wondrous work of the professional layman—dedicating his life to the promotion of the Kingdom of God on earth."

The pastor of Grace's other parish (St. Thomas the Apostle) is Father John Doran, nationally-syndicated columnist and a special lecturer at ILT. "The presence of Tom Grace and the work he has been doing is helping to awaken in my parishioners the realization that the conversion of America can be achieved only through the work of the laity," said Father Doran. "It seem to me that the work of making converts is a layman's work," he amplified. "All Catholic action is built, I think, upon the principle of the apostolate of like to like. The likeness in the field of conversion is that of lay person to lay person. Too wide a gulf exists between the priest and the non-Catholic lay person. Between the Catholic lay person and the non-Catholic there is still the difference of religion, but not a difference of general living and milieu.

"When we were conducting the parish organization phase of the Inquiry Forum Program," concludes Father Doran, "the chairlady, Clare Boothe Luce, pointed out to her fellow parishioners that converts are always made by God's grace, but often through converts' friends." She said "We lay people have the apostolate of bringing souls to Christ."

The results of Grace's apostolate so far are: 18 Forums conducted (9 at each of his parishes); average attendance each Forum: 47; 166 converts; 47 reclaimed; 54 marriage validations.

Spreading the Word

"The Inquiry Program might be compared to a power tool, the purpose of which is to transmit the power of the spirit within the parish into concrete results within the community," wrote Tom Keene of ILT's first class and Inquiry Program director at St. Matthew and St. Vincent de Paul parishes, Phoenix in *The Patrician* (alumni magazine of St. Patrick Seminary, Menlo Park, California). "In two years the Inquiry Program at St. Vincent de Paul alone has brought—with the grace of God—140 converts," reported Keene, "and it has exposed over 300 non-Catholics to some aspect of the faith and presented an adult insight into the faith to over 400 Catholics."

To promote their Inquiry programs, they use:

- A full-size outdoor-advertising painted bulletin at a strategic traffic corner, which carries copy covering date, time, place of their Forums.
- Newspaper advertising in the secular press, with provocative headlines that create attention.
- Secular newspaper publicity in which Mr. Grace is quoted: "Non-Catholics often remark that one big reason they enjoy the Inquiry Forums is that the beliefs of other Churches are respected and not criticized." And Mr. Keene is quoted: "We have been trying to bring Pope John's accent on charity, understanding, and unity to the level of the man in the street."
- Public service spots on TV-Radio stations.
- Stories in the parish bulletin.
- They also give slide presentations of the Mass, and Mass demonstrations. Says Mr. Grace, "The illustrated Mass is a fine way to introduce a friend to the Inquiry Forum."

When Catholics discard the cloak of indifference and participate actively in bringing their non-Catholic friends to Inquiry Forum classes, conversions mount. As our George Randol stated in a page-one story in the Central California *Register* (Monterey-Fresno diocesan publication): "In 1959 the Catholic Church gained a convert for every 279 Catholics, one-for-nine was the figure for one Protestant Church. A study by Father John O'Brien, printed in the Catholic Digest in October, 1962, shows that in 1961 the ratio of Catholics per convert in our diocese was 466 to 1. And the study said that 72% of the Catholics questioned had never made an effort to interest someone in joining the Church."

What happens when Catholics become participants, instead of spectators, in the Inquiry Program? "First results of the Inquiry Program indicate it can dramatically cut that 1-for-466 performance," wrote Mr. Randol. "In our two Fresno parishes, the figure in two years has been reduced to 1 convert for 125 Catholics. As more Catholics become aware of their responsibility, there is no reason why we, too, cannot achieve that performance of one convert for every nine members."

Mr. Randol's spiritual "performance chart" from August, 1961—December, 1963, shows Our Lady of Victory: 83 Baptisms, 27 reclaimed; St. Therese: 102 Baptisms, 18 reclaimed; or a total of 230 convert-reclaimed.

"Spiritual Sales Manager"

John Prizmich, a graduate of ILT's second class, is Inquiry Program director at St. Patrick, Watsonville, California. His pastor is Monsignor Michael O'Connell. In his year and a half at St. Patrick's, Mr. Prizmich has 89 conversions, 33 reclaimed.

"I am empowered by Monsignor O'Connell to act as lay administrative officer in the parish," said Mr. Prizmich. "Our objective: parish revitalization—which means to make the parish hum spiritually." Mr. Prizmich maintains an office, has a secretary full time and a part-time volunteer staff. He describes himself as a "spiritual sales manager." He said, "To fashion a parish into a dynamic spiritual entity, ILT trained us in modern administrative-research-promotion methods that we use in the sustaining program."

The lay theologian's first step involves research—a scientific "profile" of the parish. This is a procedure which reveals the "spiritual potential": the number of active Catholics, lapsed Catholics, the number and character of those who profess other faiths, the number of uncommitted, the number and

character of the mixed marriages, the enrollment figures on Catholic children in the parochial and public schools, the racial composition, the industrial-business base, and the psychological attitudes of other religious groups. After the study is completed, a program is developed for presentation to the parishioners at a parish dinner. At the dinner, the objectives of the Program are delineated. Committees are then organized.

After the dinner the program shifts into high gear: the development of a corps of home visitors; talks by the Inquiry director to civic groups in which the thinking of the modern Catholic Church is projected; appearances on Radio-TV; meetings with the religious and secular press; and the creation of newspaper ads, posters, TV-Radio spots, publicity releases, bulletins, brochures and other promotion pieces to build up attendance at the Forums.

"All of these things are designed to 'revitalize' the parish," said Mr. Prizmich. "We do not overlook the financial aspect of revitalization. We brief parishioners on what it costs to maintain a modern parish plant. The parishioner is a share-holder in the spiritual and financial structure of the parish. He discovers that more regular communicants lighten his burden by spreading the financial cost.

"The average parishioner has no idea of the things that take a priest's time. The average priest today has twice the work-load of his predecessor of 40 years ago."

The work of the Inquiry Program, in the form of an instruction center, is an "outstanding success," according to the Rev. John Kenny, pastor, Our Lady of Las Vegas parish, Las Vegas, Nevada. William Long (ILT'62) reports that the conversion factor reached a high of 52 percent. New results at the end of the year since the Forums began were 32 adult baptisms, 10 children baptized, 18 persons returned to the sacraments, 4 marriage validations, 6 validations in process, and 13 persons who attended the lectures faithfully but remain in an insoluble marriage state. This year, along with the crowded lecture schedule, Mr. Long made over 300 personal home visits, was invited four times as a guest speaker, and conducted over 65 hours of private instructions.

Robert A. Greger, (ILT'62) serves St. Cecilia parish, Beaverton, Oregon. The pastor is Rev. Anthony Gerace. In his year and a half in the parish, Mr. Greger accounted for a registered 99 baptisms and 55 returns-to-the-faith. According to Father Gerace, there is more to Mr. Greger's work than meets the eye.

Mr. Greger has 450 parishioners engaged in "religious discussion." Each group of 10 has a "leader" who meets weekly with Mr. Greger and is "briefed" on troublesome theological questions that arise and sociological matters that require clarification. In effect, Mr. Greger has 450 associate spiritual commandos. The St. Cecilia program takes cognizance of the fact that some parish religious education programs are child-centered and reach only 2% of the parish.

In approving the entrance of ILT into the San Diego diocese, Bishop Charles Francis Buddy said, "This program, in reality, complements our Crusade for Souls. Please God, it will thrive in the Diocese of San Diego. The plan not only attracts non-Catholics to the Faith but it takes a great burden from the pastors and priests of the parish in recruiting converts for the Church."

Using Opportunities

The Military Ordinariate recently made news by announcing there was an alarming shortage of Catholic chaplains, and appealed for candidates. Father Zimmers discovered that within the military structure there existed a unique lay post: Catholic Director of Religious Education, for which an ILT man was eminently qualified. The religious logistics are: a chaplain (Protestant or Catholic) is privileged to apply to Washington to have one lay assistant. At several U. S. bases, Protestant chaplains have taken advantage of the program. No Catholic chaplain entertained the idea until Father Zimmers discussed the matter with Lt. Col. Joseph B. Jakubiec, Catholic chaplain at Ford Ord, Monterey, California. The discussion motivated Father Zimmers to offer Alphonsus J. Atkinson, who completed his ILT training February 1, to Father Jakubiec. Mr. Atkinson is now at Ford Ord. He is the first Catholic Director of Religious Education at any military base, foreign or domestic. The Director of Religious Education is paid by the government, and has civil service status. "The post of Catholic Director of Religious Education at military bases opens up a new spiritual avenue for ILT," said Father Zimmers.

Benefits

Pastors say: The Inquiry Program exposes young assistants to the modern methods used for the organization of church workers, their motivation and follow-through procedure. When these assistants are later assigned as pastors to rural parishes (which cannot afford the Inquiry Program) they have an idea about how to build parish life.

A better organized parish makes the parishioners more responsive to the pastor's appeals, fund drives and building campaigns. The pastor becomes better known, for the director is serving as a public relations man for the pastor and his assistants.

The Institute trains directors to teach a theology relevant to the here-and-now situation, a theology moved by the new currents sweeping the Church. By his appreciation and mature explanation of holy orders, he helps parents understand such a calling to their children. He can be a spur to complacent clergy and a shot in the arm to a tired pastor. He strives to be an ecumenist at the grass-roots level. The Institute presents the Church with one more significant form of lay witness geared to the needs of the modern apostolate. For it stresses the layman's role in helping the faithful to realize that they are God's family.

The role of laymen in the Church became a major topic for the first time at an ecumenical council during the third week of the Second Vatican Council's second session.

The chapter dealing with the laity proclaims the laymen's participation in the priesthood of Christ. It states that he too is sanctified through Baptism and Confirmation. Hence, in his own way, the layman shares in the threefold office of Christ: priestly, by participation in the sacramental life of the Church; prophetic, in his witness to Christ and the preaching of Christ in the milieu, particularly in his family; kingly, in his bond with the victory of Christ over sin through the sanctification of his life and his surroundings. The duties of the layman deriving from his special place in the people of God are enumerated. He is obliged, the schema declares, to make his contribution to the sanctification and the growth of the Body of Christ, for he has his

own proper share in the Church's mission for the salvation of the world. Part of the mission of the layman, according to the schema, is his coresponsibility in preaching the Christian message. The Christian cannot devote himself exclusively to his own profession in the world. He has clearcut religious duties as well.

The schema also treats of the layman's relationship with the hierarchy. The layman, it states, has a right to expect all due care and assistance from the pastors of the Church. On the other hand he is also bound to respectful obedience toward ecclesiastical superiors.

Here in Fresno, we are convinced that the ILT program has brought to concrete reality this critically important chapter on the laity: Priests and laymen, in a fraternal spirit of cooperation and obedience, are working toward the further sanctification and growth of the Body of Christ.

(*Editor's note:* Since the article by Monsignor Dowling was written, the 1964 class of ILT, 22 men, moved into the field. They will serve in the pioneering dioceses: San Francisco, Reno, Santa Rosa, Stockton, Fresno-Monterey, San Diego, Tucson-Phoenix, Spokane, Portland, Ore., and in the new dioceses of: Yakima, Kansas City-St. Joseph, Kansas City-Kansas and Alexandria-Shreveport, Louisiana. Five of the 22 men went to the Kansas City-St. Joseph diocese. Forty seven ILT graduates are now serving in the field. It is expected that the 1965 ILT class will comprise 20 men who will be assigned to dioceses which have recently approved the program: Victoria and Vancouver, B.C., Houston and San Antonio; Peoria, Springfield and Belleville; La Crosse and Madison; Wichita.)

Next Month in HPR

Piet Fransen, S.J., is an eminent theologian who has much to say to the present generation. We have secured an article by Father Fransen, "Grace and Freedom," for the June issue of **HPR.** This article will be part of a book, **Freedom and Man,** soon to be published by P. J. Kenedy and Sons, New York.

While we cannot promise that you will entirely agree or disagree with Father Fransen's positions, we can say that your thinking will surely be stimulated. An examination of "Freedom" and "Grace" by this outstanding thinker is surely needed and welcomed in these changing times.

Part I: Our Freedom as Children of God—"An examination of the biblical and dogmatic question of the new freedom in Christ which is given to us by grace."

Part II: A Few Practical Questions—"Whether true Catholicism has to fall back on the legalism of the latter Judaism or is to make us free, solely because we were indeed freed by grace as children of God."

We look forward to publishing this significant article in the June issue of **HPR.**

Aggiornamento —The Dawn

by J. R. Sheets, S.J.

We are fortunate in having a single word which can call up to our minds, our hearts, and our imaginations the vitality of the movement which is taking place within the Church today. This is undoubtedly true with the word, *aggiornamento,* "the bringing-up-to-date." This word which was used by Pope John XXIII to describe the renewal which he envisioned bears the mark of the same Spirit whose activity was felt so strongly during the whole of his pontificate. It is obvious that Pope John was not using the term merely in a secular sense of "up-dating" without at the same time denoting the interior renewal that should be at the heart of any modernization. But it is easy for a word—one born of insight and the spirit—to lose its richness when it becomes the common property of all. It may well become a slogan instead of a challenge. There is the danger of substituting terminology for understanding and of mistaking novelty for renewal.

There is a particular aspect of the *aggiornamento* which touches our lives more directly than other aspects. It is the renewal that is taking place in the liturgy of the Church. There is no Catholic community which is unaffected by this renewal. They have experienced it in the administration of the sacraments. They are experiencing it in their participation in the Eucharistic Sacrifice of the Mass where many changes have been made to make this act more meaningful. These changes are the prelude of more changes to come. The norm which governs the changes in the liturgy is set down in the *Constitution on the Sacred Liturgy:* "Wherefore, in the revision of the liturgy, the following general norms should be observed: The rites should be distinguished by a noble simplicity; they should be short, clear, and unemcumbered by useless repetitions; they should be within the people's powers of comprehension, and normally should not require much explanation" (#34).

Father Sheets is on the graduate faculty at Marquette University in the department of theology. He received his doctorate in theology from the University of Innsbruck. He has previously been published in HPR, The Way, The Modern Schoolman, *the* American Ecclesiastical Review, *and* Worship.



Getting "With It"

It is not possible to study the changes which have already taken place and show the significance of each of the changes. Nor is it possible for us to map out the future in order to see the nature and the significance of the changes which will come. But it is possible for us to probe into the spirit behind the changes in the liturgy. The renewal should take place in every area of the Church's activity. But that area which is concerned with the highest activity of the Church is its liturgical activity. The liturgy is that activity which manifests the true nature of the Church. "For the liturgy, 'through which the work of our redemption is accomplished,' most of all in the divine sacrifice of the Eucharist, is the outstanding means whereby the faithful may express in their lives, and manifest to others, the mystery of Christ and the real nature of the Church" (*Constitution*, #2). It is important then to get to the spirit behind the renewal in the worship of the Church.

To begin with, it is easier to describe certain inadequate notions of this spirit of renewal. For some the expression "to *bring* up-to-date" may mean only "to *be* up-to-date." It is opposed to what is old-fashioned, or out-of-date. It means to be in style, or to be modern, or to be in step with the times. It means that one is avoiding the wrinkles whether in our ideas or our appearance that are the sign of growing old. This type of up-dating is of course commendable. But it can be done without any interior renewal.

Another inadequate notion of the bringing-up-to-date is to look on it merely in the sense of getting caught up on all of the commitments that one might have. It means bringing the files up-to-date. This brings with it the comfortable feeling that one can now relax because there is no unfinished business hanging over one's head. Or again to bring-up-to-date can mean that one is informed and interested in what is of current importance. One's opinions are not dated like yesterday's newspaper. Such a person could not be considered narrow or provincial in his outlook. He would be considered very much up-to-date.

It is obvious how important it is to be-up-to-date in all of these ways. We perhaps have come in contact with some who confuse modernity with modernism. They look on "being-up-to-date" as being modish and in some way tinged with worldliness. It might well be that they are unwilling to make the effort to face contemporary problems with contemporary answers. On the other hand, it is also obvious that all of these ways of being-up-to-date can be present without any true interior renewal. The Mephistopheles of Dr. Faustus was certainly up-to-date in his style, his commitments and his interests. But he could not be said to be more alive for all of that.

A Dawn

A hint of the deeper meaning of the *aggiornamento* is seen in the verb *aggiornarsi* which means *to dawn*. The dawn is the disclosure of the day. It is the releasing of the light which not only illumines but also enlivens. The Church will be renewed to the extent that it here and now discloses in its worship the fullness of the priesthood of Christ in its liturgical life. The Church, then, becomes the center of disclosure here and now of the worship that Christ offered to the Father. To that extent can the Church be said to be renewed. It is not a renewal which

takes place once and for all. It must take place *daily*. Otherwise it fails in its true task of disclosure. None of the characteristics that belong to timeliness can be a substitute for that type of disclosure which comes from the full participation of the sacramental community here and now in the priesthood of Christ.

The mission of the Church to disclose the Day who is Christ is remarkably described in the prophecy spoken by the father of John the Baptist. It was the mission of John, as well as the mission of the Church, to bring the world up-to-date by disclosing the light which is Christ. "And you, my child, you shall be called the Prophet of the Highest, for you will be the Lord's forerunner, to prepare his way, and lead his people to salvation through knowledge of him, by the forgiveness of their sins; for in the tender compassion of our God, the morning sun from heaven will rise upon us, to shine on those who live in darkness, under the cloud of death, and to guide our feet into the way of peace" (Lk. 1 : 76–79).

It was the mission of John to lead men to the Day—to bring them up-to-date. The same idea is brought out by St. Paul when he tells the Christians that "The night is far advanced; the day is at hand . . . Let us walk becomingly as in the day . . . Put on the Lord Jesus Christ" (Rom. 13 : 11–14). He tells them that the *aggiornamento* of the world is the coming of Christ who is the dawn of the world. The dawning is the coming of the day. The coming of Christ is the dawn of the world. The lives of the Christians, must become centers of disclosure of that light. They themselves must become up-to-date by putting on the life of Christ.

This is the mission of the Church. It exists to disclose Christ. It does this in all of its activity—its life of charity, of poverty, of suffering, of chastity, of obedience. But there is one act which by its very nature is the center of disclosure par excellence: the act of the Eucharistic Sacrifice.

Daily Renewed

It is the Eucharistic Sacrifice which brings the world daily up-to-date. The world can be said to be refreshed daily because of its daily re-presentation of that act by which the world is "rescued from the power of darkness and transformed into the kingdom of the Son of God" (Col. 1 : 12). There has been only one human act which has fully disclosed the love of God for man, his will for man. The sacrificial act of Christ is the complete disclosure not merely in words but *in action* of the saving will of God for men.

This act of Christ which takes in both his death and his Resurrection acts as the center of the disclosure of God's love for man and brings into existence the Christian community. It is a priestly act that all things are made new. All things are brought up-to-date to the extent that they disclose this priestly act of Christ. The *aggiornamento* is disclosed in our own lives to the extent that the priestly activity of Christ is manifested there in all of our activities.

The real *aggiornamento* then is seen in terms of releasing what is contained in the fullness of the act of Christ into our own lives and through us into the world. It is seen to be the result of two wills, or rather a community of wills. It is seen to be the result of the will of the High Priest together with the wills of his priestly community, the Church.

The fullness of Christ's own act is disclosed through the whole of the sacra-

mental life of the Church. The sacraments are intimately related to the Sacrifice of Christ. They serve as the most efficacious means for releasing the life of Christ into every area of our personal and community life. They are the most efficacious means of the *aggiornamento*. To the extent that each individual Christian participates in the sacramental life of the Church he is bringing himself up-to-date and disclosing Christ to the world about him. It is not possible here to discuss how each sacrament has its own modality—its own particular way of releasing the life of Christ and its own particular way of renewing the world. But it is important to realize that the sacraments are the channels by which the individual Christian and the Church itself become fully up-dated with the present effectiveness of the grace of Christ.

The Christian Vocation

We should note then that it is our personal vocation to bring the world up-to-date. This is done in many ways through the manifold witnessing that makes up our Christian lives. All witnessing that is Christian is a disclosure of Christ to the world. But the disclosure that takes place through the participation in the sacramental life of the Church is the mode of witnessing *par excellence*. It is the here-and-now disclosure of the enlivening and enlightening power of the Paschal Mystery in the world.

While we keep in mind that it is our personal vocation to call the world up-to-date, we must remember that we do this as members of a new community. Our witnessing discloses who we are and who Christ is. We are not isolated individuals. Nor is Christ an isolated individual. Our witnessing discloses us as achieving our true individuality in and through a community. It also discloses Christ as seeking his fullness not in isolated individuals but in his Kingdom, in the community which makes up his Body. This is the mystery of the Christian personality. The Christian achieves his true individuality only in so far as he is rooted in a community, while the community itself is rooted in Christ.

We can all be grateful for the growing awareness among Christians today of the community-dimension of their Christian lives. It is not seen as an accessory to their lives as individuals or as some kind of an extra. Rather there is the growing realization that the personal-dimension of one's vocation to disclose Christ to the world cannot be complete unless it also discloses the fact his life is rooted in the Christian community.

Vitality from the Paschal Mystery

Once again it is the participation in the Eucharistic Sacrifice which discloses most fittingly the fact that my personal vocation is lived with and in the response of the vocation of the whole Christian community. The Paschal Mystery is the disclosure of the act of Christ which was the response to his own vocation. It is an act which must be understood as both personal response to the Father and as community-directed. It is not merely an act of personal communion with the Father. It is an act which is pregnant with the Christian community.

Just as the Paschal Mystery discloses the love of Christ both as personal response and as directed to the community, so the re-presentation of this act in the Eucharistic Sacrifice is the manner in which the Christian discloses in a pre-eminent way the love that is a personal response and the love that

is lived within the Christian community. His personal response is seen as viable only in and through the community response.

The difficulties of developing a love which is both personal and also lived in and through a community of those who love are obvious. Possibly no one avoids all of the pitfalls. A love that must express what one is as an individual and also what one is as an individual-within-the-community is a paradox that must be lived. The personal nature of the response can easily fall into the exaggeration of isolated individualism. The community nature of the response can degenerate into a type of impersonalism which reflects mere commonness rather than true community. It can reflect mere association rather than the bonds of a living fellowship that characterizes the family of God.

But again it is participation in the Eucharistic Sacrifice which empowers us to love in this paradoxical way. Christ's own act was both personal response to the Father and it was an act which issued in the birth of the Christian community—it was an act that was perfect in both dimensions of personal response and in community-directedness. It is through the participation in this act in the Eucharistic Sacrifice that this same type of love is reproduced or disclosed in our own lives.

Christ's own personal act issued in communion. It issued in union with his members. The effectiveness of Christ's act in our lives must also issue in communion. It issues first of all in the sacramental sharing of his Body and Blood. This communion is both the sign and the cause of that communion which should characterize members of the same Body. This communion goes by the name of charity.

Conclusion

The *aggiornamento* in the Church must be seen in all of its richness. It involves new and modern techniques, new outlooks, new approaches. But with all of these and at the heart of all of these it involves a new spirit. The word, as we saw, has to do with the dawning of the day. The living Day is Christ. It is his Spirit who daily brings the world up-to-date. The living Christ alone is fully up-to-date as one who has lived in time and redeemed time. It is his gift of the Spirit to each day that brings the fullness that is in Him to each day. It is in the liturgy in a particular way that the world is brought daily up-to-date. It is there, particularly in the Eucharistic Sacrifice, that the fullness of the action of Christ is disclosed. It is there that the fullness of his action is released into our own lives. It is the moment of the *aggiornamento*.

It is never a comfortable feeling to come in contact with the living God, even if it is through the living language. The renewal in the Church cannot stop at the translation either of terms or of gestures. These are aimed at making the liturgy more meaningful for us today. But to be meaningful is more than to be intelligible. The Church is aiming not merely at greater intelligibility but at greater meaningfulness. Intelligibility in the liturgy is a means, not an end. Meaningfulness involves not only understanding but transformation. It involves one's personally lived response to the living God in and through the living community of God.

Spotlight on Liturgy



The Tabernacle and Reservation of the Blessed Sacrament

By JAMES D. SHAUGHNESSY

WITHOUT A DOUBT one of the greatest problems facing the parish priest today with respect to the renewed liturgy has to do with the reservation of the Blessed Sacrament and the placing of the tabernacle. What are we to do about reservation? Where are we to place the tabernacle? This is a difficult question, and one to which there are no quick, easy answers. It seems at this time to be a problem we will have to live with for a number of years, experimenting as we go, until we find a satisfactory solution. Even then, if history is any criterion, we are not likely to reach any single permanent solution. Reservation has been a rather fluid thing since at least the second or third century. Even though there were many synodal decrees and local ordinances, it was not until 1863 that the Sacred Congregation of Rites felt it safe to make a rule concerning the tabernacle on the altar.

The recent legislation on this matter simply opens the door for study and experimentation, and does not offer any final solutions. It all began with Para. 128 of the Constitution on the Sacred Liturgy. It reads in part: "These laws (concerning revision of the canons and ecclesiastical statutes) refer especially to the worthy and well planned construction of sacred buildings, the shape and construction of altars, the *nobility, placing,* and *safety* of the *eucharistic tabernacle* . . .." The Appendix prepared by the Preparatory Commission to aid in a better understanding of these Articles further spells out Paragraph 128: "The Blessed Sacrament should be reserved habitually in a very *solid* and *inviolable* tabernacle, in the center of the main altar or of a truly prominent secondary altar, or according to local custom, in some other outstanding and suitable decorated place in the Church. It should be permissible to celebrate the Sacrifice of the Mass on a suitable altar facing the people, even if in the middle of the altar there is a small but precious and dignified tabernacle for reserving the Blessed Sacrament. Often, especially in larger churches which are outstanding for their age or for the perfection of their art, it would seem more fitting for the veneration and worship of this great Sacrament to have a special, highly decorated chapel for the Blessed Sacrament. Such a chapel should be entirely accessible to the worshippers . . .." Paragraph 95 of the September Instruction simply summarizes the above with-

out notable changes other than extending to the local ordinary the authority to place the tabernacle "in some other noble and properly adorned part of the church."

Thus . . .

What seems to follow from this legislation?

1. In keeping with the reformed liturgy some consideration should be given to the "*nobility, placing,* and *safety* of the *eucharistic tabernacle.*"
2. The tabernacle may be placed on the main altar, or
3. On a "truly prominent secondary altar," or
4. Where custom prevails, or the local ordinary approves, "in some other noble and properly adorned part of the church."

There is a temptation here to simply accept the recent tradition concerning the tabernacle on an altar whether it be the main altar or some "truly prominent secondary altar," and let it go at that. This would ignore the new direction and opportunity afforded us by this legislation, by means of which we may seek a solution more in keeping with the theological distinction between the Eucharist as a Sacred Action and the latreutic cult or adoration of the True Presence. This theological and devotional problem concerning the confusion of the two mysteries has been a concern of liturgists for a long time. The fact that the new legislation opens the way to a more satisfactory solution is due in no little way to their diligent efforts in this respect. To ignore the theological implications would be to defeat the purpose of this legislation.

We must not think that this is a new problem, or that it is limited to a few theologians and liturgists. In 1927 the S.C.R. limited as much as possible the exposition of the Blessed Sacrament during Mass. And in this context Pope Pius XII said in his talk to the Assisi Pastoral Liturgical Congress in 1956 that: ". . . this (S.C.R. decision) is easily explained by the desire of keeping habitually separate the act of sacrifice and the worship of simple adoration in order that the faithful would clearly understand their respective proper character."

Father Godfrey Diekmann, O.S.B. spoke on this at the conference on Church Architectures sponsored by the Liturgical Conference in Cleveland in February: with respect to Mass and reservation ". . . there exists a certain conflict of mysteries. The Mass is an action in which we join with Christ our high priest and brother, in worshipping the Father. God the Father is the terminus of our worship; whereas adoration of the Host is worship of Jesus: Christ, the second Person, is the terminus. The Mass is an action towards the Father; adoration of the Blessed Sacrament has, by contrast, a more static character. Hence, during the celebration of the Mass, exposition of the Host inappropriately invites the people to a form of worship which, here and now, conflicts ideologically with their prior task of participating in the Mass action."

Father Godfrey further stated that an identical conflict exists where the tabernacle is on the altar while Mass is being celebrated. For the tabernacle invites adoration, even if less obviously than the case of Exposition. Furthermore, the problem is not solved by placing the tabernacle on a minor altar. This simply transfers the problem to another place.

There is also confusion in the minds of the faithful. Although they may not be able in many instances to express

their problem of the conflict of the mysteries in clear theological terms, nevertheless, when the tabernacle is on the altar while Mass is being celebrated many are confused. As the result of their training our people believe that, at the Consecration, Christ becomes present on the altar under the appearances of bread and wine. But how can this be so terribly important if Christ has been present from the beginning of Mass, in the tabernacle?

Proper Balance

Yet we cannot ignore the centuries of tradition with respect to the proper adoration of Christ present in the Blessed Sacrament. Pius XII speaks of it as "the supreme form of worship offered to the God-Man hidden in the Eucharist." Therefore, it is not a question of "down-grading" the latreutic cult of the Eucharist, much less of counseling abandonment, but rather to bring about the proper balance between the worship of the Eucharistic action directed to the Father, and the adoration offered to the glorified Christ in the True Presence. In this way we avoid the confusion of the mysteries, and bring clarity and precision to our Eucharistic worship.

It is a matter of reconciling two basic concepts of worship. The solution seems to demand: (a) that the Blessed Sacrament not be reserved on the altar of sacrifice during the celebration of the Mass; (b) that the Blessed Sacrament be reserved in some "noble and properly adorned part of the church," easily accessible to the altar of Sacrifice, and conducive to the worship of the faithful outside of Mass.

Possibilities

What are some of the possible solutions? The following are not presented in any order of preference, and it is presumed that the altar of sacrifice is set "facing the people":

1. *On the main altar* or the altar of sacrifice—if the tabernacle is small, yet suitable and properly adorned. This solution continues the confusion of the mysteries and therefore is not ideal. It may be the only solution in small churches or chapels where space is at a premium.
2. *On an altar behind the altar of sacrifice*, e.g., the old main altar. This continues the confusion of the mysteries. It presents a serious problem of positioning the celebrant's chair, and, in many large churches, would make the Blessed Sacrament nearly inaccessible for the purpose of latreutic worship. There is also a multiplicity of altars.
3. *On a minor altar adjacent to, or to one side of, the sanctuary.* This presents an adequate solution, but does not entirely obviate the problem of the confusion of the mysteries, because, according to present legislation, Mass must be offered on this altar *habitualiter.* The altar to one side of the sanctuary may also present a problem of asymmetry or crowding, as well as multiplication of altars.
4. *In a Blessed Sacrament Chapel.* This presents a good solution for large and important churches, as well as cathedrals and abbey churches. But this could create a problem of accessibility to the altar of sacrifice, e.g., at Communion time. It also fails to eliminate the confusion of the mysteries, because Mass must be celebrated at every altar of reservation.
5. *An Aumbry in the wall of the sanctuary.* (A tabernacle in or on the wall for the reservation of the Eucharist.) If executed with taste and discretion this could be a very desirable solution. It eliminates the confusion of mysteries, could be easily available for purposes of Communion, and, if properly

placed and decorated, could contribute to the facility of the latreutic cult of the Eucharist.

6. *On a small pedestal or stand in the sanctuary area.* This too for the same reasons as the Aumbry has much to recommend it, yet it seems to be lacking in one major dimension—the safety of the reserved Eucharist. Security in this case could be more difficult, but not impossible.

This is not intended to be an exhaustive list of possible solutions; others will certainly suggest themselves as we live with the problem. There are two which come to us from the past: the hanging pyx of northern France, and the Sacrament-house of Germany. The former is rejected for many obvious reasons, plus insurmountable problems of a legislative nature; the latter, although similar to the Aumbry, and with some of the characteristics of the pedestal solution, is a bit too ornate for twentieth century architecture.

Further Guidelines

To assist us in working toward some satisfactory solutions we should like to summarize some of Father Godfrey's guidelines as he presented them in his Cleveland talk:

1. The tabernacle should not be such that, either by location or ornament, it calls undue attention to itself during the celebration of Mass.
2. The tabernacle should not be a focal point in the sanctuary, that is to say, in architectural or visual competition with altar, chair or ambo.
3. The tabernacle should nevertheless somehow be in visual and spatial relation to the altar.
4. Because of its character of private devotion, the tabernacle should spatially, and by architectural structure or ornament, be conducive to private, intimate devotional communing.

A number of these suggested solutions appear to violate current legislation. In this regard Father Frederick R. McManus states in the March issue of *Worship* that "the provisions of the (September) Instruction concerning the tabernacle abrogate certain canonical prescriptions:

a. Whenever the local ordinary approves the reservation of the Eucharist in a place other than an altar, the norm of canon 1269, No. 1, is abrogated, as well as other regulations prohibiting reservation except on an altar (S.R.C., decree of June 1, 1957, numbers 2, 8, 9).
b. The requirement of the Congregation of Rites that Mass be celebrated habitually (or, as canon 1265, No. 1, says, 'regularly, at least once a week') at the *altar* of reservation is likewise abrogated, in the same circumstances (cf. no. 3 of the decree). The rule of canon 1265, No. 1, remains in force, namely, that Mass be celebrated in the *sacred place* where the Eucharist is reserved.
c. Finally, the somewhat ambiguous norm contained in number 4 of the 1957 decree of the Congregation of Rites is totally abrogated: 'In churches, where there is only one altar, this may not be so constructed that the priest may celebrate toward the people . . .' (pages 148–149).

Sermon Outlines

on the Liturgy of the Sundays and Feasts

By JOHN BURKE, O.P.

Father Burke received his Bachelor and License in Sacred Theology from the College of the Immaculate Conception, Washington, D.C. Prior to entering the Dominican Order he was an associate director in network T.V. with the National Broadcasting Company. Previously assigned as a faculty member at St. Stephen's Priory, Dover, Mass., Father now teaches at the Dominican House of Theology in Washington and at The Catholic University.



Extending the Kingdom of God

PENTECOST SUNDAY

Problem: God can, at times, seem far away, especially since we live in a world which is hostile or at least indifferent to Him. Among nations there are wars and rumors of wars; all men live in fear of what the future will bring. In our own country racial strife divides our citizenry. Within the home we find the domestic peace broken by bickering, arguing, and open conflict between husband and wife, parents and children, brothers and sisters—disputes which can wreak a lasting havoc on family unity. Even within ourselves there is no peace as flesh wars against spirit leaving us shaken by our weakness, conscious of our loneliness, fearful of being lost—unloved and unlovable.

Solution: The answer to the search for peace among nations, within our country or family, and within ourselves is to be found in the extension of the Kingdom of God by the action of the Holy Spirit dwelling in the hearts of men.

BODY:

I. The First Reading describes the marvels accompanying the descent of the Spirit: "Suddenly there came a sound from heaven as of a mighty wind coming, and it filled the whole house where they were sitting. And there appeared to them parted tongues as it were of fire, and it sat upon every one of them; and they were all filled with the Holy Ghost, and they began to speak with divers tongues, according as the Holy Ghost gave them to speak" (Acts 2:2–5).

A. Such an occurrence was enough to attract thousands to see and hear the wonders of God. Although men of many nations, speaking many tongues came, each could hear the wonderful works of God recounted in his own tongue. Great was the power of the Spirit as It manifested Itself to those who accepted the Lord Jesus. The division of Babel was healed in the union of the Spirit.

II. In pouring out the Holy Spirit God fulfilled what Christ had promised at the Last Supper: "The Paraclete, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring all things to your mind, whatsoever I shall have said to you" (Second Reading—Jn 14:26).

A. But there was a condition attached to the coming of the Holy Spirit: "If anyone love Me, he will keep My word, and My Father will love him, and We will come to him, and will make Our abode with him" (Jn 14:23).

B. Observance of the commandments is the test of our love for God. The keeping of his word changes us from mere servants to his friends: "because the servant does not know what his master does; but I have called you friends, because all that I have heard from My Father I have made known to you" (Jn 15:15).

C. Furthermore, keeping Jesus' commandment of love makes us his witnesses to the world: "By this will all men know that you are my disciples, if you have love one for another" (Jn 13:35).

D. Finally, keeping his commandments gives us joy: "These things I have spoken to you that My joy may be in you, and that your joy may be made full" (Jn 15:11). And it gives us peace: "Peace I leave with you, My peace I give unto you" (Jn 14:27).

E. If we are filled with the Holy Spirit, we will no longer fear the evils that are in the world, nor will our hearts be troubled by the persecution that comes from our bearing witness to Christ: "No servant is greater than his master. If they have persecuted Me, they will persecute you also" (Jn 15:20).

III. Thus when we are made holy by the Holy Spirit (Sequence of the Mass), we are enabled to speak of the glories of God to our fellow men even as the Holy Spirit gives us to speak.

Application: By making us holy, filling us with joy and peace, The Holy Spirit makes it possible for us to extend the Kingdom of God to our fellow men. As members of Jesus Christ, vivified by his Spirit, living in his love, we are able to overcome the barriers of sin which divide nations, races, and families. United to Christ in the Holy Spirit, we will be united to one another, sharing with everyone the peace and joy we experience in our own mended hearts, and will bring to them a knowledge of the wonderful works of God. (Alleluia Psalm 103.)

CONCLUSION:

In the final prayer of the Mass we ask to be transformed by the Holy Spirit so that we might bring others to a knowledge and love of the Truth, thus extending

the Kingdom of God: "May our hearts be cleansed, O Lord, by the inpouring of the Holy Spirit; may He render them fruitful by watering them with His heavenly dew" (Postcommunion).

Meaning of the Trinity

TRINITY SUNDAY

Problem: The mystery of the Most Holy Trinity is not one much considered by the faithful. Although always presupposed by believers and held in a place of high esteem, the mystery fails to have much impact on daily life. It is thought of as too theoretical and abstract to have practical value. The indwelling is not fostered since most do not know what to think about it, and preachers are afraid to get involved in trying to explain it.

Solution: By seeing the individual Personalities of the Trinity, the Christian can have a better insight into the significance of the mystery, and hence, respond better to the action of the Trinity in his life. An improved response to God always leads to greater happiness here and hereafter.

BODY:

I. In the Father we have the model of all fatherhood (Eph 3:14–15). He is the origin of the Divine Family of Persons who have one Nature and live a life of incessant, mutual, and infinite love and knowledge.

A. The Father comprehends and causes the deepest mysteries of the universe, yet his tender love extends even to the sparrows of the air of whom "not one will fall to the ground without your Father's leave" (Mt 10:29).

B. The care He has for his children never ceases, and his power sustains them each and every moment of their existence.

II. From the Second Person of the Blessed Trinity we learn what it means to be the Son of such a Father. Everything the Son has, He has from the Father; all things that the Father has are the Son's (Jn 16:15).

A. In Jesus we see what it means to trust our Father, and what it means to obey our Father's command—unto death, "even unto the death on the cross." Experiencing in faith the care and love of the Father for the Son, we are freed from the anxiety which is imposed when we have to rely

totally on ourselves for our happiness. Instead we can relax in the arms of God, knowing He cares for us, and rejoicing in the love He shows us in every event of our lives. "For those who love God all things work together unto good" (Rom 8:28).

B. United with the Son, we are united with one another as children, and He will raise us up on the last day to eternal happiness. "For we know that He who raised up Jesus will raise up us also with Jesus, and will place us with you" (2 Cor 4:14).

III. From the Holy Spirit we learn that this divine life given us by the Father through Jesus in the Holy Spirit is a true transformation—an inward renewal and change of heart. It is a full union with and possession by the Holy Trinity of our persons, an indwelling of the Triune God in the depths of our souls. "If anyone love Me, he will keep My word, and My Father will love him, and We will come to him and make Our abode with him" (Jn 14:23).

A. Ultimately it is a friendship, a common sharing of love—the love of God for Himself. "God is love and he who abides in love abides in God, and God in him" (1 Jn 4:16).

Application: Our filial response to God the Father in the Holy Spirit is made especially in the sacrifice we offer today which is the Mass. We offer to the Father—in union with Jesus—the Son Himself. This offering, made on Calvary, was accepted by the Father in the divinization or glorification of Christ's humanity in his resurrection. Because of this glorification, Jesus can now communicate his new life to us in the heavenly banquet which is the Eucharist. Thus, we share with the Son both his Cross—the offering—and His glory—the Eucharist. The sacrifice is completed in the infusion of the Holy Spirit, since it is in this pouring out of the Spirit upon us that communion with God is brought about.

CONCLUSION:

There is a home life, a family life in God into which we are invited to enter not as strangers, or as guests, but as sons—a life of mutual knowledge and love. "In that day you will know that I am in My Father, and you in Me, and I in you" (Jn 14:20).

Accept the Invitation

SECOND SUNDAY AFTER PENTECOST

Problem: The routine Christian takes his invitation to salvation for granted; he does not see his great need nor God's great gift in the invitation to salvation. No matter how little attention he devotes to his spiritual life, he is convinced that God will come through and save him. He fails to realize that his very indifference is a denial of his need and a rejection of God's invitation to feast at the heavenly banquet.

Solution: We gentiles—the last invited to salvation—must answer the invitation with the humble realization of our weakness and sinfulness,

yet hoping in the divine mercy which transforms us and raises us to eternal glory. Our need is the only measure of God's mercy, but denial of our need closes us to the possibility of receiving it.

BODY:

I. Today's Second Reading teaches us that God wishes all men to be saved and to share in the heavenly banquet. Yet, men are free to refuse God's invitation, and some have done so. The proud leaders of the Jews felt no need to attend to Jesus' invitation, although they could be expected to sit at the first tables because of their knowledge of the Law.

A. Instead God had to turn to others—seemingly less worthy—in order to fill his house. But in the poor, the weak, and the blind God found better dispositions for the great gift He bestows upon men. These people were aware of their need for help and responded with joy to the invitation of God. "The Lord became my protector, and He brought me forth into a large place; "consequently they still sing today: "I will love Thee, O Lord my strength; and the Lord is my firmament, and my refuge, and my deliverer" (Entrance Hymn).

II. Those whom the Lord brings into his banquet chamber know that they have nothing in themselves which would force God to bless them; rather, they trust only in God's great mercy for deliverance and salvation. "Turn to me, O Lord, and deliver my soul, O save me for Thy mercy's sake" (Offertory Verse).

A. It is for the enrichment of our spiritual poverty, enlightenment of our blindness, and the transformation of our weakness to strength that we pray in the Secret Prayer: "Purify us and day by day change us to the living of the heavenly life."

B. Having partaken of the heavenly banquet, and transformed by the grace of God, we praise Him in the Communion Verse: "I will sing to the Lord, who giveth me good things."

C. And in the Prayer after Communion we ask that the mystery of grace started in us now may be increased by a more frequent—and more fervent—participation in the Mass and sacramental life by which the transformation is brought about.

III. The First Reading points out that the banquet to which we have been invited and of which we have partaken is not intended for ourselves alone, nor is its effect limited to our own personal satisfaction. The gifts we have received so freely from God must be shared with our brethren through love—a sharing of our work, time, money, even our life with the less fortunate among us.

A. Hence we come back full circle. For we have been admitted to the banquet of God because of our terrible need: weakness, blindness and poverty. Yet our reaction to this need in our fellow men can be one of disdain. We must take care that we do not become like the pharisees by rejecting the poor of this world in our lives.

B. Embracing the unfortunate may cause us inconvenience, or even lead to persecution, but we must love "not in word or in tongue, but in deed and in truth."

Application: Going to Sunday Mass is not a magic pill which will cover a multitude of sins and guarantee us a place in heaven. Indeed avoiding mortal sin is only the beginning of Christian life, not its ultimate goal. Rather our love of the poor and

the limits to which we dedicate ourselves to the service of others is the only accurate measure of our own communion with God, who since He is love, if He dwells in us will cause us to love others.

CONCLUSION:

Salvation is a free gift which requires a response on our part, a recognition of our need that is expressed concretely in the way we treat our neighbor. As we pray before Holy Communion: "Forgive us our trespasses as we forgive those who trespass against us."

Trust in the Divine Shepherd

THIRD SUNDAY AFTER PENTECOST

Problem: Having fallen from the state of grace by a serious mortal sin—especially if the sin is an habitual one—some Christians may stay away from the sacramental life of the Church because they "cannot work up enough confidence" in the mercy of God to ask for his forgiveness. Ashamed, confused, and guilt-ridden, they look upon God only as a stern judge who will demand perfect payment for their crimes. To escape their impending doom they distract themselves in the business of life until some crisis drives them back to the confessional. In the meantime they are of little use to themselves or to their fellow Christians.

Solutions: We to whom the name of God has been revealed must trust in Him and his love for us. Even our sins cannot make Him abandon us. "Let them trust in Thee who know Thy name, O Lord: For Thou has not forsaken them that seek Thee: Sing ye to the Lord, who dwelleth in Sion: for He hath not forgotten the cry of the poor" (Offertory Hymn).

BODY:

I. In the Second Reading of today's Mass Christ compares God to a shepherd who is so concerned about each one of his sheep that he does not hesitate to leave the flock to search out one that has strayed from the safety of the flock.

A. A lost sheep is a very pathetic creature. Usually hunger has driven it to search for grazing better than that which the route the flock is following

affords. Frequently it wanders so far that it cannot find its way back alone. It may fall over a rocky ledge, or it may be attacked by wild animals. In any case it does not take the sheep long to experience the loneliness of separation without knowing how to return to the fold.

B. The shepherd, however, is aware of the helplessness of his sheep, and he knows its suffering and the dangers which confront it. So he does not hesitate to search until he finds it and brings it back. He does not merely lead the sheep back to safety, but he takes the weak and frightened stray and carries it home on his strong shoulders.

C. The shepherd rejoices at finding the sheep, not so much because he has regained possession of something that belongs to him, but more because his lamb has been delivered from suffering and possible destruction.

II. The second parable in the Reading illustrates the diligence with which God seeks the soul lost in the rubbish of the world. God spares no effort in his search for lost souls, and when He finds them He rejoices.

III. The First Reading tells of the qualities we, Christ's sheep, should have in relation to the Shepherd who has even given his life for his sheep.

A. First we must admit our weakness in humility, and instead of trusting ourselves to find our own way, we must throw all our anxiety onto the Lord who loves us. "Be humbled under the mighty hand of God . . . casting all your care upon Him for He hath care of you." How often, on the contrary, do we worry about what will happen next.

B. True, the Christian must always be prudent, moderate and cautious since the devil—that great angelic intellect—uses the circumstances of our lives to draw us from the path down which the Shepherd would lead us. Straying from the footsteps of our Shepherd, we become a meal for a roaring lion. "Be sober and watch, because your adversary the devil, as a roaring lion, goeth about seeking whom he may devour."

C. However, ultimately it is God and not ourselves who will save us. "After you have suffered a little, [He] will Himself perfect you, and confirm you, and establish you."

Application: However seriously we have fallen in the past, the Christian must believe that Christ is strong enough to raise him up, and more importantly love him enough to lead him to the greenest pastures of happiness—a place we cannot reach by ourselves. The more, therefore, we recognize our need of our Shepherd, the more closely we will follow his footsteps and the more perfectly will He care for us.

CONCLUSION:

"O God, the protector of all who hope in Thee, without whom nothing is strong, nothing is holy, multiply Thy mercy upon us, that, with Thee for our ruler and leader, we may so pass through the good things of this life as not to lose those which are eternal" (Collect).

FIRMS WITH EPISCOPAL AUTHORIZATION TO HANDLE SACRED VESSELS AND REPAIR THEM

CHICAGO
D. B. Hansen & Sons, 23 North Franklin Street

COLUMBUS
The H. R. Gantner Co., 82 So. Fourth Street

GUTTENBERG, N. J.
Summit Studios, 112–114–71st St.

NEW YORK CITY
Rambusch Decorating Company, 40 West 13th Street

OMAHA
Koley Plating Co., 2951–55 Harney Street

PHOENIX
The Autom Company, 2226 North Seventh Street

LOUISVILLE
F. Tonini & Son, 636 S. Shelby Street

ST. JOSEPH, MO.
Creviston & Son Jewelry Mfg. Co., Inc.

ST. LOUIS, 63103
B. Herder Book Company, 314 No. Jefferson

St. PAUL
The E. M. Lohmann Company, 413–415 Sibley Street

QUESTIONS* ANSWERED

By AIDAN M. CARR, O.F.M.Conv., *Editor*

Helping B.C.'ers in Confession

Question: Frankly, I'm sometimes at a loss to know how to handle the confessions of married men who accuse themselves of using a condom in their marital relations. I realize what the manuals in moral theology say about this, and I do not question the serious nature of this unnatural manner of intercourse—that it is *per se* a mortal sin. Only very rarely have I ever refused absolution (I'm ordained a dozen years) and I try to get from these people a serious promise to stop the practice and even to show their sincerity by getting rid of these contraceptive devices. Some of them seem to be fine men except in this one area of their moral lives. Should I refuse absolution more often? Are there some suggestions that I could offer to help remove this sin from their marriage?

Answer: Circumstances have to be weighed in each case so far as giving or refusing absolution is concerned. No one can tell a confessor *a priori* how he is to judge his penitents. If you consider a penitent sufficiently contrite, then you absolve him—but that is your decision in each instance, and you reach your judgment on the basis of your prudential weighing of all the elements of the particular case.

Without at all calling into question the teaching of the Church on the immorality of artificial birth control, still we may say that sins of the flesh are faults toward which the confessor should show very considerable understanding, along with the necessary amount of firmness. This is not the place to devote pages to showing how materialistic our society is; how bombarded everyone is by the various media of communications which tout sensuality at every turn; how ancient civilizations collapsed because of sexual offenses, etc., etc. We'll take all that for granted. It is also true that St. Thomas Aquinas teaches that of all sins, those against the sixth commandment are most in weakness and least in malice.

In evaluating moral culpability in this matter you mention, it's important not to forget what you write: ". . . seem to be fine men except in this one area of their moral lives." The error of the sin has to be perceived in the light of their total family life and their efforts to live genuinely sincere Christian lives in other respects. It's something of a falsification to isolate the (wrongful) act itself from the broader context of the person's *modus vivendi*. Try to discover how he treats his wife and children; whether he is a man to whom self-denial has some positive value; whether he is, in a word, "a good Catholic" in everything except the specific violation you mention in your question. This is *not* to infer that just because he's not sinning seriously in other matters that he cannot be sinning seriously in this matter either. But the bearing of his life "across-the-board" will give you a good lead as to his real guilt in this area of discussion, and help

* **Please address any questions to the Editor, Fr. Aidan M. Carr, O.F.M.Conv., St. Anthony-on-Hudson, Rensselaer, N.Y. 12144.**

you to decide if absolution is in order. Charity toward God, demonstrated by fidelity to his commandments, is primary, of course. But charity toward others, especially the members of his own home, is surely part of the picture. Also, does he make good use, for the rest, of means of grace so necessary to him in his weakness? Regularity at Mass; daily prayer; some spiritual reading?

And *why* is he not using the marital right rightly? Is the couple faced by what amounts to a really "impossible situation" if new life is conceived? Or are the motives simply selfish ones? A good end is not going to justify a bad means, but knowing the reason for his sinful acts will aid you in forming a judgment about his true dispositions of soul.

A married couple who just cannot bring themselves to that degree of confidence in God and personal courage (or whatever strength of character is required) which will enable them to face a pregnancy, are living in what amounts to a continuous and very proximate occasion of sin . . . one that is a necessary occasion also. Marriage simply does combine the maximum of temptation with the maximum of opportunity . . . and passion is one factor in the equation of morality that lessens culpability by diminishing liberty. So far as sexual sins are concerned, surely those which take place in married life are the most easily understood.

Why is it that a confessor will readily grant absolution, let us say, to some married person who commits masturbation but will perhaps refuse absolution

Summer Time Cassock

. . . A LIGHTWEIGHT GARMENT
FOR COMFORT IN HOT WEATHER!

Washes beautifully, drip dry
little or no ironing!



$24.50
ROMAN STYLE
No. 305 DDD

No. 308-SJS ..... Semi-Jesuit with Cincture $29.50
No. 307-JDDC ..... Full Jesuit with matching Cincture $29.50

All Models can be had in the checked (✓) sizes. Variations available only at EXTRA CHARGE.

BACK LENGTH Base of Collar to Ankle	SLEEVE LENGTHS	CHEST 36 Collar 14½	CHEST 38 Collar 14½	15	CHEST 40 Collar 15	15½	CHEST 42 Collar 15	15½	16	CHEST 44 Collar 16	16½	17	CHEST 46 Collar 16½	17	17½	CHEST 48 Collar 17½	18
62"	35"			✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	
60"	34"		✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
58"	33"	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓
56"	32"	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓	✓		
54"	31"	✓		✓		✓		✓	✓		✓	✓					

R. J. TOOMEY COMPANY

BUY THEM FROM YOUR TOOMEY DEALER (Religious Supply Houses) THROUGHOUT THE UNITED STATES and CANADA

(or at least be much more severe) when marital onanism is confessed? Aside now from the question of the scandal a man may be giving his wife, a husband who commences intercourse naturally and then interrupts it to lose the seed *extra vas* is doing nothing worse than if he committed self-abuse. Indeed, his interruption terminated unnaturally something that began naturally; the other was unnatural from the start. Both acts are serious sins, of course, but it would take some doing to decide which is *per se* the more serious.

Suppose now that you do have a penitent who is using a condom. Be glad at least that he has presented himself in confession; that in itself is a pretty wonderful thing, assuming that he is sincerely desirous of trying to find some solution to his dilemma. Above all, avoid showing disgust at his weakness (probably embarrassing and hard for him to own up to) and strive to understand his real state of mind. And all that is needed for absolution, so far as his disposition is concerned, is sorrow *now* for past sins and resolution *now* to strive to avoid sin in future. No confessor can make his penitent promise not to sin again.

Evidently, people who are guilty of carnal sins must be brought to that use of the means of grace that will enable them to spiritualize their lives. And being given the inborn tendency toward the disorder of concupiscence, this spiritualization is more likely to come about by a slow but steady growth in good dispositions of soul than by a sudden leap. In dealing with such people, we as confessors must endeavor to avoid either extreme: undue harshness or spineless indecision. That's the ideal all

April 29th – May 12th

A SPECIAL TRADE SHOWING OF

SPANISH RELIGIOUS ART

A representative sampling of the rich diversity of present-day religious article production in Spain especially adapted to American tastes.

COVERING: Medals and other personal articles, carved wooden and moulded figures, bronzes and other precious metal creations, sacred art, metal work.

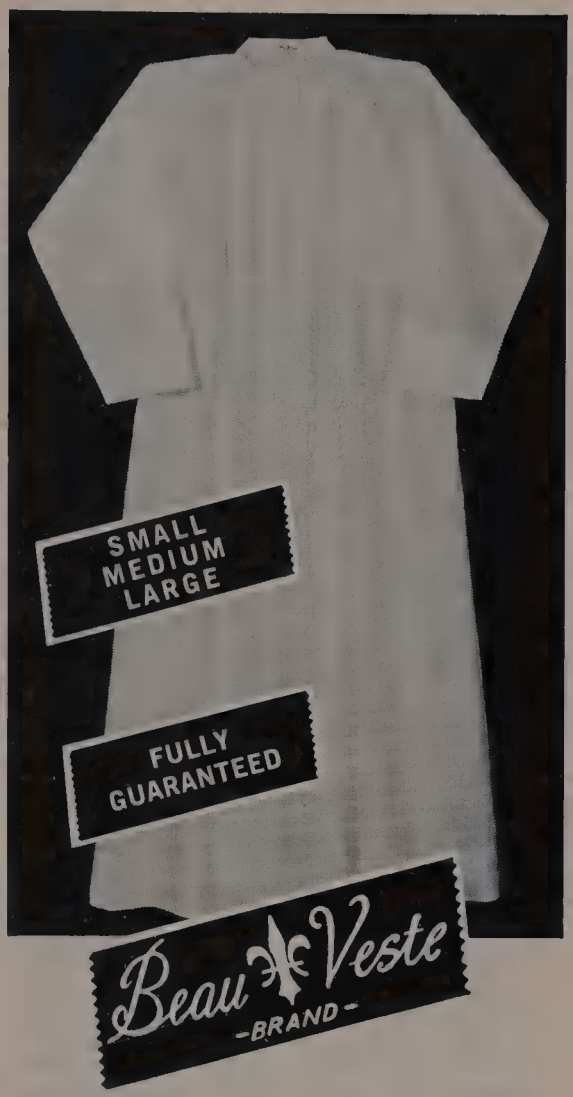
PERMANENT TRADE CENTER of SPAIN
Pan American Bldg., 200 Park Avenue, N.Y.C. YUkon 6-6981-2

right, but in practice we find difficulty in striking such balances. A shade too much indulgence is—at least in these sins—to be preferred to a shade too much severity. Insist on prayer and frequent confession and very frequent Communion.

Father Claude Paradis, p.s.s., writing in the Montreal publication, *Le Séminaire,* has also suggested the following procedure in dealing with a married woman whose husband has been using a rubber. Try to have her prevail upon her erring spouse to change from using a condom to *coitus interruptus.* Not only is this less sinful, at least so far as she is concerned, but also the husband can thus be brought to avoiding having condoms, direct instruments of sin, readily available. And if he confesses his offense: "natural onanism," it is easier to regard him pretty much as one regards a person guilty of solitary sin. And writes Father Paradis: ". . . the husband may thus be able to be more sincere when he resolves not to sin again. . . ." The wife would have to work out her method of securing this concession, and even though she herself can better avoid sin when marital intercourse is interrupted than when it is done with a condom, the act itself remains an evil. But it is a lesser evil and can perhaps prepare the way more effectively for the use of Rhythm, providing the couple is justified by the economic, eugenic, or other *indications* required for periodic continence.

Orthodoxy's Canonical Differences

Question: In view of the hoped-for *rapprochement* between ourselves and the Christians of the Orthodox communion, what are the chief differences, one might say, between their customs or laws and our own?



ORDER ALBS NOW!!!

WRINKLE-RESISTANT; MADE OF DACRON AND COTTON #179

FEATURING . . . .

Comfort: Year-round wear completely porous fabric

Easy Care: Wash and Wear special weave of 65% Dacron, 35% Cotton insures easy care—dries overnight NEEDS NO IRONING

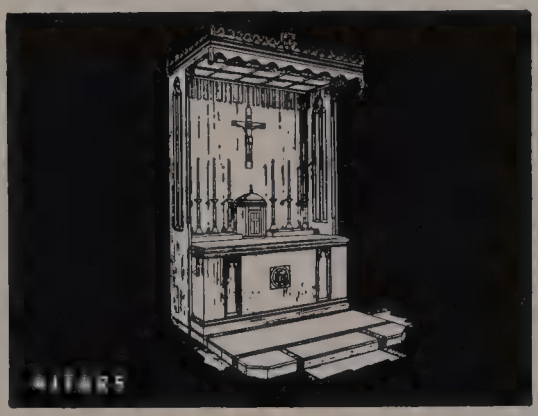
Fine Appearance: Wrinkle resistant fabric.

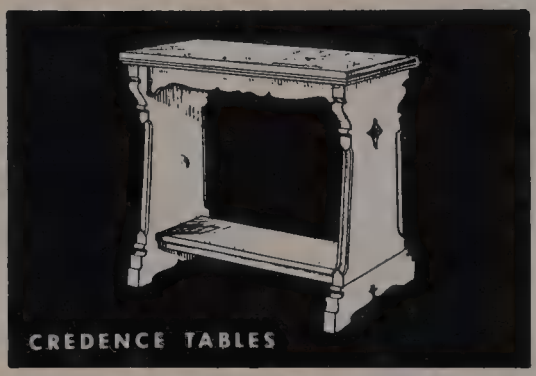
15.00 each
SPECIAL PRICE: 3 for 42.00

MAIL ORDERS PROMPTLY FILLED

I. DONNELLY COMPANY, INC.
3125 Gilham Plaza
Kansas City, Missouri 64142

CHURCH FURNITURE
WITH DISTINCTION
FROM TIFFIN







QUALITY SINCE 1874
A complete line of church furniture
— bound to appeal — built to endure.

The TIFFIN
Manufacturing Co.
77 MELMORE STREET TIFFIN, OHIO

Answer: For about the first thousand years of Christianity, prior to the split which took form in 1054, the differences between East and West were minor in nature. Since then the divergencies have become more accentuated, so that today, while in doctrinal teachings we are very close to them (with some notable exceptions), the two sections of Christianity have marked differences in law and customs.

Father Paul Buhagiar, S.J., reported recently on some of the more striking contrasts. All secular clergy must be married prior to becoming deacons, and must father at least one youngster before being ordained Father. No one is ordained to the priesthood unless there is a benefice ready for him. Standards of education for priests are not high—some pastors, because of inadequate formal training, are not allowed to preach or hear confessions. Bishops are celibate and are taken from the monastic communities. The Eucharistic fast is very strict: certain foods and sexual relations are forbidden for a week prior to Communion. (One wonders how frequent is frequent Communion?) Priests do not observe this fast.

Baptism is by immersion, and the form is in passive: "Ivan is baptized in the name . . ." Confirmation is always given at once after baptism; the two sacraments are never administered separately. Penances given in confession are stiff, and absolution is imparted only *after* the penance has been performed; that may take a long time, even months.

Their concept of the sacrament of anointing is quite different from ours. It is used in connection with the remission of sins, and on Wednesday of Holy Week everyone in church is anointed. It is used in minor sickness but not in

serious danger of death—the faithful feel that then it would hasten death.

Divorce and remarriage are permitted for certain serious reasons, but no one may marry more than three times.

There are two major periods of penance: Lent and Advent. Excluded are meat, fish, eggs, milk, and olive oil; also sexual intercourse. (Can any reader tell us how strictly, in point of fact, these fasts are observed from their own knowledge?) Father Buhagiar wrote that the rural population, which comprises about one-half the total people of the Greek Church, abide by the abstinence laws strictly. City folk, rather expectedly, are not quite so fervent in their observance. In general, however, these Christians are loyal to their religion and it is a thread that runs throughout the warp and woof of their national and cultural lives.

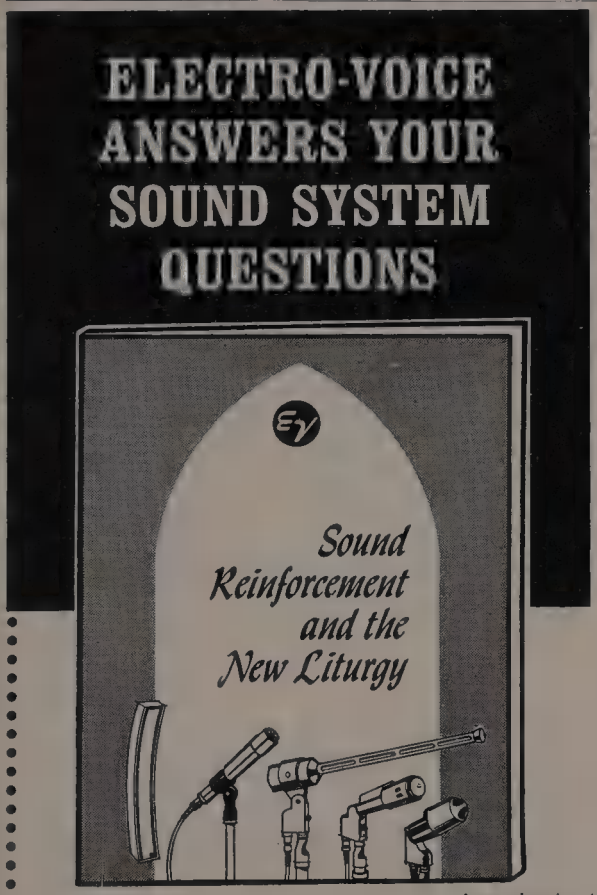
Suspended, Receive Sacraments?

Question: If a priest should be subjected to suspension *a divinis* by his bishop, would this have any effect on his going to confession and Communion?

Answer: No. Suspension has nothing to do with the reception of the sacraments; only with their administration. (Although a suspended cleric cannot advance to the next order until he is absolved from the censure or penalty.) Therefore, the priest in your question may freely submit any sins to the power of the keys and approach Communion, even though the suspension continues operative against him.

Impotency as Impediment

Question: A parishioner of mine, a man, is totally paraplegic and impotent. Since mutual help, companionship, etc.,



...to help you and your parishioners meet the challenge of the new liturgy!

Sound reinforcement at the altar and for the commentator or lector is now essential. New altar positions, and use of the vernacular are creating acoustic problems in many churches.

Electro-Voice, world leader in microphone and loudspeaker design, answers your basic questions about sound reinforcement. This non-technical booklet will help you get more from your present sound system—keep you from making expensive mistakes when installing a new system.

Write for this informative free booklet, and the name of your nearest Electro-Voice sound specialist today.

Electro-Voice®
SETTING NEW STANDARDS IN SOUND

ELECTRO-VOICE, INC., Dept. 452HR
Buchanan, Michigan
Please send ■■ the free booklet "Sound Reinforcement and the New Liturgy" plus the name of my nearest E-V sound specialist.

NAME_____

PARISH_____

ADDRESS_____

CITY_____ STATE_____

I am planning to ☐ Install ■ new sound system ☐ Revise present system.

are also "ends" of matrimony, would he be allowed to marry a woman who will make him a good "wife" even though they cannot (I'm pretty certain) ever have sexual intercourse?

Answer: Impotency which exists prior to the marriage and which is perpetual, is a diriment impediment and invalidates marriage. It does not make any difference whether it is on the part of the man or the woman; or whether it is relative, i.e., in relation to *this* person, or absolute, i.e., in relation to *any* person. (Cf. Can. 1068). It is of the natural law and cannot be dispensed.

It is true that mutual support, etc., are ends of matrimony, but they are subordinate ends in comparison with that of procreation and education of progeny. If a couple are unable, for physical or psychical reasons, to be joined carnally in normal sexual union, the impediment is present.

If there is only doubtful impotency—a thing that is to be determined by competent medical investigation—then the marriage can be permitted.

Cases of this kind are indeed sad, but normal sexuality is so essential to marriage that anyone incapable of intercourse will not be allowed to enter the marital contract. Whether or not the couple you ask about could live together as friends would depend on circumstances. At best it would be dangerous and maybe scandalous. Would she like to be his housekeeper?

Contracting Marriage with Misunderstanding

Question: A non-Catholic man, a good Protestant, entered a marriage with a Catholic *coram Ecclesia.* He has come to see me and claims that he actually believed that marriage is soluble when it doesn't work out. He feels

Encouraging

THE DAILY HOLY HOUR
for SECULAR PRIESTS

*

For brochure kindly write to

SACERDOTAL UNION OF DAILY ADORATION
P. O. Box 544 Elmira, N. Y. 14902

*

General Director
HIS EMINENCE FRANCESCO CARDINAL ROBERTI

that this was an error on his part that invalidated the contract. He wants "out" now and before proceeding further, I'd like to know the law on this.

Answer: In view of the careful questions to which folks about to be married are submitted by the prenuptial investigation forms, it's pretty hard to swallow the statement that he did not grasp the idea of the indissolubility of matrimony.

Be that as it may, there is practically no chance at all of his getting out from under his present marriage on the basis of his misapprehension about the total permanency of the bond. From what you write, the gentleman labored under what is called "a simple error regarding the indissolubility of marriage" (Canon 1084). Errors like this have no effect at all on the validity of the contract. One must *will* to exclude indissolubility. So long as one is merely ignorant on this score, this defect remains in the intellect only and does *not* vitiate the marital consent. The intention, in the absence of a positive act of the will directed to the consent, is always understood to be to contract marriage as God intends. It's a hard thing to prove defective consent in any case. *De internis non curat lex.* The defect has to be susceptible of proof in the external forum. Consult your local diocesan Curia, if you wish. I think I can guess the answer already.

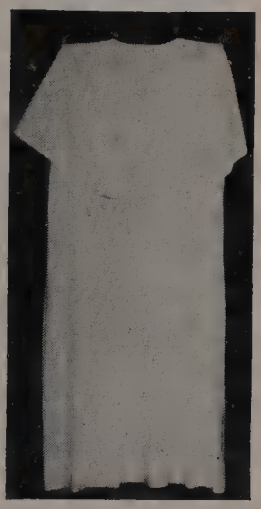
May we save you up to 40% on your

Vestments
Bandings



#250—Liturgical Linen Alb, Maltese Cross, Colors—Gold, Green, Red, Purple, Black, Price: $16.50 ea. Sizes—small 57″, medium 60″, large 63″. Also available #402 Plain linen Alb $12.50 ea. #402 Dacron/Cotton plain Alb, $12.00 ea.

Trimmings
Linens



#404—Round neck Alb. Snaps on side. Linen or Dacron. Price $15.00 ea. Sizes—small 57″, medium 60″, large 63″.

Albs & Surplices
Embroidered Emblems



#6380—Gothic/Traditional Style. Pebble Rayon Damask Shiffli. Embroidered 3″ banding and Chi Rho Emblem. Colors—White, Black, Red, Violet, Green, Roman Purple.

Prices:

Roman Chasuble (lined)	$ 31
Gothic Chasuble (lined)	48
Cope (lined)	50
Dalmatic & Tunic (lined)	88
Veilum (lined)	27
Benediction Set	77
Roman High Mass Set	196
Gothic High Mass Set (all accessories)	213

Antipendiums
Church Fabrics



#6525—Vestment facing the Congregation. Black plain Chi Rho. Raw Silk, unlined. Accessores lined.

Prices:

Ample Gothic	$ 72
Cope	78
Dalmatics	119
Veilum	55
Solemn High Mass Set	324
Benediction Set	133

Buy direct from manufacturer and save. For free catalogue and sample fabrics write or call

LITURGICAL CHURCH GOODS MANUFACTURING COMPANY

978 Madison Ave., Paterson 3, N. J.
P.O. 1421 Tel. (201)274-4851

Book Reviews

Topic: Liturgy

THE CHURCH AND THE LITURGY. *Concilium,* (Vol. II) Theology in the Age of Renewal; Liturgy, Johannes Wagner, Editorial Director (Paulist Press, Glen Rock, N.J., 1965), pp. viii + 191. $4.50.

This second volume of the *Concilium* series continues to present information on the "new" theology, especially for those engaged in pastoral work. Contributors represent Austria, Belgium, France, Germany (3), Holland (2), Italy (2) and USA (2). An additional feature, not found in Vol. 1, is a fourth section, entitled, "Chronicle of the Living Church." This last part of the book "wishes to draw the attention of theologians and those interested in theology to contributions on topical aspects of the living Church, or, if you like, to provide 'flashes' to light up a contemporary 'biography' of the living Church to act as distress signals, or reconnaissance symbols, or beacons, or simply as hopeful and encouraging signs."

Among the six original articles in this second volume of *Concilium,* four present the bishop in his relation to the liturgy, according to the Constitution. In the first article Vagaggini discusses the theological bases upon which the bishop–liturgy relationship rests. The second article, by Pascher, gives us a look at the liturgical connection between priest and bishop. Our own Fr. McManus in the third article provides us with the present-day juridico-liturgical authority of the bishop(s). Lastly, Fr. Jungmann explains the role of the bishop in regard to "non-liturgical" devotions. Then follow a treatment of liturgical music according to the mind of the Constitution, prepared by Fr. Gelineau, and lastly a lengthy dissertation by that other American leader of the liturgical movement, Fr. Diekmann.

These articles give us valuable information on the "sacrament of unity," concelebration, the defined limits of power and other undefined rights given to bishops and to religious superiors by the Constitution on the liturgy. Fr. Jungmann stresses the place and necessity of "devotions" not strictly "liturgical." The chapter on music rightly shows the necessity and the function of the choir in the liturgical revival, even though the Constitution never mentions it.

In the essay, "The Place of Liturgical Worship," Fr. Diekmann stresses the harmony with which the physical setting of worship should blend with the spiritual data of faith.

The authors of these five articles address themselves to subjects close to the very soul of liturgy. Unless these matters are firmly grasped, the liturgical movement will never get on its feet in any country or parish.

Part II of *The Church and the Liturgy* is a bibliographical survey, in the form of essays on church music, concelebration and communion under both kinds.

Part III, Documentation, has one article, entitled "Evolution of the Concept of Economic Expansion," and so far as this reviewer could see, it has little or no

direct bearing on the liturgy. Similarly, the new section, Part IV, dedicated to "The International Congress on Education for the Priesthood in Western Europe," touches the liturgy only indirectly.

Volume II of *Concilium* very aptly continues the series' stated purpose—to give insights necessary today for "those who carry out the pastoral tasks within the Church." For a busy pastor an analytical index would be immensely helpful.

VINCENT M. OBERHAUSER, C.P.

Examining Arguments

CONTRACEPTION AND THE NATURAL LAW. By Germain G. Grisez. (The Bruce Publishing Co., Milwaukee, 1964), pp. 245. $4.50.

The most valuable contribution of Dr. Grisez' work is to have focused attention on a complaint which has become increasingly stronger among Catholic thinkers, namely, that the traditional "rational" arguments against contraception are not truly convincing.

Thus, with logic and precision, Dr. G. proceeds to tear apart the conventional philosophical, popular, and phenomenological arguments. He does a splendid job particularly with the philosophical one. He frames it in a formally valid syllogism to show its logical inadequacy by pointing out the irreducible equivocity of the middle term. The third chapter discusses and rejects as unsatisfactory the root of this embarrassing predicament, namely, the conventional natural law theory. After equally discarding "situationalism" as a valid approach to morality, he presents what he terms "a more adequate theory of moral law to be found in the later works of St. Thomas Aquinas." This approach, which is by no means a discovery of Dr.

THE HOLY SPIRIT AND THE PRIEST

by Clement Dillenschneider, C.Ss.R.

In the spirit of his previous work, the author moves from an examination of the Holy Spirit's role in Christ and his Church to his vivifying presence in the soul of the priest. Distinct from yet completing his monumental *Christ the One Priest and We His Priests,* this latest work of Father Dillenschneider is valuable for every priest and every seminarian. It is indispensable for anyone charged with the formation of candidates for the priesthood. $4.00

LIKE THE WORD

by Paul Hinnebusch, O.P.

A truly contemporary spiritual treatise by an American Dominican, which treats of the mystery of Christ in the spiritual life, not as the goal of the spiritual life, but as a way to the Trinity. This work is both eminently doctrinal and practical, so that the reader is easily led from theological principles to their application in practice. $4.50

AGAPE IN THE NEW TESTAMENT

by Ceslaus Spicq, O.P.

Under the guise of a formal analysis of the word "love" as it is found in the New Testament, Father Spicq has succeeded in providing fertile ground in which every Christian—priest, brother, sister, layman—can sow the seeds of a profound spirituality. 3 vols. Vol. I, Agape in the Synoptic Gospels, $3,50; Vol. II, Agape in the Epistles of St. Paul, the Acts of the Apostles and the Epistles of St. James, St. Peter, and St. Jude, $6.95; Vol. III in preparation.



At Your Bookstore or from:

HERDER
OF SAINT LOUIS

314 N. Jefferson / St. Louis, Mo. 63103

G. emphasizes the point that first principles of practical reason or ideals formed by intuitive-like perception of the basic, irreducible human goods and values, and not facts or structures of nature, must govern and qualify our actions.

Against the background of this natural law theory, the author goes on to establish the intrinsic immorality of contraception. He argues that contraception implies "an intellectual volitional absurdity" regarding the essential, unsubmergible human good of procreation. It involves "an unavoidable natural volition of it (indicated in willful intercourse) and a free volition against it (contained in the direct, positive conception-preventive act)" (pp. 92–93). Although he admits that not all of the human goods need be frustrated by adverse individual acts, "the whole of the good of procreation is violated by one act of contraception" (p. 133).

The rest of the study is devoted to the solving of theoretical and practical objections, and to the more complicated question of whether all conception-preventing behavior must be considered contraception. This matter is analyzed under the headings of indirect voluntariness and rhythm. Problems of subjective morality and of use of drugs are discussed at the end.

Dr. G. admits (pp. 14, 143) that "he lacks a general theory of indirect voluntariness" which would provide a rigorous demonstration of the lawfulness of all conception-preventing behavior commonly sanctioned by moralists. Behind this assertion lies the implication that all instances of licit conception-preventing behavior must be viewed as cases of indirect voluntariness. This seems arbitrary since many sound moralists expressly recognize some of them as instances of direct volition. It is precisely the confrontation with situations like these that makes one wonder if man's dominion or stewardship over his generative faculty is as restricted as it was thought to be in the past. How far can he positively and directly act upon it without offense to the good of procreation? The same question could be worded otherwise. Is the essential, but not absolute good of procreation truly violated by every individual positive, directly willed act against it, or rather only by a complexity of acts set in a fixed pattern or enmarked in reproachable circumstances? Dr. Grisez' strict view does not seem apodictically established.

The author admits (p. 125) that sexual behavior and morality have changed in the past with the evolutionary change of human nature. These changes, however, occurred without harm to the good of procreation. Could it possibly be that this good would remain unharmed by individual adverse acts, provided that a constructive habitual pattern of behavior toward it is maintained? Generous procreation today appears to be more of a menace than blessing.

Contraception and the Natural Law is essentially a philosophical work, yet occasionally references are made to Catholic doctrine and authority. However, while the author rejects as irrelevant Janssen's distinction between conspicuous and less conspicuous contraceptives, he seems to ignore the emphasis which papal documents have always given to the inviolability of the physical structure of the matrimonial act. In the light of this, a moral distinction may exist between control of fertility and positive artificial interference with the act of intercourse itself. The correct answer to this problem demands further study, but it might well be a solution to the predicament of those

married couples who, on one hand cannot afford more pregnancies, and on the other find the practice of rhythm a moral impossibility and even an occasion of sin. Dr. G. does not accept the validity of the second proposition of the dilemma (p. 153) but many reputable moralists do (cf. Ford and Kelly).

To conclude, Dr. Grisez' work has the merit of having analyzed and put together all the issues relevant to the problem of contraception. This conscientious study threw light on many issues. The train of thought was obscure at times and therefore difficult to follow, but this is easily understood if one realizes the background and associations of Dr. G. in the University of Chicago.

RALPH J. TAPIA

Becoming a Moral Person

CHRISTIAN RENEWAL IN A CHANGING WORLD. By Bernard Häring, C.SS.R. (Desclee Co., Inc., New York), pp. 461. $6.75.

Since so much moral theology in the last few centuries has taken on the tonality of being the solvent for cases of conscience, it is always refreshing to refer to a writer who has a positive orientation, and who sees moral theology in its more classic sense. In popular estimation no one typifies this approach today more than Bernard Häring. *Christian Renewal in a Changing World* is another argument that he deserves this position. Much condensed compared to his lengthy *Law of Christ*, this book manages a unity and theme that is difficult, if not impossible, to achieve in a much longer work. In order to avoid the detail that necessarily crowds into a thorough discussion of moral problems many topics are not considered or are only briefly treated. Consequently, if

The parish as a supernatural community:

How did it develop historically?

What is its basis in canon law?

What are the proper roles of the laity and clergy in today's parish?

READ

The Modern Parish Community

By ALEX BLOCHLINGER

A noted theologian examines the history, structure, and theology of the parish, and analyzes the duties of its members in the light of recent papal pronouncements and Vatican II. $4.95, now at your bookstore.

P. J. Kenedy & Sons

1826

the reader is looking for a lengthy exposition of confessional problems, this is not the moral theology book to seek.

But it is an unusual and worthwhile volume with a definite and constructive approach. Moral theology is set forth not as a set of subtle distinctions between venial and mortal sin but as an elaboration of what it is to be a moral person, that is, what it is to be a Christian, and especially what this Christian must do for his environment.

In this positive presentation Häring makes clear the contrast that exists between this concept of the moral life as the virtuous life and the usual discussions of moral theology. These latter, with their explanations orientated toward confessors' needs, could scarcely be put into the hands of a Christian in search of moral guidance without the approach becoming a subtle invitation to mediocrity. This book makes no such mistake. It can be safely handed to any educated Christian without fear that it will encourage a "minimalism" or a "loophole" mentality.

The contents, as would be expected, include the theological and moral virtues; but the book is especially valuable for its consideration of the law of Christ, the freedom of the children of God, conscience, and interior dispositions and motives. Frequent use of Scripture, sometimes in an almost evangelical fashion, makes it amply clear that the orientation of the Christian must be positive, thorough, and beyond mere measurement.

Pointing out the positive contribution such a book can make only augments the reluctance involved in mentioning its minor defects. Rarely, but in at least one significant section, the terminology leaves the reader working to find the precise meaning that is intended (e.g., in the use of "heart"). The theology of the spiritual life is not always as precise as it could be, but this is not so prevalent as to be a serious problem. More significant is the overtone that expresses surprising, and it seems even unnecessary, caution, as in his statement about the confession of doubtful mortal sin when one is in danger of death. However, these are minor points and do not detract from the genuine contribution this volume makes. It should prove especially valuable in manifesting to priest or layman how casuistry and the all too common theology of the minimal fit into a total theology of the moral life. It is surely worth reading.

VINCENT E. RUSH

Searches toward Reunion

THE REFORMATION: A PROBLEM FOR TODAY. By Joseph Lortz, Trans. by John C. Dwyer, S.J. (The Newman Press, Westminster, Maryland, 1964), pp. 261. $4.25.

The content and the spirit of this book remarkably demonstrate the author's understanding of the nature of history. Father Lortz has long been an advocate of the thesis that history does not include all the elements of the past, but only those that influence the contemporary scene. For this reason, the study of the causes of the Reformation, remote as well as proximate, is carefully directed to the dialogue carried on among Christian Churches today.

The success of the dialogue, the German author believes, depends, essentially but not exclusively, on a proper understanding of the Reformation. This success is necessary because the union of the Christian Churches is an absolutely indispensable condition for a sorely needed rechristianization of the West.

The discussion on the causes of the Reformation neatly follows the approach of modern historians in its outline of the weakening prestige of the papacy by the Avignon period, the Great Western Schism, conciliarism, and the character of the Renaissance popes. All the external abuses are reviewed together with the decadent practices in granting indulgences, the exaggerated honor given to relics, the emphasis on pilgrimages and the excessive veneration of the saints.

Although all of these abuses constituted a dangerous development in the Church, the real danger, and one more important in bringing about the Reformation, was the prevailing theological confusion beginning in the 14th century and growing progressively worse until the emergence of the reformers.

The author is at his best in this area of discussion and interpretation. The fact that scholastics, formed for the most part by the principles of Occhamism and Nominalism, acted as though their theological theories were identical with the deposit of faith, caused dreadful misunderstanding of the true content of Catholic doctrine.

Both Erasmus and Luther are discussed in this context. Admitting the biblical scholarship of Erasmus, Father Lortz is convinced that the Dutch monk constituted a grave threat to the Church, not because of his frivolous and mocking criticisms, but because of his adogmatism, moralism, and relativism. The point is well made, but I am sure that scholars devoted to Erasmus will not view favorably the tenor of this treatment.

When he considers Luther, Father Lortz is ambivalent because of his desire to preserve peace in the dialogue and his commitment to what he ob-

All Your Rubrical Questions Answered in . . .

RUBRICAL COMMENTARY

Reverend Walter Miller

This definitive new text provides confidence, ease and accuracy to priests and assistants offering the Liturgy according to the new prescriptions. Each form of the Mass is treated individually, clearly, and completely without need for cross references. It covers in detail:

→Solemn, Cantata, and Low Mass

→High Mass With and Without Deacon

→Low Mass With Commentator and Lector . . . Without Either or Both

→Mass on Altar Facing People

→The Private Celebration of Mass

Full Appendix covers matters of contemporary Liturgical concern.

Good line drawings diagram the ceremonial procedure throughout.

Handsomely produced.

$4.50

Bookstores or Dept. 4-4275

ST. ANTHONY GUILD PRESS

Paterson, New Jersey

Our Missionaries
are requesting

MASS
INTENTIONS

If you have any surplus
Mass Intentions kindly
send to—

REV. FATHER RALPH
S.V.D. CATHOLIC
UNIVERSITIES
316 N. Michigan Ave.
Chicago 1, Illinois

HP

NOWILTEX COLLARS
Never Need Laundering!



"Fresh as Linen—
Outwear Linen"

Big favorite among clergymen the world over. Waterproof and perspiration repellent. When soiled, just wipe clean with soap and cold water, then dry to a fresh smart "brand new" look. An exclusive development of more than 50 years in collar-making. For unexcelled comfort, economy and convenience, get NOWILTEX at your church goods dealer or write us for literature.

Ask about our new Brothers Collar with snap fasteners, also button style.

THE PARSONS & PARSONS CO. (Est. 1879)
Dept. H, 413 Huron Rd., Cleveland, Ohio, 44115

MONEY FOR YOUR TREASURY
OVER 2,000,000
SUNFLOWER DISHCLOTHS
Were sold in 1964 by members of many organizations. They enable you to earn money for your treasury and make friends for your organization.
Sample FREE to official
SANGAMON MILLS, INC.
Established 1918. Cohoes, N. Y. 12047

viously believes is historical truth. In his introductory remarks he lists fully all of Luther's acknowledged gifts: his preaching ability, his subjective sincerity, his rich personality, and his originality as a theologian. It is precisely this characteristic of originality that is turned against Luther and forms the basis of the greater part of the discussion. The author concludes that Luther's interpretation of the Bible was profoundly conditioned by his own personality, likes, and dislikes and that the reformer left the Church because he misunderstood true Catholic doctrine.

The chapter on the "Reformation and Catholicism Today" is excellent. Point by point theological agreements between Catholic and Protestant doctrine are carefully discussed. This is followed by the reasons for the Catholic positions where there is obvious disagreement, namely, on the subjects of justification by faith and good works, and the sources of Revelation.

In the introduction the author appeals to Catholics and Protestants alike for a commitment to *metanoia,* which is understood as a change in our thinking on the Reformation, followed by the penance of tearing ourselves away from old positions which can be shown to be historically incorrect.

This book is a superb beginning in the right direction.

JEREMIAH J. SMITH, O.F.M.Conv.

Sensible Scholarship

MEETING CHRIST IN THE SACRAMENTS. By Colman E. O'Neill, O.P. (Alba House, Staten Island, New York, 1964), pp. 371. $4.95.

More serious readings in theology, and especially in sacramental theology, have traditionally been tomes which

filled one's intellect but left the emotions starved. In more recent times, a reaction set in, and in recognition of a human need for some motivation to "self involvement," a new form of theological presentation made its appearance: new phases and new arrangements of words were produced in an abundance which, after reading, one is likely to find himself emotionally satiated but intellectually asking, "What did it all mean?"

It is a happy event, then, to come upon a reconciliation of these two undesirable extremes—to find a book on sacramental theology which is directed toward true motivation and involvement, but which is also based on the unassailable tradition of the classical theological principles and practices. For the devotee of the renewal sought for in Vatican Council II, and for the unshakeable disciple of St. Thomas Aquinas, *Meeting Christ in the Sacraments* is the almost perfect common ground.

The first three chapters, and part of the fourth, set the broad base upon which the theology of the sacraments is to be constructed; these chapters delineate the concepts necessary to understand what the sacramental system means, what it is to do, how it is to be approached—all in the light of Christ's priesthood. Each sacrament is then considered individually in the last part of chapter four and through chapter twelve; one chapter follows on sacramentals, and the concluding chapter is by way of summary and application, *Sacramental Piety: Finding Christ.*

Because this book is not beamed to "popular emotionalism," at times it demands concentrated reading, a slow, oft repeated backtracking over previously read sentences to bring into focus the



We are sculptors in wood

executing

STATUES ▪ CRUCIFIXES
STATIONS of the CROSS
RELIEVOS
etc.

Only First Class

HANDCARVED

Sculptures

traditional or contemporary style

Giac. Vincenzo Mussner
Sculptor

Ortisei 240 Via F. Tavella
(Bolzano) **Italy**

GV HANDCARVED

Inquiries are respectfully invited

RETREATS
FOR PRIESTS

UNDER
JESUIT DIRECTION

WEEKLY:
SUNDAY EVENING TO
FRIDAY AFTERNOON
APRIL 25
to
NOVEMBER 19, 1965

APPLY TO

FATHER DIRECTOR
SACRED HEART
RETREAT HOUSE
AURIESVILLE, NEW YORK 12016

depth of the thought; at other times, the sheer beauty of the concepts being expressed allows the eyes and mind to rush ahead with unbridled delight. Actually, the contents are so profound and so well reasoned, that a second and even a third reading of the entire book would not be beyond profit. The author writes with an air of confident serenity born of unquestioning belief in his thesis, and this is contagious to the reader.

Meeting Christ in the Sacraments is a book for laymen. Although parts of it will be obscure and difficult, the material they will grasp is adequate compensation for reading the parts not fully comprehended. But it is even more so a book for the priest and professional theologian, who can get from it only a deeper appreciation of why the sacraments are, what they do, and how better to convey this knowledge in sermon and instructions.

No book is perfect, and on the negative side, to this reviewer at least, is the inclusion of the portion of chapter nine, "Our Lady and the Mass." The author admits his premise for this section is a speculation, which makes his conclusions subjective, and this detracts from the authoritative grounds upon which all the rest of the book rests. Also, the lack of an index is to be lamented.

As a sidelight, although not treating of the subject as such, the three places where the penitent's "Act of Contrition" in relation to the sacrament of penance is treated (pp. 283, 284, 285) it is interesting to consider the author's views on this now controverted point of when and where the "Act of Contrition" should fit in the sacramental pattern.

Some of the ultra-modern advocates of the "liturgical renewal" probably will not like Father O'Neill's book because he firmly but fraternally slaps their overly exposed knuckles; but if they react thus, it will be, I do believe, because he so successfully bankrupts so many of their insufficiently grounded assertions. As for myself, I cannot recommend the book too highly, for it has given me much and I am sure it will do the same for you.

CHARLES W. PARIS

Experientia Docet

THE YOUNG PRIEST. By Gaston Courtois (Herder & Herder, New York, 1965), pp. 110. $2.75.

There are two possible reactions by the reader when faced with the latest book of an established and successful author. Either we are anxious to absorb anything he has to say because of his previous successes or we can feel that

we are acquainted with his outlook and anything else he writes will be more of the same. "Good; but pretty much the same old thing."

In the case of Gaston Courtois, author of *Before His Face,* a very successful book for priests and religious, we cannot allow ourselves to be tempted toward the second reaction mentioned above, lest we miss out on an enriching experience available for all priests, young or old, in his new book, *The Young Priest.* This book fills a need, guidance for the young priest and fills it in a way that is most satisfying. Perhaps the need is left unfilled in priestly reading because by the time the priest can reflect on his years of experience, he has lost touch with the needs of his younger confrère in holy orders. There is a special need today. With the "New Breed" confident that they have some improved professional background in the liturgy, theology and catechetics, they may fail to realize that the person of the priest is still the most effective agent in his ministrations (aside from God's activity, of course).

Father Courtois concerns himself with the young priest in relation to himself, to other priests, to lay people and to his work. He speaks from a background of experience and prayer. His concern is with the priest in parish work, and any pastor reading the book will know immediately that this man has been deeply involved in practical parish work. Every priest will recognize that he speaks from a deep well of spiritual reflection and prayer on the experience he has had, for no one can write with the unction so characteristic of the author, without much prayer. Actually, to capture the fulness of what the book contains it should be meditated upon, not just read. The style, a sort of free flowing of his thoughts, often lacks strict

Burn Rubbish Safely

"Yard Boy"

OUTDOOR INCINERATOR



Quickly, safely reduces to fine ash all burnable rubbish, garbage; leaves, litter, etc.; even in inclement weather. No extra fuel is required.

Lights at top, burns downward. Construction of cast iron and heavy gauge sheet iron completely coated with fire and weather resistant Vitreous Porcelain Enamel.

Endorsed by Institution and Fire Prevention Authorities from coast-to-coast.

PRICES f.o.b. Reading, Pa.
No. 6—6 bu. capacity—wt. 150 lbs. $99.50
No. 3—3 bu. capacity—wt. 100 lbs. $59.50
Write for descriptive circular

J. W. Fiske ARCHITECTURAL METALS, INC.
Dept. 9, 111 Pennsylvania Ave., Paterson, N. J.
ESTABLISHED 1858

NEW COMFORT for YOU
CONFESSIONAL CHAIRS
A century of fine furniture making brings you this superbly upholstered confessional chair, the confession-Ease



FABRIC COVERED
$110.00

Overall height 35" — back height 19". Hand-rubbed finish ▪ Upholstered foam-rubber arm pads ▪ Kiln-dried hardwood frame ▪ 18½" between arms — seat 20" deep • seat cushion top 18½" from floor ▪ Swivels completely within 30" space • Stationary base, dome slides on legs. Also available in:
Elastic Naugahyde Vinyl.....$115.00
Top Grain Leather.....$160.00
Specify color desired
F.O.B. Chicago, Ill.

Chicago SEATING CO.
801 Burlington Ave. Downers Grove, Ill.

logical arrangement, but that's the way he writes.

Many priests will wish he had included some more subjects in the book, subjects they feel should be noted for the young priests. However the topics he covers are well done and are full of practical insight. In the chapter on confession, he employs the techniques of modern psychology in dealing with the old, old question of the recidivist. He does so in a practical three point scheme which I immediately put into practice the next time I heard confessions. In the matters of preaching, catechetics and visiting the sick, I felt that he was too detailed in his treatment, too technical. Some things each man must work out for himself, other matters are best left to the technical manuals on preaching and catechetics. In discussing the relations of the young priest to his fellow priests I was particularly happy to be reminded that we owe each of our priestly companions the respect due the priesthood, no matter how familiar our relationship may be. Also the idea of discussing Christ and the spiritual life with our priestly friends deserves some attention from our traditionally reserved attitude on this topic.

In his work the French author is especially attuned to the English speaking and even the American priest. Included in the appendix is a list of periodicals and professional associations (plus lay organizations) that will be helpful to the priest in America. This list is complete with addresses and additional information. It should be invaluable to the young parish assistant.

The gems of priestly insight into our vocation are there to be discovered and analyzed by the reader. The ultimate criterion of their value to the priest will be whether or not they work themselves into his spiritual and pastoral activities. I don't hesitate to predict that the priest who reflects upon the ideas in *The Young Priest* will immediately find his conduct influenced by these ideas.

THOMAS P. CARROLL

What's New in Books?

SAINTS AND OTHER PEOPLE

BLESSED JOHN NEUMANN, by W. Frean, C.Ss.R. (Majellan Press, Wendouree, Australia, $4.50). Used officially at the beautification.

VINCENT PALLOTTI, by Eugene Weber (Alba House, $5.95). This new saint is interpreted as "a man for our times."

MARY AND THE BEATITUDES, by William Behringer (Alba House, $2.25). Relationship of the eight "blesseds" to Blessed Mother.

ON A SHOESTRING AND A PRAYER, by Raymond P. Sloan (Doubleday, $3.95). Story of Mother Alice, beloved by Bostonians.

SAINT AMBROSE, HIS LIFE AND TIMES, by Angelo Paredi (Notre Dame U. Press, $7.95). Locates the man in context of his times.

ST. TERESA OF AVILA, Studies in her life, doctrine and times, edited by Thomas-Gabriel (The Newman Press, $4.75). Reveals just how human this woman "Doctor of the Church" was.

MOTHER FOR A NEW WORLD, by Herbert F. Leies (The Newman Press, $5.95). All about Our Lady of Guadalupe.

LETTERS FROM THE SAINTS, edited by Stanbrook Abbey, by many saints and blessed (Hawthorn Books, $4.95). Inside look at correspondence of such men as Robert Bellarmine and Philip Neri.

AUTOBIOGRAPHY OF MARTYRDOM, SPIRITUAL WRITINGS OF JESUITS IN NEW

Advertisers' Index

Autom Company, The..... 691

Catholic Universities, S.V.D..... 706
Char-Lite Mfg. Co..... 633
Chicago Seating Co..... 709
Creviston & Son, Jewelry Mfg. Co., Inc..... 691

Donnelly, I., Company, Inc..... 695

Electro-Voice, Inc..... 697

Fagiolo, Fr. Salvatore..... 711
Fiske, J. W., Architectural Metals, Inc..... 709
Friedrichs, Geo. A..... 635

Gantner, The H. R., Co..... 691

Hammond Organ Company..... 631
Hansen, D. B., & Sons.....626-629, 691
Herder, B., Book Company.....691, 701

Immaculate Conception Church..... 640

Kenedy, P. J., & Sons..... 703
Koley Plating Co..... 691

Liturgical Church Goods Mfg. Co..... 699
Lohmann, The E. M., Company..... 691
Lorrain, René et Cie., Inc..... 639

Minnesota Mining & Manufacturing..... 636
Mussner, Giac. Vincenzo, Sculptor..... 707

Parsons & Parsons Co., The..... 706
Permanent Trade Goods Center of Spain..... 694
Pflaum, Geo. A., Publisher, Inc.....Cover 3

Rambusch Decorating Company.....Cover 2, 691

Sacerdotal Union of Daily Adoration..... 698
Sacred Heart Retreat House..... 708
St. Anthony Guild Press..... 705
Sangamon Mills., Inc..... 706
Summit Studios..... 691

Tiffin Manufacturing Co..... 696
Tonini, F., & Son..... 691
Toomey, R. J., Company..... 693

Wagner, Joseph F., Inc..... 638
Will & Baumer Candle Company, Inc.....Cover 4

ENGLISH MASS OF THE ANGELS

This is the Gregorian Mass of the Angels set to the approved English text. Gregorian Chant has been and is favored by the Church; this mass in particular is devotional and melodious, and so easy to learn. The fact that it has been the favorite of choirs for decades the world over proves that people love it and has made it the most known of all masses. The accompaniment is simple. It has ecclesiastical approval. The cost is reasonable; $12.00 per 100 copies; organ score $2.00; one free score on orders of 200 copies or more. Free samples.

FR. SALVATORE FAGIOLO
RT 1, MONROE CITY, MO. 63456

France, by Francois Roustang (B. Herder, $5.75). Critical examination of narration by early missionaries in Canada.

Nicholas Wiseman, by Brian Fothergill (Doubleday, $4.95). First cardinal in England for three centuries; his great work.

A.M.C.

HPR Reviewers

Vincent M. Oberhauser, C.P., now at the Passionist Seminary in Louisville, Ky., has studied and taught Liturgy both in this country and in Europe.

Ralph J. Tapia is professor of Moral Theology at Fordham University. He attended Vatican II as secretary to his Bishop.

Vincent E. Rush is chairman of the division of theology and philosophy at Mount Senario College, Ladysmith, Wis.

Jeremiah J. Smith, O.F.M.Conv., is professor of History at Bellarmine College, Louisville, Ky.

Charles W. Paris: for a biographical note on Father Paris, see page 655, this issue.

Thomas P. Carroll is assistant pastor at Mary, Queen of the Universe Parish, St. Louis, Missouri.

EDITORIAL

No Indian Wars, Please

Time was when we mulled over the riddle: "What would happen if an irresistible force met an immovable object head-on?" Later we learned the absurdity of that question. Now we're not so sure it's absurd—not when New Breed stalwarts meet those of the Older Breed head-on.

It's easy to pin tags on people. But only notable skill and honesty can decide who is to wear them. Age alone is no criterion. Recently an 18-year-old argued with his 70-year-old grandmother *re* liturgical changes. The teen-ager was opposed to the "newfangled ways of doing things." The septuagenarian vigorously defended them: ". . .let's bring things up-to-date." The same *pros* and *cons* happen in the clerical ranks, and not only about the liturgy. Nor are different points of view *per se* unwholesome. Growth produces this.

Inevitably, newly ordained priests are assigned to parishes shepherded by men ordained twenty, forty, or more years. Not every rectory witnesses an irresistible force (the one who probably shares a bath) meeting an immovable object (the one who probably has a private bath). In many cases, to be sure, the amalgam is effortlessly achieved. In others, however, there are just going to be differences, even sharp ones, in attitudes, methods, degrees of awareness, etc.

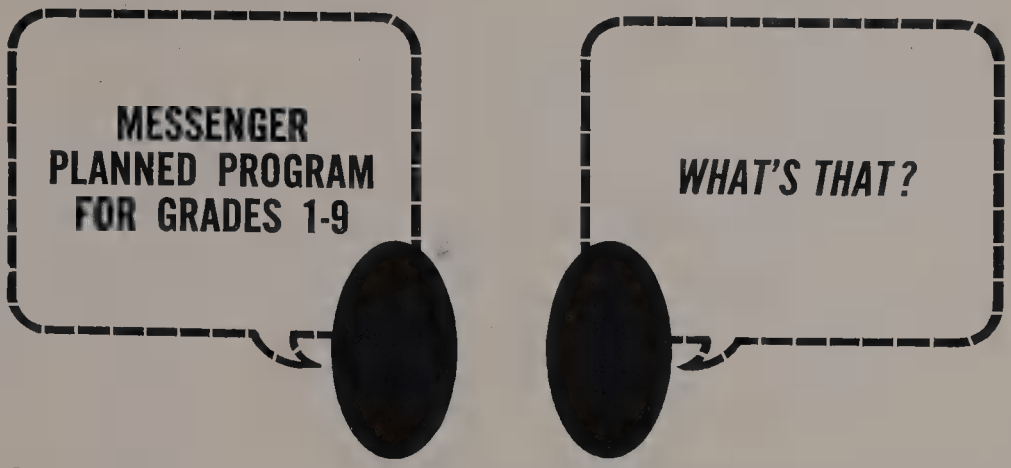
A well-known secular priest whose duties carry him throughout the country with constant contacts among the diocesan clergy, wrote: "As I go around, I find that there is getting to be a considerable worry among pastors as to what the 'New Breed' of priests is going to be like and whether they will be able to live with the 'Older Breed.' The worst thing that could happen would be for both sides to start an Indian war." Ordination confers neither a Ph.D. in Omniscience nor a Baccalaureate in Intransigence. Certain adjustments and concessions are required from *both* sides.

Wrote St. Paul: "There is neither Jew nor Greek; there is neither slave nor freeman; there is neither male nor female. For you are all one in Christ Jesus." It's enormously risky to harp upon "Breeds" as if they constitute antipathetic groups—priests are destined to pull one load in one direction.

It helps immensely in any clerical dialogue if all "Breeds" stay well-bred. Let them leave scalping to the Indians.



AIDAN M. CARR, O.F.M. Conv.
Editor



Q. *What's this about a MESSENGER Planned Program? Haven't the MESSENGERS always been planned?*

A. They have. But some teachers haven't been aware of the advantages of using the MESSENGERS throughout the entire school. We're going to stress this a little more.

Q. *Can't see it myself. Just because Miss Caporal uses the MESSENGERS in third grade I don't see why I should use them in fourth.*

A. Let me explain why we think you should. The MESSENGERS are the only periodicals covering grades 1-9 which examine God's as well as man's part in creation. They are, therefore, the only ones which show the student the *real* world.

Q. *Wait a minute. My students get plenty of religion at the designated time. There's no need for religion in the supplementary material too, is there?*

A. Forgive me, but you're committing what we at Pflaum refer to as the heresy of Tictacktoism. In other words you are saying that the curriculum should be compartmentalized—religion in one box, life in another. The MESSENGERS don't make these separations. If a Christian social principle is involved, say, in an occurrence in South Africa, the MESSENGERS point this out. Thus, a student who has had the MESSENGERS from the first grade through eighth will develop sounder and more enduring standards by which to judge events than one who has been raised on secular classroom periodicals. Furthermore, he will not grow up thinking of his faith as something to be kept apart from his life.

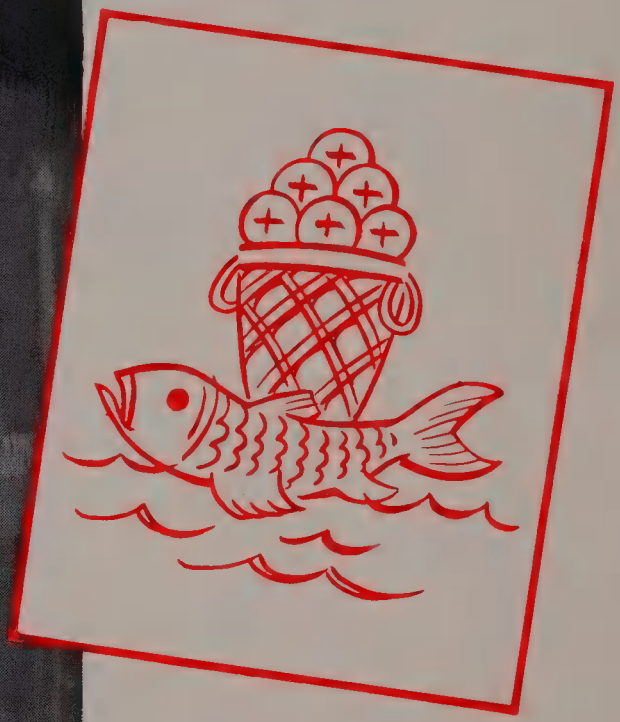
Q. *You have a point there. Tell me more.*

A. Well, we at Pflaum believe that periodicals play a very important role in the students' education. It's through them that parallels are drawn between academic studies and important events happening in today's world. Classroom periodicals are in a sense the crucible in which theory and practice fuse. It's therefore essential that the presentation of the world through a periodical's pages—highly selective as it necessarily is—be governed by a point of view which sees both God and man. When we say "planned" program, this is the planning we mean . . . this, in addition to a planning of vocabulary and content suitable to the grade level.

Geo. A. Pflaum, PUBLISHER, INC.
38 W. FIFTH ST. DAYTON, OHIO 45402

Appropriate SYMBOLS...





Loaves and fish. "Outstanding ancient symbol of the Most Holy Eucharist. Taken from the crypt of St. Lucina, in the Catacomb of St. Callixtus. Christ, the fish, brings to the faithful His Body and Blood."[1]

Candles are symbols, too...

. . . shining before the Tabernacle, the Sanctuary Light glows as a universal symbol of the Real Presence.

For this high purpose, Will & Baumer offers the Lux Domini, 14-Day Sanctuary Light composed of pure olive oil and 100% pure natural beeswax in strict conformity to Canon 1271. Each container is sealed at the factory and carries a positive guarantee of its rubrical content. It gives a steady, smokeless, highly visible light for fourteen full days.

Will & Baumer provides a complete selection of lights conforming to Canonical prescription and varying diocesan conditions.

See your Will & Baumer representative or Church Goods Dealer for personal service.

[1]*Van Trecck, Symbols in the Church. Ch. IX, Plate XXVII, Fig. 3*

See your Will & Baumer representative or Church Goods Dealer

WILL & BAUMER CANDLE CO., INC.

SYRACUSE, NEW YORK EST. 1855
BOSTON NEW YORK CHICAGO
LOS ANGELES MONTREAL

PURVEYORS TO THE VATICAN
BY APPOINTMENT

MARYGROVE COLLEGE LIBRARY
DETROIT, MICHIGAN
PLEASE DO NOT REMOVE

The Homiletic and Pastoral Review

JUNE, 1965

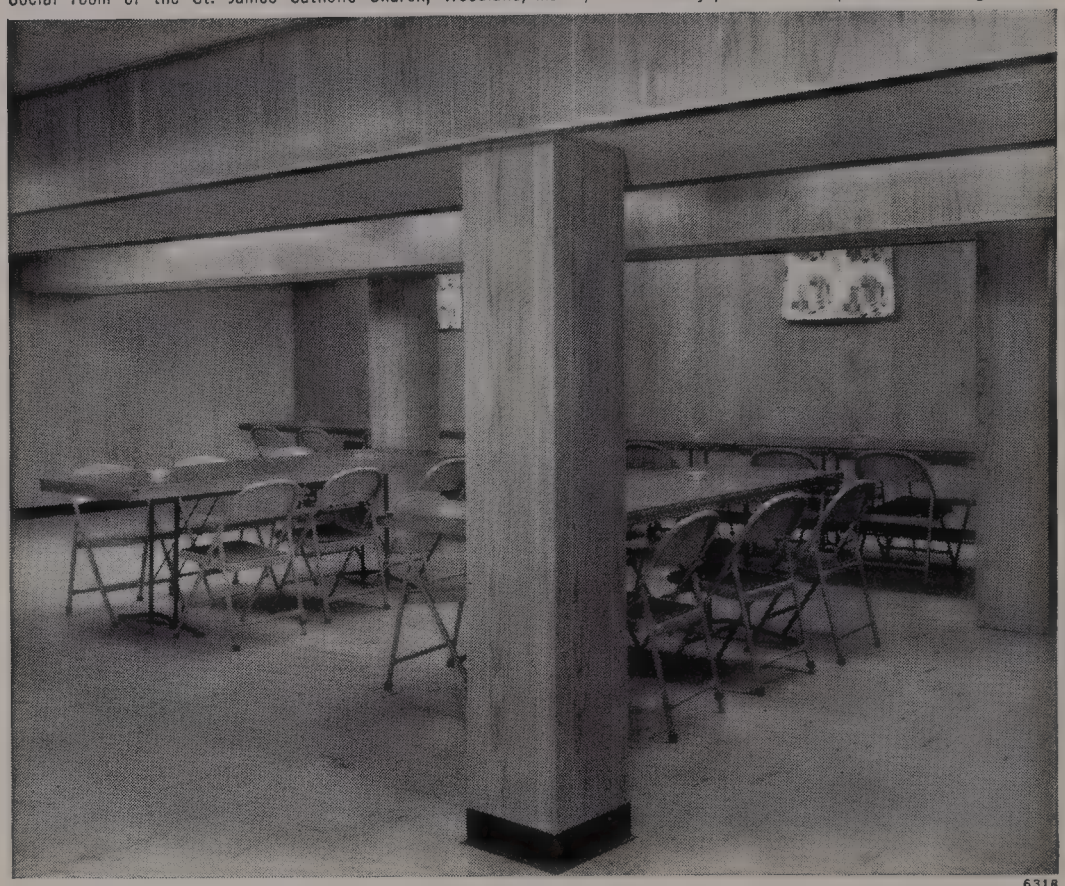
GRACE AND FREEDOM | *Piet Fransen, S.J.*

I BAPTIZE—COMMENTATOR COMMENTS | *Donald Smythe, S.J.*

FATHER FILAS AND THE EX-SEMINARIAN | *Richard M. Senier*

THE MASS—A MEAL? | *Fr. David, O.F.M. Cap.*

Social room of the St. James Catholic Church, Woodland, Maine, is beautifully paneled in soilproof Marlite English Oak.



6318

Remodel with Marlite

for walls that stay like new for years

Next time you remodel a church dining room, kitchen, classroom or sanctuary, add a lifetime of carefree beauty with luxurious Marlite paneling.

Marlite saves you money in many ways. Your own men can install it over old walls without interrupting church activity. No muss, no fuss, no plaster dust or lingering paint odors. And once in place, Marlite cuts maintenance costs to practically nothing. This "wash-and-wear" paneling resists heat, moisture, stains and denting—stays like new for years with an occasional damp cloth wiping.

Select from handsome Trendwood® reproductions, beautiful marble patterns, practical plain colors. See your building materials dealer, consult your architect, or write Marlite Division of Masonite Corporation, Dept. 677, Dover, Ohio.

Marlite®

plastic-finished paneling

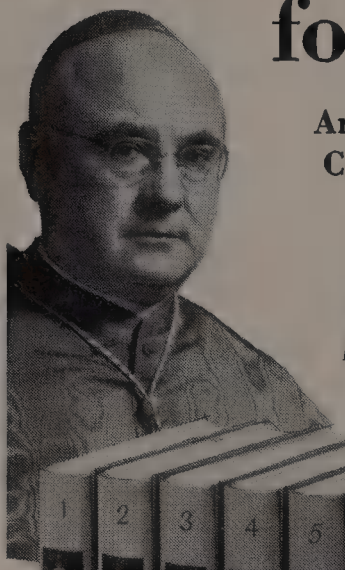
ANOTHER QUALITY PRODUCT OF MASONITE® RESEARCH

Announcing a major publishing event of our great Ecumenical era

The Catholic Encyclopedia for School and Home

An up-to-date, comprehensive guide to every aspect of Catholic Living, expressly prepared for young readers

SPONSORED BY HIS EMINENCE, FRANCIS CARDINAL SPELLMAN



"This useful, modern, monumental work that took years of intense preparation, presents the thinking of leading scholars throughout the world on every aspect of the life and teaching of the Church."



An indispensable reference . . . a source of spiritual enrichment . . . an essential possession for every school, library, and study group.

12 magnificent volumes — 8,400 pages — 4,800,000 words — over 6,500 illustrations. Prepared by more than 2,000 religious and lay leaders from all over the world, under the direction of Msgr. John H. Harrington, Librarian and Faculty Member, St. Joseph's Seminary, Yonkers, N. Y. List price: $169.50. Institutional price: $134.50.

THE long-awaited *Catholic Encyclopedia for School and Home* is now completed. Here, for the first time within one comprehensive, authoritative set of books, the student will find up-to-date information and guidance on every aspect of Catholic living — written by the very leaders who are responsible for the momentous developments in the Catholic world today. ✠ Every subject of personal importance to the young reader — from Ethics, Marriage and Parenthood to Education, Career Planning and Business — is included. ■ Every subject related to the life and teachings of the Church — from the Lives of the Saints to the most recent declarations of Vatican Council II — is represented. ■ Every subject of general interest — from Art to Physics, Philosophy to World History — is discussed in the light of Catholic doctrine.

Designed to enrich the school curriculum, this remarkable new reference work will help every student to appreciate more fully his Catholic heritage and to understand what it means to be ■ Catholic in this extraordinary Age of Renewal. For full information, mail the coupon below.



Published by **McGraw-Hill Book Company**
330 WEST 42 STREET, NEW YORK, N. Y. 10036

MAIL THIS COUPON TODAY FOR FULL DETAILS

Catholic Encyclopedia for School and Home
McGraw-Hill Book Company
330 West 42nd Street
New York, New York 10036

Please send full information about this important new reference work, and details of your price schedule. There is no obligation.

Name.....

Address.....

City.....State.....Zip No.....

Institution.....

C1 HP-6-65

THE HOMILETIC AND PASTORAL REVIEW (Monthly), LXV, No. 9 (June, 1965). Copyright 1965 by Joseph F. Wagner, Inc., 53 Park Place, New York. Second-Class mail privileges authorized at New York, N. Y., with additional entry at Easton, Pa. Subscriptions to the U.S. $7.00 per annum. $7.25 Canada.



A The simplicity of the lines of Hansen's design Roman Style Cassock is highly recommended.

B The Semi-Jesuit Style Cassock has a convenient buttonless front, Roman form fitting back.

C A Clerical Cloak is more distinctive than an overcoat when worn over a cassock. Tailored in either Gabardine or Kersey with velvet collar or collar of same material. Made with or without armslits.





America's Finest CASSOCKS

CUSTOM HAND-TAILORED BY *The House of* HANSEN

10-62

Assured Quality and Distinctiveness Without Extravagance

There is no question that a garment hand-tailored to your individual measurements is more comfortable and better fitting. Let your next Cassock be a HANSEN Cassock.

No. A969 All-Wool Basketweave Cloth. Lightweight. For year round wear.

No. A990 All-Wool Worsted Cloth. Medium weight. Wrinkle resistant.

No. A955 Tropical all wool lightweight material. Ideal for warm weather.

No. A911 All-Wool Imported Serge Cloth from France. Lightweight.

No. A558 All-Wool French Surah cloth. Lightweight. Wrinkle resistant.

No. A758 All-Wool Imported Gabardine from Switzerland. Lightweight.

No. A951 Pure Silk Cloth. Lightweight. Ideal for summer and travel.

No. A907 All-Wool Imported Panama Cloth from Belgium. Lightweight.

No. A946 Imported Silk-Warp Henrietta Cloth from Switzerland. The finest.

WRITE FOR SAMPLES OF MATERIALS AND EASY SELF-MEASUREMENT BLANK — PRICES START AT $79.50

D The Ferraiolone worn in the Pulpit and at commencement exercises, banquets and receptions. Purple for Bishops and Right Reverend Monsignori, black Very Reverend Monsignori and Clergy.

E The Roman Cloak is tailored of purple material. Piping of gold metal cord for Bishops, red metal cord for Domestic Prelates.

F The House Cassock has Cape attached and additional half sleeves. Trimmed with red or purple piping and buttons according to rank of Prelate.

G The Choir Cassock, worn by Bishops and Monsignori. Illustrated with Mozetta and Rochet as worn by a Bishop.

H The Cappa Magna, worn by a Bishop, is illustrated with fur Cape and lace Rochet. Fur Cape available in Ermine or Coney.











The House of HANSEN

23 NO FRANKLIN ST. CHICAGO 6, ILL.

D. B. HANSEN & SON

Telephone FRanklin 2-87

Altar Boys COMPLETE OUTFITS

AMERICAN MADE IN OUR OWN CHICAGO STUDIO

ATERIAL — HANSEN'S Cassocks made of extra strong serviceable, o-ply fabrics, vat-dyed (guaranteed st color)—tailored EXTRA FULL.

DESIGN AND FIT—HANSEN'S Cassocks are expertly tailored. The form-fit Roman back drapes nicely and the fitted sleeves hang gracefully and naturally.

INSPECTION—Every cassock is carefully inspected before the HANSEN label is sewn in, carrying with our positive money-back guarantee

THREE Distinctive Styles: No. B12 Zipper Front—B10 Button Front—B11 Buttonless Belt-on.



. B12 ZIP-ON Roman Back has im-oved quick action locking zipper nt.



No. B10 BUTTON FRONT Roman Back, patented ivory-hard removable buttons that will not pull off.



No. B11 BUTTONLESS BELT-ON has hook-and-eye collar and belt front.

P-9-62

Write for our
mplete Catalogue



PRICES FOR ALTAR BOY CASSOCKS

5% Discount on 12 to 23 Cassocks — 10% on 24 or more

Choice of black, red, white, purple or green Cassocks

Age Cassock	Cassock Down Back Measurement	Poplin Button-on No. B10, Ea.	Poplin Belt-on No. B11, Ea.	Poplin Zipper No. B12, Ea.	Correct Length of Surplice
8 Yrs.	40 in.	$7.75	$7.75	$8.75	18 in.
9 Yrs.	42 in.	8.25	8.25	9.25	20 in.
10 Yrs.	44 in.	8.75	8.75	9.75	20 in.
11 Yrs.	46 in.	9.00	9.00	10.00	20 in.
12 Yrs.	48 in.	9.50	9.50	10.50	22 in.
13 Yrs.	50 in.	10.50	10.50	11.50	22 in.
14 Yrs.	52 in.	10.75	10.75	11.75	22 in.
15 Yrs.	54 in.	11.25	11.25	12.25	24 in.
16 Yrs.	56 in.	11.75	11.75	12.75	24 in.
17 Yrs.	58 in.	12.25	12.25	13.25	24 in.
18 Yrs.	60 in.	13.00	13.00	14.00	26 in.
19 Yrs.	62 in.	13.75	13.75	14.75	26 in.

For Cassocks larger than standard sizes shown above please write for price

Please specify STYLE • COLOR • SIZE when ordering

ALTAR BOY ACCESSORIES

A **No. B152 Sashes**—Poplin, yellow fringe, each.....$1.50
No. B142 Capes—Poplin, yellow fringe, each.....$1.60
No. B66 Ties—Buster Brown (Windsor) Black, white, red, gold. Per doz.....$4.50
No. B67 Acolyte Collars—Nowiltex. Size 11 to 15—in ½ sizes only, Each 60¢, per dozen.....$7.00
Skull Caps—Poplin, self lined. Specify color. Each.....[illegible].80

B **No. B60. Altar Boy Surplice.** Light weight cotton material. Sanforized. Made extra full. Length 18 to 24 inch. Each.....$3.25
No. B61. *(not illustrated)* Same as No. B60 but with lace. Made extra full. Length 18 to 24 inch. Each.....$4.25

C **No. B71. Altar Boy Surplice.** Fine wearing Marquisette with lace. Made extra full. Length 18 to 24 inch. Each.....$4.50
No. B70. *(not illustrated)* Same as No. B71 but without lace. Length 18 to 24 inch. Each.....$3.50

D **No. B100. Altar Boy Surplice.** Embroidered lace floral design. Extra full. Sizes 18 inch to 24 inch.....$9.85

E **No. B62. Rubrical Altar Boy Surplice.** Sanforized. Rubrical banding in all church colors, made extra full. Specify color banding desired when ordering. Length 18 to 24 inch. Each.....$5.75

Size 26 in. 50¢ additional, except No. B100 $1.00 additional.

The House of HANSEN

3 NO. FRANKLIN ST., CHICAGO 6, ILL.

D. B. HANSEN & SONS

Telephone FRanklin 2-8750

Needlecraft Vestments

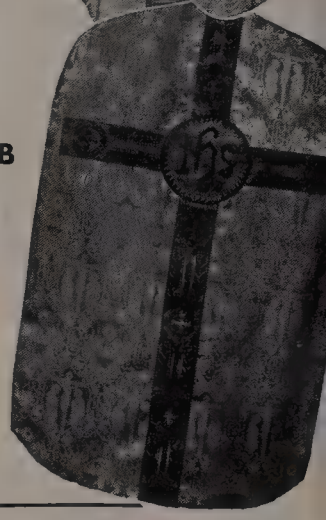
By the House of Hansen. A combination of skilled handwork with materials of unusual beauty explain why Hansen's Needlecraft Vestments are recognized as the Standard of Excellence, and vie in artistic achievement and price with importations. ***Inquiries regarding your vestment requirements are invited.***



C



A



B

(A) No. Y6655. Brocaded Damask Angel Wing design material. Furnished in all Church colors. Woven cross design banding. Embroidered IHS of AXPO emblem to match.

	Unlined	Lined
Roman Chasuble	$46.75	$52.75
Roman Cope	60.50	69.75
Roman Dalmatics	89.75	101.75
Benediction Veil	22.00	28.25
Preaching Stole	LINED ONLY	10.25
Gothic Chasuble	60.50	68.25
Gothic Cope	65.50	72.75
Gothic Dalmatics	104.00	116.75

(B) No. Y6305. Brocaded Celanese, Crucifixion design material, woven Cross design Banding. Furnished in all Church colors IHS or AXPO Emblem to match.

	Unlined	Lined
Roman Chasuble	$47.50	$53.00
Roman Cope	65.00	76.75
Roman Dalmatics	99.75	114.50
Benediction Veil	25.50	31.00
Preaching Stole	LINED ONLY	11.00
Gothic Chasuble	64.00	73.50
Gothic Cope	69.00	78.75
Gothic Dalmatics	116.00	129.75

(C) No. Y6340. Large Cross design Damask material, in all Church colors. Woven Chalice design banding. IHS or AXPO emblem.

	Unlined	Lined		Unlined	Lined
Roman Chasuble	$49.75	$54.50	Gothic Chasuble	$64.75	$75.25
Roman Cope	65.25	76.25	Gothic Cope	68.50	78.75
Roman Dalmatics	111.00	124.00	Gothic Dalmatics	123.00	134.75
Benediction Veil	27.00	32.25	Preaching Stole	LINED ONLY	12.25

READY MADE PRIEST CASSOCKS IN STOCK

Roman or Semi-Jesuit Style Cassocks—for the Clergy and Seminarian.

CHOICE OF TWO MATERIALS

PANAMA-VISCO-ACETATE MATERIAL

Crease resistant, lightweight, durable, has the appearance of fine woolens. Guaranteed fast dye. Unlined.
Roman or Semi-Jesuit Style Cassock.....**$25.00**
Sash for Semi-Jesuit Cassock is additional.

65% DACRON—35% WOOL MATERIAL

Lightweight, wrinkle resistant, stain repellent.
Body half lined—Sleeves completely lined—Full pock
Bottom trimmed with brushbraid Fast dye.
Roman or Semi-Jesuit Style Cassock.....$39

No. 4B/16 Snap-on Sash. Each **$4.50** or No. 4B/17 Tie-on Sash. **$3.25**



Semi-Jesuit Style

P-9-62

16 SIZES LISTED IN SEMI-JESUIT OR ROMAN STYLE

When ordering please specify *style* and *number* desired.

No.	Back Meas.	Chest Meas.	Collar Size	Sleeve Length
B5638	56 in.	38 in.	15 in.	32 in.
B5640	56 in.	40 in.	15½ in.	32 in.
B5642	56 in.	42 in.	16 in.	32 in.
B5644	56 in.	44 in.	16½ in.	32 in.
B5838	58 in.	38 in.	15 in.	32½ in.
B5840	58 in.	40 in.	15½ in.	32½ in.
B5842	58 in.	42 in.	16 in.	32½ in.
B5844	58 in.	44 in.	16½ in.	32½ in.
B5846	58 in.	46 in.	17½ in.	32½ in.
B6038	60 in.	38 in.	15 in.	33½ in.
B6040	60 in.	40 in.	15½ in.	33½ in.
B6042	60 in.	42 in.	16 in.	33½ in.
B6044	60 in.	44 in.	16½ in.	33½ in.
B6046	60 in.	46 in.	17 in.	33½ in.
B6240	62 in.	40 in.	16 in.	34 in.
B6242	62 in.	42 in.	16½ in.	34 in.

STYLING: Roman Button Front with hand sewn black buttons and coat button holes.
COLLAR HEIGHT: For both Semi-Jesuit or Roman Style, 1¼" with ◻ 1" opening.
CUFFS: Standard size on sleeves.
HEM: Two inches at bottom.



Roman Style

The House of HANSEN
23 NO. FRANKLIN ST., CHICAGO 6, ILL.
D. B. HANSEN & SONS
Telephone FRanklin 2-87


A


B


C

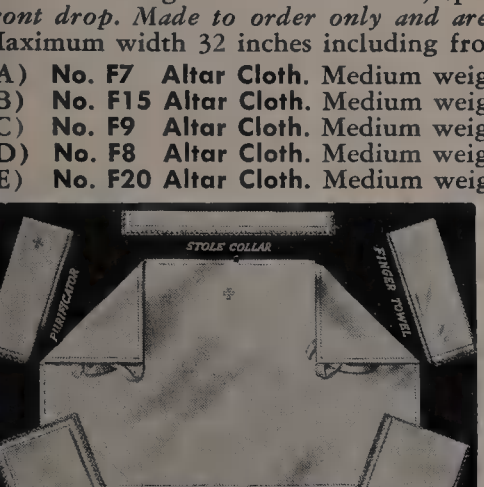

D


E

Linen Altar Cloths

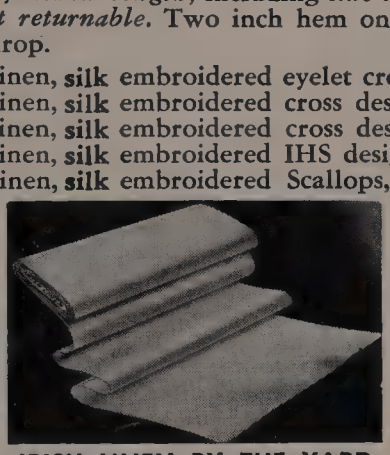
When ordering linen *Altar Cloths,* specify *finished length,* including *side drops,* and *finished width including front drop. Made to order only and are not returnable.* Two inch hem on sides and one inch hem on back. Maximum width 32 inches including front drop.

A) **No. F7 Altar Cloth.** Medium weight linen, **silk** embroidered eyelet cross design, per yard.....**$4.00**
B) **No. F15 Altar Cloth.** Medium weight linen, **silk** embroidered cross design, per yard **4.50**
C) **No. F9 Altar Cloth.** Medium weight linen, **silk** embroidered cross design, per yard **6.00**
D) **No. F8 Altar Cloth.** Medium weight linen, **silk** embroidered IHS design, per yard **4.75**
E) **No. F20 Altar Cloth.** Medium weight linen, **silk** embroidered Scallops, per yard **3.70**



ALTAR LINENS

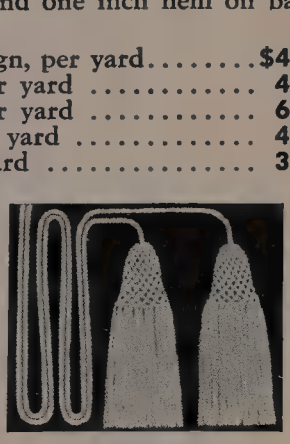
	F1 Plain Hem		F2 Hemstiched	
	Each	Per Dz.	Each	Per Dz.
Amice	$2.00	$23.00	$2.10	$24.00
Corporal	.80	8.60	.90	9.60
Purificator	.90	9.00	1.00	10.00
Pall	.75	7.50	85	8.50
Finger Towel	60	6.50	.70	7.50
Stole Collar	.40	4.00	.50	5.00



IRISH LINEN BY THE YARD

36 inches wide

No. F0* Light weight, yd.....**$1.32**
No. F8** Medium weight, yd... **1.56**
No. F4** Heavy weight, yd.... **1.72**
No. F2* Handkerchief wt., yd. **1.73**
* For light weight Albs Surplices
** For Altar Cloths, Altar Linens, Albs and Surplices.

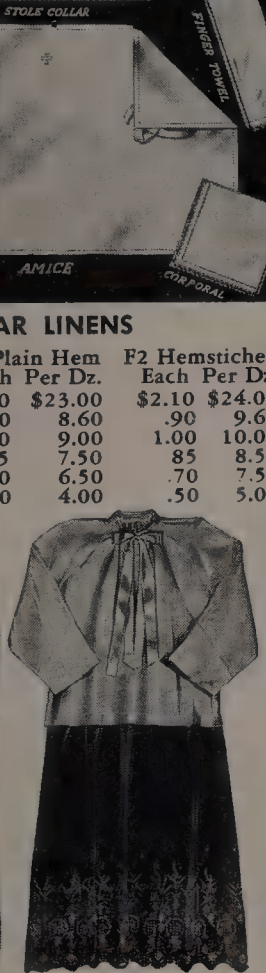


CINCTURES

No. F0½—White, cotton, crocheted tassel. Each $1.75
No. F2½—White, linen, crocheted tassel. Each $2.75
No. F3—Rayon silk, all church colors, crocheted tassel. Each...$2.25

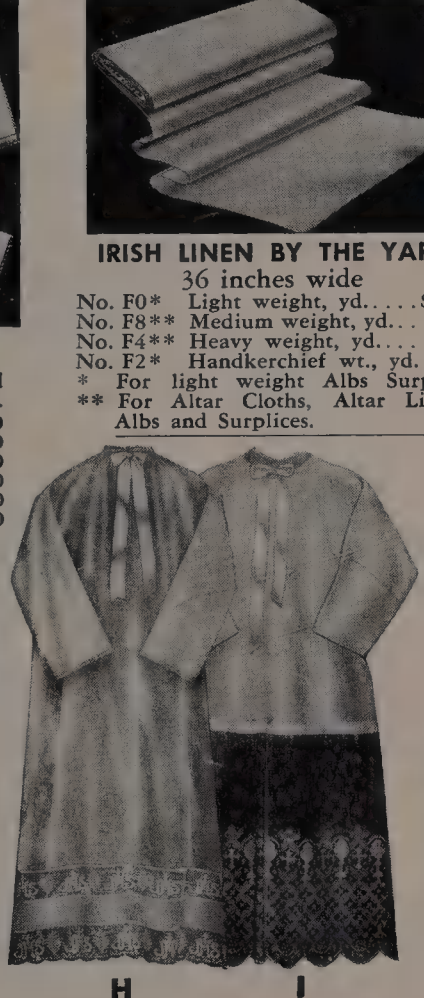
P-9-62


F


G

F) No. F502 Alb. Light weight linen, cross design embroidered banding. Guaranteed fast colors — Red, Green, Black, Purple and Yellow. Please state color desired. **$20.25**

G) No. F601 Alb. Light weight linen top. Fine quality lace, embroidered with IHS design **$21.75**
No. F601 Surplice to match Alb. **$24.50**


H I

(H) No. F780 Alb. Imported Swiss lace, IHS design. 3½" insertion lace and 4½" bottom lace, as illus. **$20.50**
No. F781 Alb. 3½" insertion lace only **$18.75**
No. F782 Alb. 4½" bottom lace only **$18.00**
(I) No. F200 Alb. Imported Swiss lace skirt, Chalice design. Lace in 20" length and 34" length.
Alb. with 20" lace **$29.75**
Alb. with 34" lace **$43.75**

Catalogue sent on request, containing a full line of Church goods and religious articles.


J


K

(J) No. F875 Surplice. Embroidered non-wrinkling sheer nylon. Ideal for traveling purposes **$15.50**

No. F825 Surplice. Plain non-wrinkling sheer nylon **$9.75**
(K) No. F505 Alb. with 4" insertion lace and 4¾" bottom lace..**$19.25**
No. F504 Alb. with 4" insertion lace only **$16.75**
No. F503 Alb. with 4¾" bottom lace only **$16.75**

Communications from Our Readers

Too Much "Judge"–ment?

Editor:

A priest from Washington, D.C., in the April edition of HPR, p. 542, writes that "the confessor may not rest content with a mere affirmation of sorrow; rather he must take some more definite means of being sure that the penitent has real contrition and purpose of amendment before he gives absolution." Does this eminent "judge" of sacramental confession infer that perhaps a lie detector test be given penitents previous to sacramental confession? Or is he (contrary to the laws of the Church) dissatisfied with imperfect contrition in sacramental confession?

He states further that "the confessor must make a judgment as to whether or not they have sufficient sorrow and purpose of amendment . . . he may not rest content with a mere affirmation of sorrow . . ." Does the judge now become also the district attorney? So he must hold all motives as suspect. He must suspect that the penitent is a recidivist and must demand "an extraordinary sign of contrition from such a penitent." He must suspect that the penitent is "unwilling to quit some seriously sinful practice." He must suspect that "penitents are unwilling to avoid a voluntary proximate occasion of sin," that they are "unwilling to fulfill serious obligations," that they "make little or no effort to examine their conscience." And with all of these suspicions I would say that the confessor is himself a psychological complexity who probably would be more guilty of driving people away from the once a week to the once a month and from the once a month to a once a year and from the yearly to the hardly ever or never approach to the confessional.

This is the negativism that has brought the Church into so much ill repute and which the positivistic approach of the Church at this time is trying to amend.

The "judge" (?) in this case sits on the throne as a god, dividing the world into the Calvinistic calibration of the "pre-destined" and the "dammed." He is unfamiliar with the psychological complexes of the human mind and must subject everything to his own inscrutable judgment.

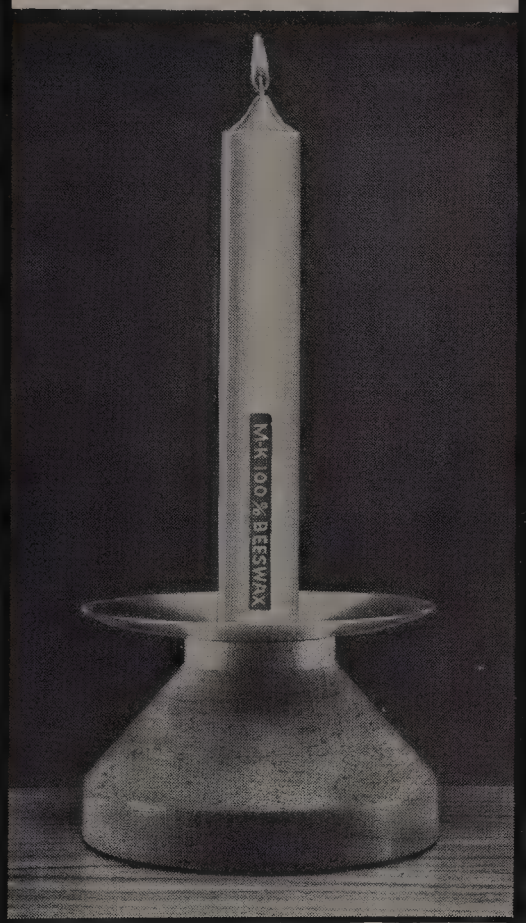
This is a forgetfulness of the injunction of St. Paul that we are "ministers of the new testament, not in the letter but in the spirit" (II. Cor. 3:6), and that the "letter killeth but the spirit quickeneth."

As a confessor he does not like penitents "who excuse everything they do." If he is a judge then are not the penitent plaintiffs entitled to present their case as accurately as they know and understand it? Why could not a so-called excuse be an explanation of extenuating circumstances which every court must take into consideration (since the confessor is so adament in his position of judgeship)?

The judge is the prosecuting attorney. He interrupts. He cajoles. He cries out: "Answer only 'yes' or 'no'." What better recipe have we than this to

NEW

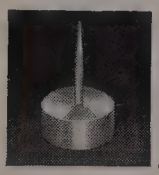
EMKAY BEESWAX CANDLES FOR THE REVIVED LITURGY OF THE MASS



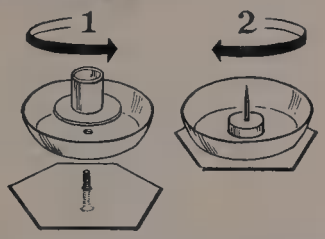
Emkay® Candles

These specially designed candles are properly proportioned for use in the "Mass Facing The People." Made with either 100% or 51% beeswax, these new Emkay Candles are 9½" high and are available in 5 diameters, ranging from 1½" to 2½". Each candle is individually cellophane wrapped.

New Special Spike Adapter Converts Old Socket-Type Holders



Eliminates need for grooved candles. Quickly converts socket-type candleholders so that they will accommodate Mass Candles of every diameter.



Simply unscrew old socket fixture from bobeche and replace with Emkay Special Spike Adapter. Takes only a few seconds.

For complete details on these and other Church candles and accessories, call The Man From Emkay or write direct.

Purveyors to the Vatican by Appointment

MUENCH-KREUZER CANDLE CO., INC.

P. O. Drawer 1299 Dept. P-65
Syracuse, New York 13201 Tel. GR 1-6147

New York—225 5th Ave., Room 639, Murray Hill 6-5263
Chicago—439-447 E. Illinois St., N. Pier Terminal 527-1452
Boston—73 Park Drive, Commonwealth 6-6930
New Orleans—6140 Gen. Diaz St., GAvez 5220
Western Division: Los Angeles—2031 E. 51st St., 582-4673
2306 E. 48th St., LU 2-7214

make confession something odious? What happens to the declaration of our Lord: "I will have mercy and not sacrifice . . . Blessed are the merciful for they shall obtain mercy"? St. James tells us that "Mercy exhalteth itself above judgment" (James 2:12). Since when does judgment supersede mercy in the new law?

It is our opinion that this office of judgeship of the confessor in confession should be more synthetically reviewed. It certainly has been carried to some dangerous extremes that forget the admonition of the Church that sacraments are for men and not men for the ritual of the sacraments.

A. J. Gesing

Santa Fe, New Mexico

An Invitation

Editor:

No doubt we have many zealous, dedicated priests in the country, as witnessed by our march in March under the leadership of Martin Luther King.

Before you plan your vacation, may I respectfully and humbly invite you, my fellow priests, to demonstrate in August here in Corinth under the banner of Christ the King?

Charles Reiner, O.S.B.

Corinth, Mississippi

Fr. Michael's Meanderings

Father Michael:

For weeks and months we have been subjected to shoddy and melodramatic "fantasia" relative to the Liturgy, Latin, Breviary, etc. However, with side-splitting abandon your letter in HPR, March, 1965, pp. 455–458, ranks as the cream-of-the-crop. If the so-called arguments adduced were not so tragic in their import (*ad absurdum?*) your letter could easily rank next in line to the Ajax commercial.

To have missed the whole point of the liturgy (Eucharistic celebration) in pursuing the "frozen" tradition, your conclusions are hilariously uproarious. One almost believes you can't be serious . . . but methinks you are! May I add a few *"reductio-ad," "non-sequitur"* (my Latin professor will feel a serene glow for the above words) statements to your equally invalid ones?

I wonder, Father Michael, how "Emmanuel" (who, by the way, is not playing peek-a-boo with us during the Eucharistic Celebration from behind his filmy tabernacle veil), to repeat, how "Emmanuel" stands your turning of your back upon Him for such events as *"Dominus vobiscum," "Orate Frates,"* and, shades of all diabolical heresy, when you "sermonize" your "spectators"? I am sure I dare not say "homily" and "God's People" since these are not Tridentine terms. And, in distributing the Eucharist you would seem to face an insoluble dilemma: you have Jesus in front of you and probably Jesus behind you in his Tabernacle (not a thing!)—what do you do? I am sure you must feel Him pulling on your chasuble from behind, pitifully crying out: "Father Michael, what have I done to you?" And, do you instruct your spectators to walk out of church backwards so as not to turn their coat-tails on Him? At the Lavabo and final blessing how do you manage? Or, in swinging the *aspergillum* on a Sunday, it must be quite a sight to see you walking backwards down the center aisle! And, I simply must see you on Holy Saturday at the Vigil ceremonies blessing the Easter water, etc. The poor spectators must be bored stiff as you do all of that facing Emmanuel (to see

THE NEW CONSTITUTION ON THE SACRED LITURGY MAKES IT MORE IMPORTANT THAN EVER FOR YOUR CHURCH TO HAVE A SUPERIOR SOUND SYSTEM –SUCH AS ALTEC

From the Constitution on the Sacred Liturgy: *"The Church therefore earnestly desires that Christ's faithful, when present at this mystery of faith, should not be there as strangers or silent spectators; on the contrary, through a good understanding of the rites and prayers they should take part in the sacred action, conscious of what they are doing, with full devotion and full collaboration."* CHAPTER II, ART. 47

"... the majesty and dignity of the sacred Scriptures and indeed of God's word should be clearly proclaimed." PARAGRAPH 7, APPENDIX

From the Homiletic and Pastoral Review: *"Plainly the Word of God is not something to be mumbled through..."*

You are undoubtedly aware of the full importance of clarity of voice and music in your Church. Here the inspiration of God's word and beauty of the choir help bring understanding and comfort to all present. And now, the mind of the Church as reflected by the Council's utterances makes it more important than ever that this communication be felt by all in your congregation. Pause to consider, how well is *your* church equipped to bring this about? Unfortunately, desire alone cannot overcome the inadequacies of an ineffectual sound system. Your system must enable you to reach *every* worshiper—especially the elderly and hard-of-hearing. This requires a specialized church sound system such as Altec provides. Altec Church Sound Systems give you total sound coverage of the congregation essential for complete response and participation in the performance of the revised Latin-English Mass.

TWO NEW ALTEC AMPLIFIERS ARE OUTSTANDING FOR CHURCH USE:

352A Mixer/Power Amplifier—an all transistor control console/amplifier with no trouble-causing vacuum tubes is equipped to control up to 5 microphones.

It is designed to provide the utmost in sound control. Its 40 watts of power is ample to handle speakers for the largest churches. Optional battery operation for complete portability and emergency use. Two recorder outputs so services can be taped for shut-ins.

361A Mixer/Power Amplifier—a smaller 18 watt amplifier of all solid-state design accommodates two microphones.

"VOICE OF THE THEATRE"® SPEAKER SYSTEMS—AN ALTEC EXCLUSIVE

Recognized and used in hundreds of churches, concert halls, and auditoriums in the U. S., these systems, employing sectoral or multicell horns, have the unique capability of projecting sound to every pew with utmost clarity. Another patented device, "REVOCON"®, permits adjustment of sound volume by an observer from a rear pew or from any location.

Altec manufactures a wide variety of microphones to meet any church needs. Included are small "Lavaliers" that may be suspended from a neck cord and concealed under the robes, miniature American-made condensers that are practically invisible when suspended over strategic locations, or built into altar steps.

Altec Church Sound Systems meet all FCC requirements so that Church services may be transmitted to a radio station for direct broadcast.

LET US HELP YOU EVALUATE YOUR CHURCH SOUND SYSTEM

If your sound system is not adequate, or if you are planning a new sound system to fulfill the requirements of the new Mass, consult our factory-trained Authorized Sound Contractor in your area. You'll find him listed in the Yellow Pages. Or, send today for your FREE copy of the Altec brochure about Church Sound Systems, Dept. HP6.



©1965 ALC

ALTEC LANSING CORPORATION
LTV A Subsidiary of
Ling-Temco-Vought, Inc.
ANAHEIM, CALIFORNIA

that you do it right—especially if you have Emmanuel ensconced in the sacristy safe).

It seems to me that your dream should regularly turn into a nightmare. There is a vast difference in your Bishop and Emmanuel. The example is sheer nonsense. It appeals, perhaps, to the tear ducts but not to the intelligence. At the risk of suggesting one article—when there are so many—may I ask you to plumb the depths of a wonderful book, *Readings in Sacramental Theology* (especially one article by Fr. Terrence Toland, S.J.)? (I am neither a Jesuit nor do I have royalties coming from this book.) It might well begin to answer some crucial questions, such as: what is the Mass?—who is it for? I say this because of your most patently absurd statement: "It is more important that we let Him see what we are doing than that we should let the people see." My God, this is not a private tête-à-tête between you and Jesus, Father. How much rethinking we need on this God-action, man-action.

Each night I also have a very short dream: a room full of Fr. Michaels listening to, for example, a man like Fr. Bernard Cooke at Marquette as he magnificently explores the riches and beauty of the Eucharistic Celebration. The dream usually ends *hopefully* with the Fr. Michaels becoming quite orientated and going back to their people knowing what it means to share *with* the people of God at the Table of the Eucharist *together* . . . not leaving them to watch "Big Dad" go through some motions with a lop-sided chasuble (from being pulled and tugged ferociously by a disappointed Emmanuel). Perhaps, Father, it is time that we began to let the Poor Prisoner in the Tabernacle concept rest in peace and begin to re-evaluate what is really involved when we say the word, "Eucharist."

Fr. William

Cincinnati, Ohio

Bible Service—Religion Class

Editor:

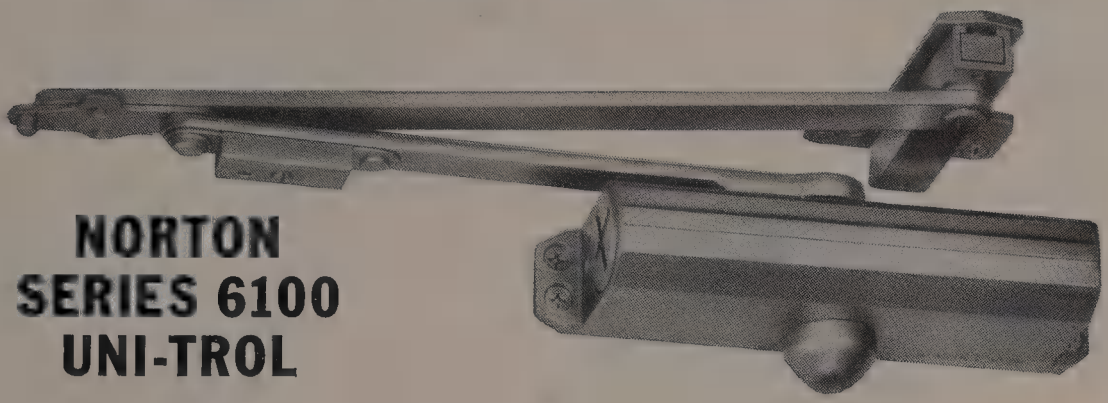
Every religion teacher has experienced, at least in his more thoughtful moments, his shortcomings in communicating how good the good news really is. Wondering why so often he is not commitment-inspiring, he runs through the usual rationaliziation: poor text, bad scheduling, too much to cover, an unreceptive age, sub-urbanitis. But always there remains that discontenting, "What if I would have . . . ?" And I wonder if in this year, when the Church has girded herself anew with her Bible Belt, we religion teachers might not be neglecting the possibility of letting God's Word, in a more direct fashion, take over for our inadequacies?

As a partial solution, a once-a-week class Bible Service suggests itself. Some of the advantages, as I have experienced them, of making the Service an integral part of religion class seem to be:

1. Class takes on a freshness. The initial novelty does not wear off. The students soon see that the preparation in choosing meaningful texts and translations, preparing cantors, scheduling lectors, making the homily pertinent has been done not to get another class in but to give something for them. The impression, "Today's class is for me" is implanted. The variety of approaches suggested by the Liturgical Conference and one's imagination, at a very minimum, keeps the class wondering, "What is it going to be today?" By the very structure of the Service, this spontaneity is encouraged.

COMPLETE CONTROL

FOR EVEN YOUR "PROBLEM" DOORS



NORTON SERIES 6100 UNI-TROL

A COMBINATION DOOR CLOSER AND DOOR HOLDER



ENTRANCE DOORS



AUDITORIUM DOORS



CAFETERIA DOORS

School doors receive the most abusive punishment. The pounding volume of traffic through these doors puts all school hardware to a real test. In many cases, the continued pounding results in failure.

To overcome the problems associated with these high traffic areas, the Norton Series 6100 has been developed. It basically combines a door closer and a door holder into a single product. It is a coordination of both functions to give complete door control. Acting as a door closer it keeps door closed when it should be closed. Acting as a door holder it easily engages the holding device when a large amount of traffic comes through. A spring acts as a cushion to absorb the jarring effect when the door is opened quickly.

The over-all effect is less abuse to door, frame, closer, and holder with improved control. Extreme testing conducted prior to the introduction of this product confirmed the benefits of unitized door control. If you're interested in seeing for yourself how well this new closer-holder operates, contact your builder hardware distributor and arrange for a test installation. Or, if you wish, send the coupon at the bottom of the ad and we'll have our representative arrange a test installation. Give it a fair test, but install it where it will get lots of use, or, if you wish, abuse. It'll take it. You'll find the investment well worthwhile.



GYMNASIUM DOORS



NATATORIUM DOORS

1098M

SEND COUPON FOR TEST INSTALLATIONS

Norton Door Controls HPR-45
372 Meyer Road
Bensenville, Illinois 60106

I'd like to make a test installation of your Series 6100 Uni-Trol. Please have your representative arrange one for me.

Name_____

Title_____

School_____

Address_____

City_____ State_____ Zip_____

NORTON® DOOR CONTROLS

372 Meyer Road, Bensenville, Illinois 60106

2. The school chapel gets used. In many schools this is the most quiet room in the building most of the day simply because nobody's there. Our plants are usually designed so the chapel is centrally located, and therefore accessible without disturbing either scheduling or school discipline. In some schools its scheduled use could well ease the overcrowding.

3. It is the perfect opportunity to summarize the week's classes through the homily on texts chosen for their pertinency to the week's topics. Seldom is a Friday's classroom attention comparable to that which a chapel evokes.

4. It insures that some of the "Suggested Readings" of the religion text will actually be read.

5. Catholic educators bemoan the high cost of catechetical A-V aids and yet neglect the "free" ones built into the liturgy: ascending incense, gestures, bows, place of reverence given the Word, burning lights positioned to dramatize respect, the sacramental "*actio*," not just heard, but shared—in song.

6. The overly intellectual, dictatorial, authority-conscious stigma which teens naturally attach to religion and its proponents and consequently rebel against is somewhat minimized in favor of attitudes more at their interest level; affective, group (gang) allegiance.

7. The service gives a familiarity with the Bible, the Church, and community participation. Because of the idea that this is their service, and the fact that the homilies can be directed to a very close age group and its particular problems, the students feel that they have their part to play to make the service go well.

8. The few minutes of quiet meditation give (a) a breathing space in an otherwise frequently crowded school day; and maybe God's inspiration during these minutes gives, in a way the teacher never could, what a Catholic school is all about, (b) the impression that the Holy Spirit has something personal to say to individuals used to being treated as a group.

9. It gives the opportunity to reinforce Catholic practices, e.g., the rosary, prayers for the dead, stations. With the Biblical basis given, they can again take on meaning.

10. The prayers said can be spontaneous and based on the readings. This helps get rid of the idea that prayers need be petition or recited formulae.

11. Perhaps most important, there is the sense of personal, "priestly," satisfaction—the idea that God, through me, is allowed to speak in ways that He decided He would reveal Himself.

12. Finally, what better way of harmonizing the Liturgy Constitution's mandate that the Bible Service be encouraged (art. 35), and that the meaningful practice of the liturgy is the goal of religion teaching, "the summit toward which the activity of the Church is directed" (Art. 10)?

Alvin Rossey, S.D.S.
Lancaster, New York

Coming in HPR

William A. Toohey, C.S.C., who moderated a panel discussion at the Catholic Homiletic Society's recent convention held in St. Louis, has promised us a synopsis of the discussion taken from an on-the-spot transcription. We are planning to feature this report in the July issue of HPR for all those interested in more effective preaching.

LOOK TO daprato FOR THE UNUSUAL



Sister M. Melanie, R.S.M.
St. Joseph's Infirmary
Atlanta, Georgia
Abreu and Robeson,
Architects

IOS OF DAPRATO STATUARY COMPANY ▪ 766 W. ADAMS ST., CHICAGO, ILL. ▪ 18 EAST 53rd ST., NEW YORK, N.

SUAL TALENT TO CREATE . . . UNUSUAL SKILL TO PRODUCE THE UNUSUAL IN ECCLESIASTICAL FURNISHIN





problem:

SPIRALING LABOR COSTS IN FLOOR MAINTENANCE

solution:

HILLYARD
***SUPER HIL-BRITE*, CARNAUBA WAX**
OUTLASTS OTHER WAXES— SAVES REWAXING

what is SUPER HIL-BRITE?

It's your best floor protection—Its wax content is 100% prime No. 1 Carnauba wax. No extenders or synthetic substitutes are used. Man's best efforts in the laboratory have yet to produce a satisfactory substitute for Carnauba.

what does SUPER HIL-BRITE do?

Studies show that of every 50 cents spent on floor maintenance, only 2 cents go for supplies. SUPER HIL-BRITE produces a hard, longer-lasting film . . . resists soil . . . withstands repeated washings . . . buffs back again and again to its original lustrous beauty. Traffic-worn areas can be recoated without wasteful stripping of the entire floor.

how to get SUPER HIL-BRITE

Write, wire or call collect for a trained, professional Hillyard "Maintaineer" (On Your Staff—Not Your Payroll) to demonstrate SUPER HIL-BRITE. Ask for a FREE copy of The Carnauba Story (How Carnauba is harvested in Brazil).



HILLYARD FLOOR TREATMENTS

Since 1907

St. Joseph, Missouri, U.S.A.
Passaic, New Jersey • San Jose, California

The Most Widely Recommended and Approved Treatments For Every Surface

THE HOMILETIC AND PASTORAL REVIEW

VOL. LXV, NO. 9 JUNE, 1965

PUBLISHERS ▪ JOSEPH F. WAGNER, INC. ▪ 53 PARK PLACE ▪ NEW YORK 7, N. Y.

LONDON: B. HERDER • MELBOURNE: W. P. LINEHAN

EDITOR ▪ AIDAN M. CARR, O.F.M.Conv., S.T.D., J.C.D., LL.D.

Editorial address: St. Anthony-on-Hudson, Rensselaer, N.Y.

CONTENTS

Page

Editorial

Fides ex auditu **800**

Grace and Freedom **731**
By *Piet Fransen, S.J.*
Philosophy Department
University of Innsbruck
Innsbruck, Austria

The Human Side of Religion **755**
By *Lawrence E. Corcoran, S.J.*, and *George D. Fitzpatrick, S.J.*
Weston College
Weston, Massachusetts

I Baptize—Commentator Comments **761**
By *Donald Smythe, S.J.*
170 Woodhill Drive
Amhurst, Ohio

Father Filas and the Ex-seminarian. **765**
By *Richard M. Senier*
Box 344
Mansfield, Massachusetts 02048

The Mass—A Meal? **768**
By *Father David, O.F.M.Cap.*
Capuchin Franciscan Seminary
Ard Mhuire, Cashelmore
Letterkenny, Donegal, Ireland

Spotlight on Liturgy **772**
By *James D. Shaughnessy*
Sacre Coeur Parish
312 Albert St.
Creve Coeur, Illinois

Questions Answered
By *Aidan M. Carr, O.F.M.Conv.*
Removal of Uterus Allowed Here?.....782
Can This Pastor Dispense Himself?.....782
Choosing the Place of Burial.....783
Whence the Right of the Bishop to Tax a Parish? 784
Hearing Confessions at Sea.....784
A Historical Note: The Form of Marriage 786
Burial of Non-Catholic in Catholic Cemetery 787

Communications from Our Readers
Too Much "Judge"-ment?.....718
An Invitation.....720
Fr. Michael's Meanderings.....720
Bible Service—Religion Class.....722

SUBSCRIPTION RATES

PAYABLE IN ADVANCE	IN THE U. S. A.	ONE YEAR–$7.00—TWO YEARS–$13.00
	IN CANADA	ONE YEAR–$7.25—TWO YEARS–$13.50
	FOREIGN	ONE YEAR–$7.85—TWO YEARS–$14.70

Solicitors of subscriptions for THE HOMILETIC AND PASTORAL REVIEW are not authorized to receive payments. Payments for subscriptions should be made only to its office or through the responsible booksellers who handle subscriptions.

From the time of the Apostles . . .

down through the ages, wherever the faithful have gathered to holy worship, the peaceful glow of candlelight has been a visual symbol of faith and devotion in the Church. This practice dates back to the early days of Christianity and the time of the Apostles.

Among the many fine items of Sanctuary supplies we feature, are—Oremus Sanctuary Lights and Lamps, Votive Lights, hand dipped Rubrical beeswax and plain Candles and the highest quality Stearic Acid Candles.

Why not write us for more complete information and prices?





A. Gross Candle Co., Inc. Linden, New Jersey

Baltimore, Md. • Founded 1837 • New York, N. Y.



Main Office and Plant — Linden, New Jersey

Page

Books and Reviewers

Varieties of Unbelief. *John A. Hardon, S.J.* 788
The Pastoral Mission of the Church. *Paul M. Boyle, C.P.* 792
Background to Morality. *John F. Harvey, O.S.F.S.* 793
Paul Tillich in Catholic Thought. *Andrew A. Bialas, C.S.V.* 795
What's New in Books? 798

Sermon Outlines on the Liturgy of the Sundays and Feasts

By *Dennis J. Flynn, C.M.*

Seminary of Our Lady, Queen of the Angels, P.O. Box 1071
15101 San Fernando Mission Boulevard
San Fernando, California

Let Down Your Nets 775
Fourth Sunday after Pentecost
Reconciliation 777
Fifth Sunday after Pentecost
Philanthropy of Christ 778
Sixth Sunday after Pentecost
The Will of the Father 780
Seventh Sunday after Pentecost

for the Priest
who wants the Best...

Toomey CLERIC-COLLAR

SHIRTFRONTS
AND RABATS

There is a specific model for every popular collar style and size — *You get exact fit* —

materials and workmanship are high grade — *You get a handsome product* —

the collar bands are guaranteed not to wilt from perspiration — *You will always look trim in a Toomey front* —





FEATURING THE NEW CLOSED COLLAR BACK MODELS

No. 95 CSFDX PLAIN FRONT, ARM STRAPS, ADJUSTABLE WAISTBAND

No. 105 CCSF PLEATED FRONT, ADJUSTABLE WAISTBAND

Requires no back collar button! Provides neater, trimmer look.

R. J. TOOMEY COMPANY

BUY THEM FROM YOUR TOOMEY DEALER (Religious Supply Houses) THROUGHOUT THE UNITED STATES and CANADA

THE COMMUNITY PROGRAM FOR EUCHARISTIC CELEBRATION



A Liturgical Conference Project

The Liturgical Conference takes pleasure in announcing its association with Benziger Brothers in the publication of a weekly series of liturgical aids entitled, **THE COMMUNITY PROGRAM FOR EUCHARISTIC CELEBRATION.** The program is designed for each Sunday and holyday of the year and consists of the liturgical aid for the people, the commentator's part, and the organ score. All of these aids will provide for a superior pattern of worship, fully in harmony with the letter and the spirit of the new liturgy.

Note: All new changes in the liturgy will be reflected in this program immediately

"If the reforms recently instituted by the Liturgical Council are to be effectively introduced in American parishes, the people must be provided with practical, economical aids."

Reverend Frederick R. McManus, President
The Liturgical Conference

(Complimentary material will be furnished upon request)

The Liturgical Conference

2900 Newton Street, N.E., Washington, D. C. 20018

Benziger Brothers, Inc.

7 East 51st Street, New York, New York 10022

Grace and Freedom

by Piet Fransen, S.J.

SINCE THE DAY St. Paul wrote to his beloved Galatians: "You see, then, brethren, that we are sons of the free woman, not of the slave; such is the freedom Christ has won for us. Stand fast, and not let yourselves be caught again in the yoke of slavery" (Gal. 4:31), Christians have known that God's grace has bestowed on them a new and true freedom.

Through the course of history, however, this joyful message of freedom has either turned into a very abstract and speculative problem, or worse, has become a motive for scandal to our faithful church people. As a matter of fact, this message of St. Paul was not always understood in the Church. One discovers in a commentary on the New Testament that the mistakenly pious medieval copyists hesitated sometimes to transcribe what they read on their own parchments, and that they prudently tried to correct some of the Apostle's more daring sentences. In the meantime either the too speculative bias of the theologian or the exaggerated religious sensitivity of the simple church people undoubtedly obscured the issues St. Paul was fighting for.

It is a tragic dilemma of our Western world that since Pelagius and the controversies about grace in the fourth century up to our recent debates with modern humanism, over the dividing polemics with the Reformation, with Baianism and Jansenism, that the mere reference to the concept of grace has easily evoked in one's mind a kind of menace, or at least a hindrance, to our human freedom, and therefore an implicit denial of our human dignity as persons. At the same time, in our parishes, in our schools and colleges, in our religious houses, in our pulpits and in our churches, and most importantly among many officials of the Roman Catholic Church, the very word "freedom" became taboo, a dangerous idea, a way of life thoroughly alien to a true son of the Church.

Consequently we shall divide our paper into two parts. In the first section we shall examine the biblical and dogmatic question of the new freedom in Christ which is given to us by grace. In the second we shall have to consider the very practical question of whether

---

Originally delivered at the **Freedom and Man** *convocation at Georgetown University, this article is part of a book to be published under the same title by P. J. Kenedy and Sons, New York, as edited by John Courtney Murray, S.J.*

true Catholicism has to fall back on the legalism of the latter Judaism or is to make us free, solely because we were indeed freed by grace as children of God.

I. Our Freedom as Children of God

Whenever one opens a manual on the theology of grace at the chapter which since Augustine bears the title *De gratia et libero arbitrio—On Grace and Free Will*—one might wonder why from the first, and almost without further question, both realities—that is, grace and freedom—are thought of as opposed to each other. Of course, we do not wish to pretend that no problem whatever arises. But is it not to be deplored that this famous question about our freedom in grace (one might be tempted to say: notwithstanding grace) is the only problem that seems worthy of consideration?

St. Augustine, the Church Fathers and the great scholastic theologians of the Middle Ages were thoroughly aware that there was a double problem. They even had at their disposal a separate terminology for each: the *Libertas Christiana,* the freedom of the Christian, as the primary of grace; and the *liberum arbitrium,* the more limited question of our human free will inside the divine moment of grace. If the second question is inevitable—at least the history of Western theology tells us so—the first is without foundation. We think that the problem concerning the relations between grace and nature cannot be solved properly if the answer is not based on the biblical doctrine of the new freedom which Christ bestowed on us with His grace. Unhappily this chapter has mysteriously disappeared from our theological manuals, from our catechisms and sermons, and even more completely from our books on spiritual life and religious perfection.

The psychological reason for this, I think, is, before anything else, anxiety and fear. Fear never produces a climate favoring balanced and comprehensive thought, least of all in theology, because then absolute values and truths are at stake. This makes us the more anxious still. Fear now blocks the harmonious processes of thought, especially in matters of faith and religion.

There are historical reasons for this anxiety. The French philosophers of the eighteenth century defended a new notion of human freedom which exploded in the French Revolution and resulted in our modern democracy. Although the discovery of the basic rights of every person in human society doubtless contained many aspects with which we nowadays fully and unreservedly agree, in those days, unhappily, the general trend of the new movement of ideas which changed the face of the Western world was antireligious, or at least was decidedly antichristian and opposed to the Church, that is, it was anticlerical. The Church itself was partly responsible for this, for it was too slow in realizing the impact and the truth of this emancipation. The Church was too involved with the established powers of the *ancien régime* to understand readily the call of God speaking in human history. It took some time before the Church realized that this human and democratic form of freedom had some connection, dogmatic as well as historical, with the freedom revealed to us in Christ. Three centuries before, the Reformation had defended another view on human freedom which was not so much inspired by the new philosophy and humanism as founded upon the teaching of the Gospel. The bitterness

of the opposition to clerical authority, and most of all the cruel religious wars and persecutions all over Europe, made it impossible for many Catholics to recognize from the first the real biblical truth and to separate this truth from an aggressive radicalism against authority in the Church, a separation which a Catholic could never accept.

It is the fate of our human existence that human thought seems almost unable to master all the various and nuanced aspects of a rich truth, especially in a climate of controversy. Probably in our age we needed to face the horrors of totalitarianism to rediscover the true message of the Bible! In our anxiety over the real or the imaginary dangers of freedom, we Catholics consented to locking ourselves inside a religious ghetto. There the discipline necessary to a besieged community led us unconsciously toward a conception of Church life which scarcely differed from the legalism which St. Paul was fighting against in his Epistles and which was clearly condemned by Christ Himself.

St. John tells us of a discussion with the Jews about freedom: "And now Jesus said to those among the Jews who believed in him: If you continue faithful to my word, you are my disciples in earnest, so you will come to know the truth, and the truth will set you free. They answered him: We are of Abraham's breed, nobody ever enslaved us yet; what dost thou mean by saying, You shall become free? And Jesus answered them, Believe me when I tell you this; everyone who acts sinfully is the slave of sin, and the slave cannot make his home in the house forever. To make his home in the house forever, is for the Son. Why then, if it is the Son who makes you free men, you will have freedom in earnest" (John 8 : 31–36).

We find here a doctrine of freedom, one very similar to that of St. Paul. Freedom never consists in the pure capacity of indulging in whatever fancy crosses one's mind, limited only by the fancies of others. This false conception of freedom was defended during the nineteenth century; it still has its extreme partisans among a few existentialists and anarchists today. Real freedom, however, is the spontaneous creativity of a human person to realize his own truth. The "authenticity" of our lives to which nowadays people are so fond of referring does not result from any unbounded solipsism, but from a sincere and creative fidelity to a man's own truth. Authenticity is the luminous transparency in a given existence of what one really is before God, freely accepted and freely expressed in one's life. In other words, it is the full acceptance of the situation in which we are set by God, an acceptance which by no means remains passive, but which is creative and unique in its genuineness.

In this light every sin is a freely accepted destruction or, at least, a wounding of our own freedom. Sin is the freely intended suicide of freedom. Sin is therefore undoubtedly an enslavement, because, since it is a distortion of the real situation in which we all stand together before God, it freely surrenders the best of ourselves, our own truth, to alien and lower powers which tend to destroy it. Freedom is therefore truthfulness, faithfulness, and, because of these, authenticity. Only with these does freedom grow freely into ever deeper freedom. Sin is deceit and sham liberty.

Here we discover another characteristic of human freedom, itself the fundamental quality of human existence as such. Freedom never comes to us as full-grown, adult creativeness but is

given to us as a risk-fraught and daring adventure, as a splendid human task in fulfilling which we must freely grow toward an ever deeper, fuller, and more ample freedom, an ever more transparent authenticity. We are called to freedom rather than being empowered with freedom or set up in a completely free human situation. This growth toward an ever more mature and adult freedom through a deeper integration of our personal commitment is, of course, a personal calling to the corporate venture of a whole community in this world and in human history as well. The deepest reason for this concept of freedom is that our human existence is an existence in time, and therefore in history, an existence in evolution, in growth, one in which personal involvement remains inseparable from corporate development into the full maturity of the community of men.

If this degree of development holds true for every existence as such, it does so all the more for existence in grace. The reality of grace has been revealed to us both as a corporate existence of the People of God in Christ through the moving and inspiring power of His Spirit, and as institutional growth into the fullness of love. And love, being the very soul of freedom, is at the same time the final and decisive word for grace. There is no richer summary of the doctrine of grace than the formula used by St. Augustine: *"Quia amasti me, fecisti me amabilem*—Because Thou lovest me, O God, Thou hast made me lovable and capable of love." These words have no other meaning than this: Because Thou lovest me, O God, Thou hast set me free!

Actually St. John reveals to us a much deeper mystery. Our freedom, the freedom of which we now speak, never becomes ours, never comes into our own private possession as mere individual enrichment. Grace, too, never becomes our private possession; it is a real life of love ever flowing out of the divine depths and bringing us back to God. It is a living participation in the ebb and flow of the Trinitarian life. Our freedom never becomes ours alone, as grace never does. Our freedom, therefore, says St. John, is the freedom of the Son, the Son of God, because by grace we partake in the obedience and love of the Son for His Father through the inspiring action of the Holy Spirit. Therefore it is the Son "who sets us free" according to His own truth.

Johannine Insight

Now truth, that is, *aletheia,* has in John's writing a well-defined meaning. John never thinks of the Greek notion, which is rather intellectual: the conforming of one's mind to reality. He uses in the Semitic sense the word *emet,* which signifies a sound and solid foundation, faithfulness and, finally, a concrete rule of life. Christ is our Truth, because His own earthly life is indeed the glorification of His Father, which means the visible manifestation of the majesty of God, of His *chavod,* His "glory." But at the same time this visible life of Christ shows us the real pattern, the living rule and meaning of life in Christ. This is the Truth which shines in His earthly life, the concrete rule of *our* life, the form of our new freedom.

But this Truth which is Christ is brought to life and to perfection by His own Spirit: ". . . the truth-giving Spirit, when he comes, to guide you into all truth. He will not utter a message of his own; he will utter the message that has been given to him; and he will make plain to you what is still to come. And he will bring hon-

our to me [which means again that he will manifest and reveal and make visible in human history the fullness of God's majesty and holiness, His *chavod*] because it is from me that he will derive what he makes plain to you. I say that he will derive from me what he makes plain to you, because all that belongs to the Father belongs to me" (John 16 : 13–15).

Recapitulating John's profound theology, we may say: the Father reveals His holiness in His Son, His Logos, the visibility of the invisible Father. Christ therefore becomes our own Truth. But it is the Spirit of the Son and Father who leads us to the full realization of this Truth, the Spirit "who makes known to us" what the Father has revealed in His Son. In doing this the Spirit glorifies the Son, bringing into life and light the sonlike and godlike Truth of the Son, and we in turn glorify the Spirit and the Son, manifesting in our lives what the Father has worked in His Son through His Spirit. But all this is nothing else than our life in grace, our life in the "obedience of faith" and the fullness of love.

Therefore John tells us: in doing this "the Son sets us free." Our freedom is the very freedom of the children of God. Speaking of faith, John reminds us of another of Christ's statements: "Nobody can come to me without being attracted towards me by the Father who sent me, so that I can raise him up at the last day. It is written in the book of the prophets, And they shall all have the Lord for their teacher; everyone who listens to the Father and learns, comes to me" (John 6 : 44–45). We are indeed directly and inwardly taught by the Father; this is precisely the divine witness in our hearts of God's indwelling, reaching into the very depths of our personal existence; it is what grace truly means.

In his first Epistle, St. John writes: "We are ready to trust human authority; is not divine authority higher still? And we have that higher authority for this; God has borne witness to his own Son. The man who believes in the Son of God has this divine attestation in his heart; the man who does not believe in the Son treats God as a liar; although God himself has borne witness to his Son, he has refused to believe in it. And what is the truth so attested? That God has given us eternal life, and that this life is to be found in his Son. To keep hold of the Son is to have life; he is lifeless, who has no hold of the Son of God" (I John 5 : 9–12).

Here indeed we have arrived at the very heart of our freedom in Christ, a doctrine which—we must confess it humbly—we have forgotten, neglected, and what is worse, feared and distrusted. There is a divine witness of truth in the very depths of our hearts, of our consciences, from which spontaneously and abundantly, as from a never-drying well of grace, flows the life of our freedom as children of God. Surely that is our Christian faith. It is the Son who set us free, and this new freedom of ours, this freedom of grace, has no other inspiration, no other strength, and no other source than the witness, the strength, and the life of the Son, revealing Himself through the power of the Spirit.

Paul's Position

St. Paul never proposed any different doctrine on grace and freedom. In the eighth chapter of his Epistle to the Romans, the fundamental chapter of the Pauline doctrine on grace, Paul works out the same theological view. "Those who follow the leading of God's

Spirit are all God's sons; the spirit you have received is not, as of old, a spirit of slavery, to govern you by fear; it is the spirit of adoption, which makes us cry out, Abba, Father. The Spirit himself thus assures our spirit, that we are children of God" (Rom. 8 : 14–16).

We notice first of all that Paul clearly condemned this "spirit of fear and anxiety" to which I referred earlier, and which might so easily lead us into a new legalism. St. John was fighting the same enemy when he stated: "God is love; he who dwells in love dwells in God, and God in him." From this statement he immediately concludes: "Love has no room for fear; and indeed, love drives out fear . . . . The man who is still afraid has not yet reached the full measure of love. Yes, we must love God; he gave us his love first" (I John 4 : 16–19).

In this passage of the Epistle to the Romans which he repeats in the Epistle to the Galatians (Gal. 4 : 6–7), St. Paul affirms, as did St. John, that our freedom partakes of the freedom of the Son before the Father, that the Spirit is moving and urging us inwardly toward an ever fuller freedom, and finally, that the source of this sonlike freedom rises from our "heart," the Semitic word for what we would now call the very center of our personal existence and responsibility, soul and body, mind and will, the totality of ourselves confronted with the totality of the reality which rests in God.

This is the common doctrine of the New Testament, one which we have distrusted because we let the spirit of fear, which is indeed the spirit of slavery, creep into our hearts. This anxiety, which we find among bishops, priests, and laymen of our Church, reveals a dangerous suspicion, underlying fear, of freedom and personal initiative and creativeness. We distrust, in fact, the very work of the Holy Spirit, and prefer the seemingly surer, safer, and more comfortable solidity of a law which tells us clearly and without "charismatic nonsense" what we have to do and to omit, even what we have to think and to say. If we think about it in full sincerity, this is a tragic form of clerical Pelagianism.

The doctrine of freedom proposed by St. Paul has, as we have seen, the same dogmatic foundation as that of St. John. Paul, however, drew from his profound inner conviction conclusions which are not to be found in John's writings, but which undoubtedly agree with the general attitude of Our Lord as depicted in the synoptic Gospels.

"The Commandments of Men"

We all know that Our Lord condemned the Pharisees almost exclusively. He showed Himself rather mild and astonishingly forbearing toward the kind of sinners against whom we are now thundering from our pulpits, especially offenders in sexual matters. Did not Christ pronounce these puzzling words: "Believe me, the publicans and the harlots are further on the road to God's kingdom than you" (Matt. 21 : 31)? We know how He treated the woman detected in adultery and accused by the doctors of the Law (John 7 : 53–8 : 11). Luke preserved for us as a treasure the most moving story of an anonymous woman, living an immoral life, who came to anoint Our Lord's feet in the house of Simon the Pharisee (Luke 7 : 36–47).

It would be naive indeed to imagine the Jews in Jesus' day as leading an almost angelic life. Especially in the north, in the towns and villages of Galilee, the moral, or rather the immoral, influence of the neighboring Hel-

lenistic towns is not to be underrated. And still, although Our Lord unhesitatingly proclaimed a standard so high for any Christian marriage that even the Apostles were discouraged and objected: "If the case stands so between man and wife, it is better not to marry at all" (Matt. 19 : 10), His real fight was against the Pharisees. "You hypocrites, it was a true prophecy Isaas made of you, when he said, This people does me honour with its lips, but its heart is far from me. Their worship of me is vain, for the doctrines they teach are the commandments of men" (Matt. 15 : 7–9; Is. 29 : 13).

From the biblical stories which we heard as children in catechism class we came to imagine the Pharisees as a very unpleasant, even wicked caste. The paintings we have seen by Christian artists of the Middle Ages, and later, confirm this childish image, quite untrue to history. The Pharisees were pious people, a kind of religious élite in Israel who dissociated themselves from other Jews who had accepted a compromise between Judaism and Hellenism—hence the origin of their name, which means "the separated ones"—and who strove for radical purity and orthodoxy in the religion of their fathers. The Gospel tells us, in fact, about some Pharisees who were pious and sincerely dedicated to their Jewish faith.

In the course of history, however, Judaism turned into a quite different religion from the faith of the Hebrews. Certain very dangerous trends existed within this religion, trends we can recognize in any other religion as the menace to any form of religious attitude. Back in Palestine after many decades of exile in alien countries, the Jews tried to restore their religion on the foundation of the Law, the Torah, and this Torah became the religious symbol of their faith. In itself this might not necessarily have endangered their religion had not the Torah at the same time been turned into a national and almost racial symbol of election. This was a dangerous shift toward a merely nationalistic and, therefore, purely man-centered conception of the meaning of religious faith.

This happens, as we said before, in every religion. It is, as history shows us, the fundamental danger for every faith. Religion means the full human expression, in social symbols, rites, and attitudes, of our fundamental relation to God in faith and love. God's majesty and exacting holiness are intensely uncomfortable and unpredictable. Man, on the contrary, wants safety, comfort, and order. God asks for our hearts, for total devotion, for a personal commitment in faith and love unlimited, undivided, and unrestricted. Therefore man looks for a compromise between his God and his own ease.

There is no better compromise than the safety of the Law. The Law with its clear-cut regulations gives us the sense of order, of discipline, of safety and comfort we require. We know exactly what we have and shall have to do, and thus do not need to think about it any more. We discern the bad people from the good, the right answers from the false, the meritorious actions from the sinful. Living according to the written Law, we know exactly where we stand—that is, on the good side, and this is indeed a comforting feeling.

But at this very moment a more dangerous and pernicious feeling creeps into our hearts. The only source of sin is pride and selfishness. A hidden pride attaches itself to the correct observance of the Law; we are not only safe, but proud. We can feel we are

indeed considerably better than others, and we now begin to despise them. Finally, we turn against God Himself and consider Him as being indebted to us. We imagine ourselves as being in possession of determined rights and claims on God because we have correctly observed His Law.

This attitude is the death of every religion, because in assuming the attitude of self-righteous claimant we set ourselves against God's majesty, indeed place ourselves almost on the same level with Him. A very odd phenomenon, and one which may easily be observed in our own Church, is that wherever legalism prevails one also perceives a tangible increase in juridism, in unbending moral harshness and stubborn religious fanaticism, thoroughly alien to the spirit of Christ, although the people affected by these qualities are convinced of being the most faithful members of the Church, the truest servants of the Lord. Such intellectual and moral fanaticism breeds a paranoiac disregard for the concrete human situation and creates an abstract and cunningly arranged world of principles and values unrelated to reality. Finally, this attitude, called "an unhistorical orthodoxy" by Michael Novak in his book *The Open Church,* generates a dangerous lack of sincerity in which the world of things we ought to do takes the place of the world of things which really happen. Non-human because fundamentally irreligious, legalism under whatever form it happens to force itself upon any society of men is finally the death of the real freedom which God has given us with His Grace.

We have constantly referred to an "attitude," because it is precisely this way of thinking which determines the evil nature of legalism. There is, of course, no doubt that God's Law does oblige in conscience. St. John wrote without hesitation: "Loving God means keeping his commandments" (I John 5:3), and St. Paul, who fought so fiercely to retain freedom in the Church, affirms solemnly: "The law, to be sure, is something holy; the ban is holy, and right, and good . . . . The law, as we know, is spiritual"; that is, given by the Spirit of God. He continues, however: "I am a thing of flesh and blood, sold into the slavery of sin" (Rom. 7 : 12–14). It is not the Law which is evil, nor the observance which is sin, but the way we use it, the attitude which governs and determines our obedience.

Discovering Freedom

St. Paul was probably more aware of this critical and decisive difference than the other Apostles because he himself, as he wrote to the Galatians, once fully complied with this conception of Jewish piety (Gal. 1 : 12–14). Luke, in the Acts of the Apostles, reproduced the speech St. Paul gave to the Jews when he was accused in Jerusalem: "Brethren and fathers, listen to the defense I am putting before you . . . . I am a Jew, born at Tarsus in Cilicia and brought up in this city; I was trained, under Gamaliel, in exact knowledge of our ancestral law, as jealous for the honour of the law as you are, all of you, today. I persecuted this way to the death, putting men and women in chains and handing them over to the prisons" (Acts 22 : 1–5). And the following day he told them very clearly: "Brethren, I am a Pharisee, and my fathers were Pharisees before me" (Acts 23 : 6).

When he stood up so decidedly for the cause of Christian freedom, he did so because in meeting the risen Lord on his way to Damascus he had dis-

covered a freedom he never before suspected. But most of all, in the course of his life as a Christian he had found out why Christ Himself condemned almost to the exclusion of condemning others that attitude of legalism in which St. Paul had been born and trained.

In the Epistles to the Romans and the Galatians, St. Paul expressed his new insight into the doctrine of Christ in Old Testament terms adapted to the understanding of his readers. Summing up the central idea of his Epistle to the Romans, he wrote: "But, in these days, God's way of justification has at last been brought to light; one which was attested by the law and the prophets, but stands apart from the law; God's way of justification through faith in Jesus Christ, meant for everybody and sent down upon everybody without distinction, if he has faith. All alike have sinned, all alike are unworthy of God's praise. And justification comes to us as a free gift from his grace, through our redemption in Jesus Christ. God has offered him to us as a means of reconciliation, in virtue of faith, ransoming us with his blood" (Rom. 3:21–25). Linking it up with what he had just written, St. Paul reveals the deeper religious motivation for his conviction: "What has become, then, of thy pride? No room has been left for it. On what principle? The principle which depends on observances? No, the principle which depends on faith; our contention is, that a man is justified by faith apart from the observances of the law" (Rom. 3 : 27–28). And in a moving final chapter on the purpose of God in history he repeats, in speaking of God's election, that the Jews were selected by the grace of God. "And if it is due to grace, then it is not due to observance of the law; if it were, grace would be no grace at all" (Rom. 11 : 6). Therefore we are saved only by faith. In a previous chapter St. Paul has told us the reason: "The heart has only to believe, if we are to be justified; the lips have only to make confession, if we are to be saved" (Rom. 10:10).

In stressing the central importance of faith, St. Paul was not thinking so much of the faith of which we write in our manuals of theology, where faith is given a more restricted and technical meaning, but of the decisive commitment to Christ of our whole person, in obedience and love. This faith has been given to us by grace, and it flows from the very depths of our "hearts," the Semitic term for the central core of our person in which true freedom originates.

St. Paul, however, had no illusions about our callousness in distorting the right doctrine of the Gospel. He knew that his doctrine of Christian freedom might be misinterpreted as an invitation to license—this has happened several times in the history of the Church whenever the Spirit and His gifts were taken as an excuse for personal selfishness. He concludes his teachings to the Galatians with this very practical and extremely useful advice: "Yes, brethren, freedom claimed you when you were called. Only, do not let this freedom give a foothold to corrupt nature; you must be servants still, serving one another in a spirit of charity. After all, the whole of law is summed up in one phrase, Thou shalt love they neighbour as thyself; if you are always backbiting and worrying each other, it is to be feared you will wear each other out. Let me say this; learn to live and move in the spirit; then there is no danger of your giving way to the impulses of corrupt nature . . . . Since

we live by the spirit, let the spirit be our rule of life" (Gal. 5:13–16, 25).

Trying to solve a special moral problem for his Corinthians, he proposes to them the same principle to enlighten their spiritual discernment: "I am free to do what I will [note that Paul never denies the central truth of his message —we are free]; yes, but not everything can be done without harm. I am free to do what I will, but some things disedify. Each of you ought to study the well-being of others, not his own. When things are sold in the open market, then you may eat them, without any enquiries to satisfy your consciences; this world, as we know, and all that is in it belongs to the Lord." Then he writes this marvelous conclusion: "In eating, in drinking, in all that you do, do everything as for God's glory. Give no offense to Jew, or to Greek, or to God's church. That is my own rule, to satisfy all alike, studying the general welfare rather than my own, so as to win their salvation" (I Cor. 10 : 22–26, 31–33).

We may now conclude the first part of our argument. In the New Testament, grace means before everything else God's saving love and mercy for every man, which were revealed in Christ and realized by His divine Spirit —the "grace" we usually have in mind when we use this word has only a secondary and derivative meaning. The New Testament grace is that new faith and love which spring from the very depths of our personal existence as the fruit and the result of the living Presence of the Holy Trinity in our hearts.

But love is the soul of freedom, and a new love is the soul of a new freedom. For love is creative, spontaneous, genuine, and personal. This freedom is an ever-new gift of the Holy Spirit. It never freezes or coagulates into our personal possession, because it is a life, and not a thing, not a neutral power or an indifferent dynamic capacity, but life "in Christ, with Christ, and through Christ" by virtue of His Spirit.

Through the power of the Spirit indwelling in us we partake in the freedom of the Son, who being fully divine is at the same time and because of His divinity so intensely human and free. Our freedom is intensely human, too, because it is born and sustained by the living presence within us of the divine Persons. Our Christian calling is a calling to freedom, because our Christian law is nothing else than the Law of Love.

At the end of our argument we must repeat what St. Paul wrote at the beginning of his letter to the Galatians as he prepared to propound his doctrine of freedom: "I am astounded that you should have been so quick to desert one who called you to the grace of Christ, and go over to another gospel; this can only mean, that certain people are causing disquiet among you, in their eagerness to pervert the gospel of Christ. Friends, though it were we ourselves, though it were an angel from heaven that should preach to you a gospel other than the gospel we preached to you, a curse upon him! I repeat now the warning we gave you before it happened, if anyone preaches to you what is contrary to the tradition you received, a curse upon him!" (Gal. 1:6–9).

II. A Few Practical Questions

This gospel of Christ, so outspokenly proclaimed by the great Apostle of the Gentiles, is clear enough. But there is no doubt that we, and many Christians before us, have experienced innumerable difficulties in connecting and integrating this doctrine with the Church's doctrine concerning authority.

We can only intimate here the doctrine of the nature, the source, and the varied forms of authority in the Church. In this matter the fundamental doctrine of Our Lord is equally clear and stands unchallenged. We find its shortest and most pregnant expression at the end of St. John's Gospel: "Once more Jesus said to them, Peace be upon you. I came upon an errand from my Father, and now I am sending you out in my turn. With that, he breathed on them, and said to them, Receive the Holy Spirit . . ." (John 20:21–22).

For the benefit of the Christian converts from Hellenism, Luke and Matthew translated the current Semitic formula: "Whoever will receive you, will receive me," an expression we meet in the three Synoptics in describing the mission of the Apostles as: "He who listens to you, listens to me; he who despises you, despises me; and he who despises me dispises him that sent me" (Luke 10:16).

Finally Christ Himself confessed unhesitatingly: "Do not think that I have come to set aside the law and the prophets; I have not come to set them aside, but to bring them to perfection. . . . . Whoever, then, sets aside one of these commandments, though it were the least, and teaches men to do the like, will be of least account in the kingdom of heaven; but the man who keeps them and teaches others to keep them will be accounted in the kingdom of heaven as the greatest." But Matthew immediately adds a specific correction to show where the difference lies: "And I tell you, that if your justice does not give fuller measure than the justice of the Scribes and Pharisees, you shall not enter into the kingdom of heaven" (Matt. 5:17–20).

The position of Christ, if we see it against the historical background in which He lived and spoke, is clear. There is no other way of salvation than obedience to the will of God, which might eventually find its valid expression in the observance of the written Law; but this obedience ought to be fully different in quality and nature from the form of obedience of most of the Pharisees. It ought to be the obedience of free men whom Christ has set free, not the obedience of slaves.

How is the Christian paradox possible? How can we live according to a rule which seems contradictory in its wording—that is, where liberty is taken away as soon as it is bestowed? To understand this we first have to restore a richer and fuller conception of the Church, a conception unhappily more or less distorted during the last centuries when we were living and thinking in our Catholic ghetto.

The Church has a double structure: a hierarchic and a charismatic, or prophetic, structure, that is a vertical structure of authority descending from the Father through the Son and His Spirit, and so further through His ordained ministry; and a horizontal structure of spiritual charisms acording to which the moving inspiration of the Holy Spirit is given to all members of the Church, without exception. The terms "vertical" and "horizontal," although currently in wide use, are not entirely felicitous. We prefer the biblical distinction between the inward witness of the Trinity in our hearts and the outward witness of authority in the Church, both equally inspired and supported by the same Spirit.

Conscience and Authority

This would appear to be a new paradox, one more baffling if possible than the former. The only way to solve this apparent contradiction, or at least this

tension between one's conscience and ecclesiastical authority, is resolutely to think of the authority of the Church in the way Christ saw it and founded it; that is, as a *diakonia,* a ministry, which means a service of authority. The ordained ministers of our church are the servants of the community in so far as they are indeed sent by Christ to help its members and to guide them in finding God, in meeting Him in their concrete life with the full dedication of their hearts. But they are even more the servants of Christ and of His Spirit in so far as their authority never becomes their own private possession but must keep as purely as possible open and receptive to the guidance of the Holy Spirit.

On the practical level we are now considering, this means that the exercise of ecclesiastical authority is necessarily linked with the obligation of maintaining a sincere and open dialogue with all the members of the People of God. As long as we retain the essential difference between the office and duty of real and binding authority on one side, and the obligation to discern the voice of the Spirit through an open dialogue on the other side, there is indeed no danger of distorting the doctrine of Christ. If it is true that during the last centuries we have stressed the role of authority to the neglect of the role of the dialogue, there could now be a serious danger that we might emphasize the importance of the dialogue and endanger the holiness of sacred authority in the Church. *But a danger never destroys a truth.* The fact that a real danger exists ought only to warn us that we might misunderstand, in theory as in practice, the real doctrine of the Church. A warning points out the necessity for prudence, but by no means changes a truth into a lie.

No member of the Church could think himself exempted or excused from listening to the voice of the Spirit wherever He might be heard in the Church. No member of the Church, bishop, priest, layman, can boast that he possesses the monopoly of this spiritual guidance. Therefore, for the communion in life and thought of the whole body in a brotherly dialogue it is important to let the voice of the Spirit be fully heard in the Church. But wherever there is a need for an act of authority, *this* ministry is given only to those members of the Church ordained for this service and *diakonia.* It is true, of course, that the grace of the Spirit was also promised to the ordained ministry, but there is no text in the Gospel nor in the true tradition of the Church which tells us that *only* the ordained minister is guided by the Spirit.

Even in extraordinary cases, where the Church speaks infallibly, the final decision of the supreme *magisterium* of the Church never comes about independently from the universal witness of the whole Church. The First Vatican Council condemned only the typical Gallican or conciliar theory, according to which decisions of the Pope had to be approved by the juridical act of a council. This is, of course, a heretical view, because it makes the papal primacy void and false. But the juridical approbation of the decrees of the Pope by an ecumenical council, which the Gallicians were thinking of, is something quite different from the real communion in faith and charity which supports the Pope in his final authoritative decision. This conclusion is, of course, unintelligible to people who represent the Church as a society exclusively based on juridical relations between those in authority and those who are simply its members. Only when we see

the Church primarily as a living community, bound together by the mystical motion of the Holy Spirit, are we indeed able to see how a decision of a pope or a council grows into maturity through the various prophetic channels of the Holy Spirit which finally result in an act of authority. This final act may, of course, also be considered as a juridical act of authority, for it lays down a pontifical or a conciliar decree. But before and behind this final act of jurisdiction there is the full reality of the communion of the faith.

But let us consider this organic and complex reality from the point of view of any member of the Church who has to live according to the freedom of the children of God, and who refuses to repudiate his fundamental attitude of obedience toward the holy will of God, as expressed by ecclesiastical authority. This is indeed an eminently practical question. We must first remember the two fundamental truths which are actually two aspects of the same existential reality. The will of God we are thinking of in this connection is first of all not an abstract nor a general rule of law, but one that is intensely concrete and real. It is uniquely that which God wants *me* to do in *my* concrete situation. Consequently our conscience, listening to the Word of God, is always concerned with a concrete and practical form of obedience. The other aspect of the same reality is that God is not so much interested in one's external obedience and one's conformism as in the absolute sincerity of one's own heart. The will of God determines an eminent I-Thou relation, as it is called in modern philosophy, a relation between two persons, between the holiness of God and one's own personal love of Him.

Therefore the sanctuary in which this obedience originates is one's own conscience. Nothing is so sacred and final as the human conscience. There are, of course, many means to find out what God wants one to do, but if one's obedience ought to be his own, ought to be free, ought to be Christian, ought to be obedience of a child of God, one has no other final instance than the court of his conscience. This view is basically founded on God's eminent respect for our freedom. No authority, not even the authority of the Church, can take from me this burden, this duty before God; can excuse me from this final, personal, and free decision of my own conscience.

In certain cases, to be sure, one might not see or understand why God asks one something quite definite through the Church, but even this so-called "blind obedience" results from the profound conviction of one's faith and one's conscience as well that in such matters, otherwise rather limited and well determined, God speaks to one through His Church. "Blind obedience," therefore, in the sense of a total or partial repudiation of one's own responsibility for God, in the sense of mechanical or military obedience, is not Christian. But "blind obedience" in the sense of a living faith in the guidance of God through His Church is indeed truly Christian and free. In that case one's conscience is illuminated and guided by faith and by love of the Church, the Bride of Christ.

There is another truth which helps us to understand the complex duties of our own personal conscience. No one doubts the fundamental incapacity in the course of one's personal life. This is not only a question of sin, but a question of human nature. In the words of John Donne, "No man is an island, entire of itself; every man is a piece of the continent, a part of the main." Actually to discover the truth

about everything, even to live according to our human nature, we all are dependent on one another. Our human existence is indeed a corporate existence which has grown into maturity throughout the course of history. We are dependent not only on our contemporaries, but on our fathers and grandfathers, and we are now preparing the moral and religious future of our children. Therefore the responsibility of our conscience is indeed a sacred charge which we have received in common, a common heritage we carry on together, even when it remains our most private—or, better, our most personal and truly inalienable—duty and calling. It is the same with our freedom. We are free *together,* because we are free as persons, and from our personal freedom grows our corporate freedom expressed in the living community of men. Whenever we stay alone, wherever we separate ourselves from our brethren, we allow our freedom to be mutilated, our conscience to be obscured. Again, the basic reason for this is that God guides us as a person and as a community as well. *We never stand alone before God.*

This human togetherness is before everything else founded in the unifying act of God's creation, in His unifying Presence through grace and providence in our common history, in the unifying guidance of the Holy Spirit, partly expressed in and through the unity in faith and morals in the Church. Once again we meet the dialectical relation, eventually the dialectical tension between person and community. God, who had made us different persons in the unity of the human family, who has by His grace and redemption restored this unity of the elected People of God on earth, does respect the work of His hands, does love the redeeming and saving work of His Son. Nobody in this world has such a delicate respect for and such an enduring patience with the nature of our life and freedom as God Himself, who created and saved us, and who forever remains true and faithful to His word and deeds. God does not destroy humanity by grace. He makes humanity thereby all the more human.

Therefore we must listen to the witness of the Spirit, the everlasting source of our freedom in Christ before the intimate court of our conscience (this the theologians commonly call the internal witness of the Spirit) and to the same witness as proclaimed with authority in His Church (and this we call the external witness of the Spirit). Both forms of spiritual witness, of course, have at the same time an internal and external aspect, but those terms are chosen to express the dialectical exchange between the inner personal responsibility and the public authority in the Church of God.

Both "spiritual" realities and their mutual interdependence, it should be noted, have as their result the freedom of the children of God, not as a separate entity or characteristic, but as a qualification of any member within the People of God on earth. The source of our freedom, as we have insisted, is the internal testimony of the Holy Spirit, which is actually one of the many aspects of the richness we discover in the life of grace. When we think about this fact there is indeed urgent need for a thoroughly new re-education of our Church people, priests and laymen alike. We have to be taught and trained again in the delicate art of what the medieval writers called the "discretion of spirits." We have to learn again how to discern from the many complex, unequal-in-value, and often obscure movements of the mind and the mood, the authentic motion of

the Spirit in the "heart." This inward motion of the Spirit toward God gives us peace, confidence, joy, patience, quietness, and generosity. These are the signs, called by St. Paul the "fruits of the Spirit," by which this motion may be recognized in the normal development of one's inner spiritual life.

The external testimony of the same Spirit in the Church has a specific part to play in shaping and ordering the concrete forms of our free acceptance of the will of God and the inner guidance of the Spirit. As we have said before, the Church's task is indeed a real ministry of the Spirit. She has to guide us toward God, not toward herself. She is not God, but His humble servant, and therefore the servant of men. She is not the final goal of our life, but the ordinary and common and most normal way to Christ in this world. The Church, therefore, was given to man to purify, to keep under control, and to enrich the limitations of one's conscience, continuously endangered by sin and the consequences of sin.

We have now described the nature of our freedom, the spiritual forces which support it, and the various misconceptions which might pervert the authenticity of our free Christian commitment. We have further reminded ourselves of the existence of a sacred authority in the Church founded by Christ Himself, and of the dialectical structure of this ministry which is implied by His divine institution as being both a competent authority and a service, a service of the people and, even more, of Christ. We have begun to analyze the nature of the will of God as concrete and real and as addressed to every person in particular according to his own situation. Finally we have stressed the crucial importance for valid moral life in the Church of our personal responsibility before God. A Christian is a man who follows his conscience, illuminated both by the teachings of the Church and by the inner light of the faith, both of these sustained, guided, and confirmed by the divine illumination of the Spirit.

Freedom and Obedience

Our last question is: how can we be both obedient and free, how can we be both the servants of the Lord and the children of the Father? This is indeed our problem, and a very practical one at that. We shall start our answer with a primary question about the nature and the meaning of the will of God as the object of our free obedience, then conclude with the question of obedience to the Church. The important point in answering this question is to maintain a truly religious and not a legalistic approach; that is, to see the will of God in His own perspective, not in ours. We are accustomed, I am afraid, to look at the will of God in a rather external and negative way. When we consider God's will, we see nothing else than the many things which are forbidden and the many things which are imposed on us. This is not in accord with the way God speaks in the Bible, in our hearts, or in the true doctrine of the Church.

It is true, of course, that the Old Testament tradition of the Decalogue might seem to confirm us in this view. But already the Hebrews were being guided by God toward a more religious conception of obedience to Him under the influence of the reform of the seventh century before Christ expressed in the "Law of Sanctity." In this Law there is a decisive and meaningful command: "You must be men set apart, as I am set apart, I, the Lord your God" (Lev. 19:2). The prophets, who came after, stressed this Word of the Lord, emphasizing more than older writings

of the Bible had done the personal responsibility of every member of the People of God.

This deep religious motive for all moral life was assumed by Christ, and at the same time fundamentally renewed inasmuch as He presented Himself as the living image and example of the holiness of the Father. The real meaning of the Sermon on the Mount (Matt. 5:7) finds its true explanation in the words of Christ: "But you are to be perfect, as your heavenly Father is perfect" (Matt. 5:48). This is indeed the key to those chapters about which so much has been written. Our forgiveness is inspired by the Mercy of our Father (Matt. 6:12, 14–15; 7:1–2). Especially our love, so strong that we love our enemies, has no other motive than this: "That so you may be true sons of your Father in heaven, who makes his sun shine on the evil and equally on the good, and his rain fall on the just and equally on the unjust" (Matt. 5:45).

Further, according to Christ and His apostles, there is for a disciple of His no other law than the Love of God and of neighbor: "On these two commandments all the law and the prophets [the Hebrew way of naming the Bible] depend" (Matt. 22:40; Mark 12:31; Luke 10:25–26; Gal. 5:22; 6:2. Some moralists, I know, find this too vague for a solid and sound scientific system of moral theology. Their stand is unfortunate, because herein lies the solution for most of their problems. Why is a Christian honest, why does he not kill his enemy, nor leave his wife and children? Because evil things happen to be forbidden? No, but because he has learned to respect the people his Father in heaven has chosen as His children. But even when this view might seem somewhat too abstract, too impractical, the New Testament tells us more, especially in St. John: *Christ is our Truth.* What does this mean? According to the language John was using, "truth" here means a solid foundation and rule for our moral life. In other words: Christ Himself is the visible manifestation of the holiness of the Father whom we are invited to follow and to imitate. This is "the sound foundation" of our Christian morals.

Unhappily in the course of the last centuries a distinction was introduced which deprived this Gospel doctrine of its full meaning and impact. This distinction was used especially in connection with the Sermon on the Mount and similar teachings of Christ. For whenever one reads these pages of the Gospel with a legalistic bias in mind, one is left at a loss. One's common sense suspects that it is not always possible nor advisable "to turn the other cheek," "to pray in the secret of the inner room"—why, then, have churches as we do?—nor "to sell everything and follow Christ." At the same time one perceives that Christ was talking quite seriously. Thus theologians and spiritual writers have introduced the convenient distinction between the Law of the Decalogue, meant for the people living in the world, and the so-called "evangelical counsels" taken from the Gospel, meant for the life of perfection within a religious order. We do not deny that religious life is indeed inspired by the Gospel, but as a principle of interpretation of the Gospel this distinction is useless.

The "Law of Holiness" was promulgated for *all* followers of Christ, without any exception at all. But it is not a law as human laws are: abstract, inflexible, and compulsory in their full meaning after proper promulgation. Yet it would not be adequate to hold

that Christ was talking in terms of flowery language, as Orientals did and still do, for the meaning of the images and the parables is clear enough. They doubtless suggest a radicalism, tempered by Christ's divine mercy.

If we would know that God's will addresses us, we have only to look at Jesus, the image and the Word of the Father among us. His demands for moral perfection and holiness are limitless, absolute, and utterly radical, and frightened even His apostles (Matt. 19:10). Nevertheless we do not recognize in His attitude either the paranoiac rigidity of a fanatic or the juridical abstractness of a judge, nor, finally, the petty stubborness of an ignoramus.

One of the most revealing stories of the Gospel is the parable of the lost son (Luke 15:11–36). But Christ did not restrict Himself to telling charming stories; He enacted them as well. Consider the occasion when He met the young man who was very rich (Luke 18:18–24; Matt. 19:18–30) according to Mark's account: "Then Jesus fastened his eyes on him, and conceived a love for him. In one thing, he said, thou art still wanting. Go home and sell all that belongs to thee . . . then come back and follow me. At this his face fell, and he went away sorrowing, for he had great possessions" (Mark 10:21–22). One notes a similarity of context with the woman taken in adultery (John 8:3–11), with the sinful woman who anointed his feet in the house of Simon, the Pharisee (Luke 7:36–50), or with Zacchaeus, the chief publican in Jericho (Luke 19:1–10). "That is what the Son of Man has come for, to search out and to save what was lost" (*ibid.*, 10). Their sins receive no approbation nor excuse, but the sinners find mercy and forgiveness.

Never do we meet in Him that kind of sentimental chiaroscuro in moral matters which nowadays we consider the ultimate form of tolerant humanism. Christ was utterly, shockingly intolerant, but at the same time so humiliatingly understanding and patient that He leaves our fashionable tolerance far behind. To say that sin is not sin and good is not good, that both are fairly similar when one takes the trouble to look at the complex motives of our actions, is neither tolerance nor understanding. That is not to deny that we do suffer from deeply placed psychological tensions. But if we are to be taken seriously, not as playgrounds for conflicting complexes but as responsible persons truly emerging from the purely mechanical or instinctive urges of their psyches, then there comes a point in our lives when we must call a sin crudely a sin and good forthrightly good. It was because Christ took us seriously that there was such understanding and mercy in His divine radicalism.

In endeavoring to understand humanity the first thing one has to accept is that man never received freedom, full grown and mature, as a Pallas Athene, springing full armed from the head of Zeus. We are called to freedom, and we freely grow into freer freedom. As we have seen, this is true for the individual and also for any community of men. Therefore the first quality of our understanding and tolerance is patience. When we know what it is to be human, we will wait for time, and still more time, to let things ripen and mature. Everything in man is subject to the law of growth, not least his moral sense and morality, and much more, his insight into Christian perfection.

God knows the work of His hands. He can wait. Christ, the Word of the Father, could wait, too. He waited until after His death to send His Spirit.

He is still waiting, because we in the Church are still far from the divine perfection of the Gospel: "But you are to be perfect, as your heavenly Father is perfect" (Matt. 5:48).

Dogmatic theology and the history of salvation reveal to us the same wonderful mystery of God's absolute call to holiness and His merciful patience and fidelity. Theology tells us that man was called to grace from the very beginning of his existence on earth, and that God never withdraws this initial invitation to grace and love. But what does any life of grace really mean? It means that the Holy Trinity is dwelling in us, inwardly inviting and attracting us toward a Godlike life of love, partaking in the radical and absolute obedience and love of the Son for the Father through the virtue of the Spirit. This radical requirement of divine perfection is so inherent in grace that without it no grace is left.

This grace was offered to the first men, to the Hebrews, to the Jews, to the peoples all over the earth, to the Christians in the Church. That is the history of our salvation, and this history has already covered some twenty thousand, if not million, years. And God has waited lovingly, forever faithful to His first love. The absolute radicalism of the inner call to grace has never abated, as God continues patiently to move and steer peoples and individuals, saints and sinners, toward the full divine perfection which was revealed in Christ.

That is how God's will addresses itself to man!

If this be true, and our faith tells us that it is, then we see how fully free we can be in our utmost obedience. Our obedience first proceeds from grace, that is, from genuine love, inspired by the motion of the Holy Spirit: " . . . the love of God has been poured out in our hearts by the Holy Spirit, whom we have received" (Rom. 5:5). Second, God's call reaches us, as we have already seen, in the concrete situation in which we actually exist. God is drawing us from where we stand, albeit in a state of sin, ever nearer to Him. He takes into account our weakness, our anxieties, our timidities, our selfishness; He does not let us drown in our own miseries, but helps us out of them. Here we think of the moving words of Newman, when, in Sicily, he was himself in a state of physical misery and spiritual despair: "Lead, Kindly Light, amid the encircling gloom, Lead Thou me on!" Third, what God wants is our heart. Nothing else. Therefore He will always call for the creativeness, the genuine initiative of a sincere and authentic commitment. His only Law is: Follow Me! This was repeated again and again by Christ Himself: "Come, and follow Me," from where you stand, just as you are, but follow me sincerely, leaving everything which is not Me behind. The only thing that does not belong to God is what is against Him, what is refusing Him, what is affirming itself as an idol before and against God, that is, our selfishness and human pride.

When we look at the lives of the saints, including the lives of many unknown people who were never canonized by the Church although they led lives of deep and loving perfection, we may see from the very variety and richness of those lives what it means to listen to God's call in the spirit of freedom. We may think of Thomas More, the chancellor of England and friend of many learned contemporaries; of Benedict Joseph Labré, the despised beggar and squalid pilgrim; of the magnificent archbishop and cardinal of Milan, reformer of the Church, Charles Borromeo; of the poor and not-so-learned

parish priest, Father Vianney, Curé of Ars; of Elizabeth, duchess of Thuringen, mother of three princes; or of the young peasant girl, Maria Goretti, who died for the sake of purity. Kings and peasants, scholars and soldiers, mothers and nuns, all bore witness to the radicalism of their Lord, and followed Him with the genuine, almost poetical creativity of a great love. Were there ever men and women so free, so independent, and so unique, sometimes so nonconformist as well? And at the same time was not the driving power of their lives precisely their utmost obedience to the inner voice of the Spirit, calling them to follow Christ, and "to be perfect, even as your heavenly Father is perfect?"

That is what Christian perfection means. But how, then, does it happen that a Christian has seemingly to live among so many interdictions and bans? Very often we pity ourselves, thinking with sad resentment of the "freedom" possessed by people who have no faith or conscience to worry them.

To think in this way is to show that we have indeed a wrong conception of Christian morals. Our moral education at home, in our schools and colleges, and, I am afraid, even in our Catholic universities, is frequently inspired by the strongly legalistic approach to moral theology of the last centuries, and has told us only of as many interdictions as there are different kinds of sins. But we are guilty, too, because our lack of love of God leads us to look at those commandments from the wrong side. We are like children, crying because our mother takes away from us a bottle containing a bright red liquid, which happens to be poison. We are like the mad, egomaniac drivers who swear at any traffic rules, but forget that every year about 150,000 of their own countrymen in the United States—husbands, wives and children, friends and lovers—are killed on the streets, more than in many battles of human history.

We must never forget that the so-called negative aspect of God's will, the many prohibitions and "Thou shalt not's" of which we complain, do not primarily come from God, but are motivated by our own sinfulness. It is because we, not *God,* can allow hate to overflow our hearts that we are told not to kill. It is because *we,* not God, can misuse that unique institution of love, Christian marriage, on which God has set so fair an image of His own intimacy within the Trinitarian life, that divorce, adultery and the many distortions of marriage which we have invented are forbidden.

In other words, the interdictions and bans of Christian moral theology are only *secondary* aspects of Christian morality. They are by no means central, and therefore they are incapable of inspiring, in the true sense of the word, true Christian morals. Moral theology has to be built on dogmatic truths taken from the Bible, from the tradition of the Church, from the saints. It is not clever casuistry about the question of how far we can go to avoid either mortal or venial sin. Moral theology belongs to dogmatic theology, is an integral part of it. It follows the same methods. It is not a kind of extension of Canon Law, which uses completely different methods, at least in regard to matters which fall under strictly ecclesiastic jurisdiction.

Thus we come to touch on the laws of the Church, a final question. As we have seen, the Church has received from Christ the sacred authority to lead us in His name. She has therefore the right and the duty to speak in the name of God. How are we to understand the

laws of the Church, how are we to accept them, and nevertheless remain free? I have just stressed a crucial point in this matter in saying that moral theology is not to be separated from sound and authentic dogmatic theology. Both have the same object, the saving reality of God, as revealed in Christ. Both use the same sources for their knowledge: Holy Scriptures and the tradition of the Church. Both have the same purpose: to know better the ways to our salvation, and so bring us nearer to it. Both, finally, have the same method, that is, reflection on the substance of God's Word.

Faith and Morals

But moral theology, like dogmatic theology, is only a part of the living tradition within the Church. The theologians, it is true, have their own task in safeguarding the divine heritage of Christ. But the other members of the Church are not to be left out of this. Just as they have to bear witness to their faith in living communion in the same faith with all other members of the Church, they have undoubtedly to bear witness to the true Christian conception of moral life in the same communion of love and faith with other members of the Church. In dogmatic theology, in the texts of the councils and the popes, "faith and morals" are put and kept together.

"Faith and morals" both come from the same revealed truth, the first pertaining more to our salvation as it comes to us from God, the second more to that same salvation as it has to be actualized in everyday life. I would certainly not think of saying that the first is theoretical and the second practical, for both depend on an eminently practical question: our common salvation in grace. Dogmatic theology which is not at the same time a spiritual theology, inspiring our daily life, remains arid and lifeless speculation. Moral theology which is not founded on the fundamental dogmas of our faith remains arid and lifeless casuistry.

What I have to say in conclusion will remain completely pointless and useless unless our moral theology and at the same time our whole Christian moral education is not fundamentally reformed, rethought, and built anew upon a more solid and more Christian foundation. Nevertheless, in safeguarding the sacred heritage of Christ there is, as we know, within the Church a third mission—we have already referred to the ministry of the theologian and the laity—the ministry of authority, as it was founded by Christ and entrusted primarily to the world episcopate in communion with the Pope of Rome, and in a subsidiary way to the priests ordained as collaborators of the bishops. Theirs is the task of exercising religious authority, and inevitably this authority has great significance when we are considering the morality of our lives.

What is the role of the Church in determining the inspiration and the shape of Christian life? And how can we be fully obedient and at the same time remain truly free as children of God?

The ministry of authority in the Church has a double task or mission. Our bishops have first to safeguard our faith, to defend it. When such necessity arises, they have to determine with authority the true formulation of our faith. With regard to the morality of Christian life, their task is absolutely the same as for the defense of the faith: to *keep safe* the heritage of sanctity entrusted by Christ to the Church. Secondly they have to *govern* the People

of God in human history as a religious community of men.

The bishops have first to defend the "Law of Sanctity" to which we have referred before, to explain it, to purify the various human interpretations of any misconception or fraud, that is, to *keep safe* the true structure of Christ. In this they are infallible as regards the defense of faith, or within the same limitations as are accepted in theology in connection with dogmatic teachings.

Therefore the case of our obedience and freedom is not intrinsically different from what we said in explaining the true nature of the will of God. The Church has indeed primarily to propose the *positive* will of God: "Be you perfect as your heavenly Father is perfect." For the same reasons, the Church has consequently and secondarily the duty to warn against and eventually to forbid every action which intrinsically could bring about the destruction or denial of that holiness which is fundamentally *in opposition to the love* that God is offering us in Grace.

Most people think only of this secondary task when they look at the Church. As a matter of fact, it could happen that popes and bishops, since they are human as we are, and therefore influenced by their time, their education, their immediate entourage and its mentality, are more preoccupied with bans and excommunications than with the preaching of Christian perfection. This has happened in history, and it could happen again.

In accordance with this mission, the Church has to interpret the divine will to the People of God to apply it to the everchanging circumstances of life. When she tells us that something is a mortal sin, she is saying only that a certain action or omission is fundamentally *a refusal of the love of God.* For sin is nothing else. The Church, however, is never able to declare that such and such a man is living in a state of mortal sin. Our only Judge is God. The Church's only mission is to enlighten and guide our consciences, to warn us that in a determined case, a certain kind of action is intrinsically opposed to the will of God. I have earlier called this the external witness of the Church.

We agree with many other theologians in thinking, moreover, that the Church is not qualified to make into a mortal sin—that is, "to forbid under pain of mortal sin"—something which is not so in the eyes of God. This question was brought up by several bishops at the third session of the Second Vatican Council. The answer depends fundamentally on what one accepts as a definition of mortal sin. Wherever the notion of mortal sin retains the juridical aspect which was attached to it in the last centuries—namely, is defined as an action opposed to a kind of divine decree and which excludes one from heaven—it might be possible to think that the Church might declare some action to be a mortal sin which is not so in itself. But to one who holds a more theological and existential notion of mortal sin—ontological if one dislikes the word "existential"—this is unthinkable. Actually moralists have been known to make such declarations—but they are not infallible. I know a professor of moral theology who, having revised and republished a manual of moral theology written by his predecessor, boasted of having done away with about sixty mortal sins! It is clear that at least one or both were wrong—the man I met or his predecessor.

The sacred authority of the Church is meant only to safeguard the truth, that is, the Truth of God. It is this

truth that she has to defend, to proclaim, to interpret, and, if necessary, to define by a solemn act of the pontificate or the counciliar *magisterium*.

This is not always so easy as it might seem to one who is unaware of the riches and the depth of divine Truth and of the complexity of human life. We are thinking now of the serious reflection and study which at the moment are going on within the Church concerning the urgent but difficult problem of birth control. That our modern Church, confronted with the complexities and the variety of questions arising from this problem, still refuses to make a final statement is only a proof of the prudence and wisdom of the bishops who now govern the Church. They are indeed inquiring into God's will in this world situation.

In this paper we have criticized a certain predilection for casuistry which can be found in the moral theology of the last centuries. It would be inane to refuse place to any casuistry at all in these matters. It is clear that the many aspects of human life demand a nuanced and qualified answer, especially in matters so important for our daily life as those treated by moral theology.

"In a Spirit of Faith and Love"

There is a second ministry of authority in the Church: to govern the people of God in human history. The Church is not a democracy; that is to say, the source of her authority does not rest in the consent of the people. Her authority comes from Christ, the King and Lord of human life on earth. But even if the source of this form of authority is indeed a mission from Christ, the exercise of this authority is human. On this level the Church is infallible only within the limitations which are explained in theology; namely, the Church is unable to make universal laws which are directly opposed to "faith and morals." Apart from this restriction, the value of these laws is strongly dependent on the spiritual wisdom and prudence of the ecclesiastical legislators. There are good and less successful ecclesiastical laws. These laws have continuously to be reformed and adapted to new circumstances of life, as is happening now following the Pope's announcement of the appointment of a special commission for the reform of Canon Law.

As members of the People of God, "fellow citzens who belong to God's household" (Ephesians 2:19), we revere and love the superiors Christ has given to His Church, remembering St. Paul's words to the leaders of the Christian communities, the so-called *presbyteroi:* "Keep watch, then, over yourselves, and over God's Church, in which the Holy Spirit has made you bishops; you are to be the shepherds of that flock which he won for himself at the price of his own blood" (Acts 20:28). Holding them in reverence, we follow their guidance and obey their prescriptions.

But this we have to do in a spirit of freedom and not in a spirit of anxiety or lip service, as children of God and responsible members of our community. Therefore we obey, not because of any penalty attached to disobedience or merely to avoid whatever mortal or venial sin might be involved, but out of a spirit of faith and love. For we believe that the Spirit, that same Spirit who illuminates our consciences, is also guiding them, so that they—or at least the living community of bishops all over the world in unity with the Pope—are unable to lead us astray from the true path of "faith and morals." We love them, moreover, as visible images of

Christ, the Head of the Mystical Body. For the bishop is really the image of Christ, or, as Oriental Christians say, "the Icon of Christ."

Our freedom further manifests itself in sound Christian maturity. One of the characteristics of this adulthood in faith is that we are able to distinguish the central truths, the "so-called substance of our faith," from the secondary truths, the divine will in itself from the exercise of human ecclesiastical authority in virtue of a commission given by Christ. We never confuse the Word of God and the word which is spoken in the Name of God. No bishop is an "incarnation" of the Spirit!

If the divine will is eternal, inaccessible, and absolute (in the sense we have seen before), the Church's ordinances as expresed in Canon Law, in the decrees of the popes, and of the Roman congregations, in the ordinances of any bishop in his particular diocese are subject to change and open to reform; since they are inspired by human wisdom and prudence they are only "negatively" (as the theologians say, and within the limits indicated in theology) preserved from error. Therefore it is perfectly permissible for us, as responsible members of our Church, to strive for a reform of certain laws and ordinances that are outdated or insufficiently adapted to concrete circumstances, each of us acting according to his calling, talents, and experience.

Our maturity will also express itself in the way we consider these laws, in the ways we interpret them. Of course the Code of Canon Law comprises laws which are the expression of divine institutions and ordinances, but in this context we are considering only such laws as are strictly ecclesiastical.

The Code of Canon Law and the juridical tradition of the canonists, their jurisprudence, contain the most important principles of interpretation. *And it is neither a sin nor an imperfection to follow those principles approved by the Church herself.* It seems quite useless to make such a statement, but experience shows that even some bishops ignore this.

Every law that is a prohibition of something has to be interpreted strictly according to the meaning of the formulas and words used, *and it is no sin to do so.* Every law conceding a privilege or a favor has to be interpreted in the most benign way possible (*within the wording of the law,* of course), *and it is no imperfection to do so.*

In extraordinary circumstances not foreseen by the law no law obliges in conscience, *and again it is neither a sin nor imperfection to consider oneself excused.* In important things it is only wisdom to consult a prudent man, but not necessarily a priest.

It is clear from what we have said that the methods of interpreting the laws of Canon Law and the methods of finding the will of God in moral theology are intrinsically different. That is the reason moral theology should be completely separated from strictly canonical studies and methods, and integrated, as it was in former times, into dogmatic theology. The methods of the two are fundamentally different, except for those cases where both sciences may happen to overlap. A mature layman should have a fairly well-grounded insight, or at least a practical one, into the fundamental differences between the two. Legalism originates precisely from the confusion between moral theology and Canon Law.

This "sense of distance" regarding specifically ecclesiastical laws should never threaten our "sense of obedience." This happens only within a childish and

immature mind. Christians of this kind, and unhappily they are quite numerous, cannot imagine the existence of any real obligation as soon as the penalty of mortal or venial sin is removed. That the will of a superior really binds our consciences, without its disregard necessarily inflicting on us the penalty of sin, is normally unthinkable for men and women, priests, and bishops educated in a strongly legalistic religiosity. When we get to the root of the matter the image they have of God is—unconsciously, no doubt—the image of a super-policeman, knowing everything, noting down everything, forgetting nothing.

In other words, our attitude of reverence, love and obedience toward the Church is a moral question; the way we interpret the canonical laws of the Church is a juridical question. This attitude makes it impossible any longer to *overemphasize* the obligation of Canon Law, something which is frequently done because of the unhappy confusion between moral theology and Canon Law. At the same time one will never *underemphasize* the absoluteness, the radicalism, the purity, and the holiness of the divine will, which is a common fact of experience, and for the same reason.

Our freedom as children of God is possible only with a mature and adult insight into our faith, and with a mature and adult insight into the moral and ecclesiastical obligation of our consciences. In this sense we may truly contend that Canon Law also belongs to the economy of grace beause it is fundamentally the manifestation of God's same loving care through the ministry of the Church. But this grace, as all other graces, is not given to atrophy or to suffocate the freedom we received in Christ. In the Christian religion grace is freedom, because both are founded on the truth, the Truth of God. Life in grace, freedom, and Christian obedience are not contrary to one another: all are expressions of the new wisdom.

In the words of the Apostle Paul: "Who else can know a man's thoughts, except the man's own spirit that is within him? So no one else can know God's thoughts, but the Spirit of God. And what we have received is no spirit of worldly wisdom; it is the Spirit that comes from God, to make us understand God's gifts to us; gifts which we make known, not in such words as human wisdom teaches, but in words taught us by the Spirit, matching what is spiritual with what is spiritual. Mere man with his natural gifts cannot take in the thoughts of God's Spirit; they seem mere folly to him, and he cannot grasp them, because they demand a scrutiny which is spiritual. Whereas the man who has spiritual gifts can scrutinize everything, without being subject, himself, to any other man's scrutiny. Who has entered into the mind of the Lord, so as to be able to instruct him? And Christ's mind is ours" (I Cor. 2:11–16).

Piet Fransen, S.J., currently holds the chair of Philosophy at the University of Innsbruck in which post he succeeded Karl Rahner, S.J. Prior to that Father Fransen was on the Jesuit Faculty at Louvain and has taught at Fordham University. Author of many works, two of his books are **Divine Grace and Man,** and **Faith and the Sacraments.**

The Human Side of Religion

By LAWRENCE E. CORCORAN, S.J.
and GEORGE D. FITZPATRICK, S.J.

THE SUREST WAY to reduce a man to nothingness is to give that man's work the character of uselessness. This statement, though long honored as an adage, has only recently become a dynamic principle in the field of business management. Belatedly, but with a keen eye on results, business has clearly assessed the economic and social undesirability of permitting an individual's work to seem unimportant to him. More and more, the business organization has addressed itself to the felt need of giving the individual a "stake" in the works and goals of the organization. The motives and logic of this new approach are presented in a fascinating book by Douglas McGregor: *The Human Side of Enterprise* (New York: McGraw-Hill, 1960).

In his book, McGregor uses a "Theory Y" to describe the "human side of enterprise." The central principle which derives from "Theory Y" is that of *integration.* That is: " . . . the creation of conditions such that the members of the organization can achieve their own goals *best* by directing their efforts toward the success of the enterprise. . . . The principle of integration demands that both the organization's and the individual's needs be recognized."

McGregor's enthusiasm for "Theory Y" and its underlying principles is developed with all the excitement of a breakthrough in the arena of human relations and business efficiency.

It is doubtful, however, that business organizations would be enthusiastic about "Theory Y" if it failed to pro-



Lawrence E. Corcoran, S.J., has taught English at Fairfield Prep. Having studied for his Masters degree in English at Middlebury College, he is now at Weston College in Massachusetts.



George D. Fitzpatrick, S.J., studied Philosophy in France. He holds a Masters degree in Business Administration from Northwestern University. Also at Weston College, he has had articles published in The Jurist *and in* America.

mote business efficiency. Apparently, "that both the organization's and the individual's needs be recognized" is good business. "Theory Y" makes for fulfillment in one's work; fulfillment in one's work makes for *better* work; better work makes for greater profits.

Thanks to an "if it works, it is good" way of evaluating in the business world, "Theory Y" has been pronounced "good." And because of this pronouncement, rank-and-file workers can now hope to "count" in the business organization. But what about the workers' opposite numbers in the religious organization? Is it arguable that, in the absence of an "if it works, it is good" way of evaluating in the religious world, rank-and-file priests and religious may not dare hope to "count" in the sense of "Theory Y"? Or is it not time that the religious organization reexamine what the business organization has affirmed about the importance of the individual's role? Let us try to apply "Theory Y" to the human side of religion, not with our eyes on profits, but with our eyes on people.

Do "I" Count?

The danger in any organization, industrial or religious, is that the individual will lose sight of his own role in the achievement or organizational goals. A tackle on a football team sees clearly how his efforts contribute to a team effort, even though his are often unsung efforts. He is not a play-caller, nor does he want to be, for he knows well that his block is important in a successful play. Therefore he plays hard and with enthusiasm.

It is far easier to keep the individual aware of his own importance on the football field than in the leviathan of a highly industrialized and automated society. Yet industry has come to realize that a man works more enthusiastically (and more profitably) when he sees his own goals being achieved and important.

When McGregor points out that ". . . the implications following from "Theory Y" are that the organization is likely to suffer if it ignores these personal needs and goals (of the individual)," he could just as surely be talking about the religious organization which, as an organization, needs the enthusiastic work of the individual if it is to achieve its aims. Humanly speaking, superiors have a better chance of enlisting this enthusiastic work from the individual by "exploiting" the individual's holy wish to be personally committed, that is, the individual's desire to have his own stake in the work at hand.

Self-Fulfillment

Here, however, the industrial and the religious worlds part company. The industrial organization sees the individual's greater self-fulfillment only as a *condition* of more productive labor. McGregor explains why: "The lesser motivation, the lesser resulting degree of self-direction and self-control are costs which, when added up for many instances over time, will more than offset the gains obtained by unilateral decisions 'for the good of the organization.'" The religious organization sees (or should see) the individual's greater self-fulfillment as an *end.* Father Walter de Bont, O. P., in his article on "Identity Crisis and the Male Novice" (*Review for Religious,* March 1962), says, "It is of extreme importance for the formation of the identity of the young man that society respond to him and that he receive a function and a status which integrates him into the community. In order to take his place

in society, the young man must acquire the skillful use of his principal ability and fulfill it in some activity." Writing about "A New Breed" (*America*, May 23, 1964), Fr. A. Greeley has observed: "They (the new breed) are greatly worried about 'fulfillment.' Their predecessors saw a job that had to be done and did not ask whether the job was going to fulfill the needs of the people who did it. But the fierce personalism of the New Breed will not tolerate such a 'nonhuman' approach. They feel that they can help others only if they can relate as persons and that they cannot relate unless there is a possibility of 'fulfillment' in the relationship. They are not attracted by a task that seems to rule out the possibility of an 'I-Thou' dyad."

The integration of personal goals with organizational goals is not a good thing simply because "it works." We must beware of becoming mere pragmatists. If, on the other hand, we find that such integration "works" (that is, results in more profitable and efficient labor), we should simply accept such profit and efficiency as welcome by-products. In any event, the first concern, as Father de Bont stresses, should be that the individual "receive a function and a status which integrates him into the community."

Accordingly, the "Theory Y" of religion should centralize itself on the problem of integration which Father de Bont has expressed as follows: ". . . the young man must acquire the skillful use of his principal ability and fulfill it in some activity." The balance of this article will devote itself to this problem.

Don't Belittle

Few superiors—there is no need to insist—have ever consciously demeaned the talents of subjects. However, a superior might well evaluate his estimate of a subject's work by this pointed self-query: "Am I able to tell a subject that his work has a unique value, when we both know that his work could be done as well by nearly anyone, and that the work is not important enough to have trained him well for it?"

To be sure, any work done in the service of God is of inestimable value. But this transcendent truth should never serve as a slogan to excuse the superior from evaluating talents and putting them to optimum use. The subject who attaches inordinate importance to *what* he does may confuse selfishness with sanctity, but the superior who attaches no importance to what the subject does may court a later disaster called *disinterest.*

Thus it seems that one of the biggest challenges falling on the superior is to facilitate a subject's personal struggle for sanctity through his assigned work. The priest and the religious, like other Christians, work out their sanctification, not in a vacuum, but in a specific life's work.

And although work is not the *cause* of holiness, work is the raw material and can be a great aid to holiness. Certainly it would denote a narrow understanding of work to conclude that it is irrelevant to sanctity. This point deserves pause in order to cite a lengthy but apposite passage from Pierre Teilhard de Chardin's *The Divine Milieu:*

> I do not think I am exaggerating when I say that nine out of ten practicing Christians feel that man's work is always at the level of a "spiritual encumbrance." In spite of the practice of right intentions, and the day offered every morning to God, the general run of the faithful dimly feel that time spent at the office or the studio, in the fields or in the factory, is time diverted from prayer and adoration. It is impossible not to work—

> that is taken for granted. But it is impossible, too, to aim at the deep religious life reserved for those who have the leisure to pray or preach all day long. A few moments of the day can be salvaged for God, yes, but the best hours are absorbed, or at any rate cheapened, by material cares. Under the sway of this feeling, large numbers of Catholics lead a double or crippled life in practice: they have to step out of their human dress so as to have faith in themselves as Christians —and inferior Christians at that." (New York: Harper & Brothers, Publishers, English translation, 1960. Pg. 34. French original, 1957)

To return to our main discussion: that a subject further his sanctification *despite* his work is an eventuality that the subject should never preclude (higher interests than his own may dictate that he perform work that he does not like or that he cannot do well). But this is an eventuality that the superior should be at pains to preclude. Although God does not depend on our work, this does not dispense us from working *as if* He depended on it. Properly understood, therefore, our work is important.

Indeed, it is through a particular work that we associate ourselves with the work and goals of the organization. In this regard it is well that superiors remind themselves that many people choose this or that particular religious state because of its characteristic labors. It would be grossly *simpliste* to assume that a subject was perfectly and religiously amenable to any type of work. He has, by his choice of religious state, indicated a preference. This does not mean that he has tied a set of conditions to his obedience. Still, by this choice rather than another, he has reason to expect assimilation into the organization's work—and that not as an afterthought. Thus he should not be put off, lest he settle into sinecurism involving neither likes nor dislikes.

No saint was ever so religiously indifferent to the work he did that he contented himself with being put off from working. Saints will suffer themselves to be put to disagreeable work, but not be put off!

So with the priest and religious of high ideals: they strive, in a spirit of holy indifference, to put themselves at a superior's disposition. The superior *cannot* put off this type of total generosity. The subject, in essence, says: "I am at your disposition. Put me to work anywhere in the vineyard where you think I might be able to help. If possible, put me to work where I can do my best work." The subject will follow blindly if it comes to that, but he hardly expects to follow a blind leader. And leadership without direction is, reductively, blind.

The superior has a practical one-up advantage on any industrial manager, for the superior knows that his subject will carry out what he is commanded to do. That fact involves the subject's entire life. Knowing this, the subject willingly puts his life at the disposal of a superior acting in God's name. The superior's freedom literally to exploit this complex resource of a person is also an obligation. He is not free *not* to exploit this precious resource. The subject wants himself used in a personal and vital way. To expect the subject to believe that his role is vital without at the same time showing him the "how" and "why" of its vitality presses the whole burden of faith upon the subject, and this, in fact, should not be so. If this happens, please God that the subject will have the spiritual fortitude to endure the disregard accorded him.

The exploitation of a subject in a religious context implies a religious

utilization of a person's abilities, personality, and training which looks to this individual's sanctity as well as to the organization's goals. It is an investment which merges the subject's constituents into eventual responsibility and professional pride in work well done. The more an individual can involve his whole self in a challenging assignment, the better he will work. Nor will the wearing of the years erode this person's performance to a deadening automation, for he knows, in a special, meaningful way, that this is his work. To acquire this attitude, the subject needs interested help and religious exploitation. Industry has experienced a like need in subordinates, as Dr. Robert L. Smith of Sinclair Research notes:

> Whatever a manager thinks a worker's motivation should be, actual performance will be much better if management pays heed to the importance of certain incentives, creeds, and instincts that are more immediately and personally satisfying than is the thought of being an important cog in somebody else's machinery. While the subordinate may reasonably expect proper managerial action, he must adopt as *his* working hypothesis that he cannot place total dependence on this being automatic, nor transfer total blame for faults. He must feel that his satisfaction and salvation will come primarily from accomplishment in his own area.

Genuine accomplishment in one's own area results from something more than a general training, for these are times of great specialization. The subject is deeply aware of this. He knows—there is no point in pretending otherwise—that his particular work, his *specialty,* will gain him entry and respect in one area of modern society. He knows, too, that without a specialized training he is unequipped even to approach the gap which widens between Gospel and technology.

Can one really be surprised at the frustration and discouragment of the priest or religious who knows that he is not trained for a full participation in the work of his organization? (If we have not experienced this frustration and discouragement in our own lives, we have seen it in others' lives.) Everyone desires to do a good job, and in these years of the specialist, of the "pro," we clearly realize that a job well done demands a training suited to the job, as well as a job suited to the individual. As Archbishop Denis E. Hurley said in an N.C.W.C. News Service interview in April, 1964: "The renewal of the Church planned by the Council can take place only if future priests are trained to participate intelligently and responsibly."

Emphasize the Positive

The very real risk involved is this: the enthusiastic subject, having no bailiwick through which the work of the whole organization becomes palpable to him, will reckon himself and his contribution of no account. Treatises on the spiritual life assure us that such an attitude is not very religious. Paradoxically, however, it is an attitude explained best through the very religious factors of obedience and generosity! After all, obedience and generosity are not negative virtues; they are positive. They yield increase. And they cannot become full-flowered virtues in the vacuum of non-commitment and pure negation.

By his choice, the priest or the religious has committed himself to the work of God through the directives of his orgnization. But can this commitment have any meaning other than in the context of some specific work? Until an individual is given and can handle

a definite role, he is committed to everything in general and to nothing in particular. Such is not the atmosphere for the flowering of religious virtues.

In other words, the subject, having heeded Christ's "Come follow Me," now waits for the organization, representing Christ's middleman, to give dimension and direction to his initial involvement —lest it languish. That it can languish hardly requires proof. That it should not must be the active concern of the superior who will be at pains to discern the particular plan of God for the subject, or, to use a worn phrase, "to discover his vocation within the vocation." For through a man's particular vocation his commitment both to the organization and to Christ will develop, and natural aptitude will meld gracefully into supernatural enthusiasm. The first indications of God's will for this person are the person's natural endowments, and they must be recognized as such.

There are two dangers attached to this "Theory Y" of religion: one exists in stressing the individual's self-fulfillment to the neglect of the organization's needs; the other in encouraging the individual to specialize at the cost of the virtue of holy indifference. These are risks that cannot be taken lightly. (Cf: Van Kaam, Adrian, C.S.Sp.; *Religion and Personality,* Englewood Cliffs, N.J.: Prentice-Hall, Inc. 1964, pp. 82–83, for a short but clear discussion of this point.)

No organization could long flourish if it allowed itself to be inhibited by the dislikes and likes of its individul members. But attachment to one work is no more perilous than is the all-too-common attachment of apathy toward all work. Attachment is a danger to all of us, no matter what our mettle. Apathy becomes a danger only to those who either have no interest in their work or feel that they do not "count." It is far more probable that the *specialist,* fully confident of his organization's interest and pride in him, can make the sacrifice of his own preference if superiors so ask him. He has something to sacrifice. One numbed in apathy can hardly respond to the gauntlet of sacrifice.

What can we say about the second danger, the compromise of holy indifference? It is conceivable, and it surely has happened, that a priest or religious become so engrossed in his own career that he forfeit his basic spiritual values. Then such a one no longer labors for the glory of God, but for his own pitiful self-interest. However, that a mature person work for the glory of God is an affair between God and himself. You cannot command a man, be he specialist or factotum, to work for the glory of God if he chooses to serve other gods. You can command him to work, and then you pray that his work be done for God.

"Theory Y" urges that a superior can best insure that a subject's work be unto God's glory and the subject's own sanctity by assigning him to work that he can do well, work in which he can take personal satisfaction, work that he can offer proudly to God. This presupposes training for such work.

It is often only a theoretician's luxury to conjure up possible dangers in a proposed course. Many a good plan has stalled progress in fear of chimeras. Better simply to look out on the urgent demand of the 1960's: professional competence as a requisite even for the apostle. Contemporary specialized society proclaims the need for trained religious specialists. This is not a fact of our own choosing; but it is our challenge. And the longer we defer facing this challenge, the taller it will rise, as will the task of motivating priests and religious.

I Baptize—Commentator Comments

by Donald Smythe, S.J.

OUR PRESENT BAPTISMAL RITE is an amalgam of accretions extending over centuries and later truncated to form a shortened ceremony. The result is often unintelligible to the unprepared observer, or at least lacking in the clarity which the rite once had and which the present Vatican Council seeks to restore by its directive that the baptismal rite is to be revised. Until this revision takes place, however, we will be using the present rite. Notwithstanding its defects, it has many elements of beauty, especially if a short commentary accompanies it, filling in *lacunae* and explaining the meaning of certain actions and prayers.

For this purpose I find it useful to type out a commentary on a series of cards and to give them to one of the baptismal party, asking that he read them, card by card, when I nod to him. This has many advantages. It gives me time to prepare for the next action while the commentator is describing what is coming, it provides variety in the ceremony by interspersing another's voice with my own, it brings the layman into the action, and—most important—it provides a running commentary on the baptismal rite, explaining it and making it, in many ways, a rewarding experience for all concerned.

The commentary follows below. I number the cards so that, if there is any confusion, I can get the commentator back on the track by simply referring to the proper number. The words in brackets do not appear on the cards; they are simply to indicate where in the ceremony these words are read.

[Before the ceremony begins]

1) In the first part of the rite the child to be baptized is made a catechumen, that is, one who is under instruction and seeks to enter the Church. Accordingly the priest meets the child and his company *at the church door,* thus symbolizing the entrance into the Church. He asks certain questions of the child, the



Father Smythe has been published in America, The Catholic Layman, Pastoral Life, *as well as in various historical journals. His specialty is history, and he will spend his upcoming scholastic year in Belgium studying theology and history.*

godparents answering on the child's behalf. He informs the child of the fundamental Christian obligation of loving God and neighbor.

[Before breathing on the child]

2) As a Christian the child will be an adopted son of God the Father, sharing in the divine sonship of Christ his Brother. Accordingly the priest commands the spirit of evil to have nothing to do with this child and marks the child with the Sign of the Cross in token of God the Father claiming him as his own.

[Before the first laying-on of hands]

3) The priest lays his hand on the child's head in token of taking possession of him for God the Father and of the divine blessings which will come upon him.

[Before the giving of salt]

4) The priest puts a little blessed salt in the child's mouth. Salt does two things: it keeps food from corrupting and brings out its flavor. It is given here as a token that the candidate for baptism may be preserved from the corruption of sin and that he may have a "taste" for the wisdom of Christ's teaching. It is also a pledge of the Eucharist, the heavenly food which this person will one day receive.

[Before the giving of salt]

5) A solemn exorcism now follows. It is based on the idea that in baptism a man for the first time chooses Christ in the great struggle between Christ and Satan. This choice must be repeated throughout life in all its struggles and temptations. Looking to the future and anticipating the difficulties this Christian will have in living up to his choice of Christ which is made now, the priest, in God's name and by his authority, commands Satan to desist from his attacks on the Christian and to withdraw from his life.

[Before the entry into the church]

6) The preliminary rite is now over. The priest lays the end of his stole on the candidate for baptism in token of the Church's custody and care of her children. The priest first greeted the child at the *entrance* of the church. He now formally invites him to enter the *body* of the church.

[Before the Creed]

7) The Christian people assembled here now prepare to welcome a new Christian into their midst. They profess their Christian faith together by reciting slowly the Apostles Creed. This Creed sums up the faith of the Church to which the catechumen will soon be joined.

[Before the Our Father]

8) Christians by their baptism are adopted sons of God, sharing in the divine sonship of Jesus Christ. They are by adoption what Jesus is by nature. The candidate for baptism will soon share in this sonship. We Christians here assembled joyfully express our faith in this sonship by slowly reciting together the Lord's Prayer, the Our Father.

[Before the final exorcism]

9) A final solemn exorcism now takes place. Every human being, no matter how innocent he looks as a child, has within himself the seeds of selfishness and evil, which, if unchecked, await only time to develop their ugly fruit. Such development places the person in the camp and under the influence of Satan, the sworn enemy of Christ and all men. Here on the eve of baptism, the

priest makes a final prayer for the freedom of the catechumen from all moral evil, both now and in the future. He will thus always be a fitting dwelling place for God.

[Before the Ephpheta]

10) St. Mark's Gospel narrates how Jesus cured a deaf and dumb man by touching his ears and tongue. The Church now imitates this action, praying that by the grace of the sacrament of baptism the new Christian may always be receptive to the word of God.

[Before the renunciation of Satan]

11) Christian life is conceived in terms of warfare between Christ and Satan. Speaking in the name of the child, the godparents formally renounce Satan for him, preparatory to his adoption by God the Father as a brother of Jesus Christ. This renunciation of Satan, made now, must be confirmed daily in the child's own life as he grows up, comes to maturity, lives, and dies.

[Before the anointing with oil]

12) The priest anoints the candidate on the breast and between the shoulders with oil blessed by the bishop on Holy Thursday. This rite is a remnant of a ceremony in the early Church where a catechumen stripped and had his whole body anointed with oil, as athletes did when preparing for a contest, for example, wrestling. The symbolism here is that of the candidate being imbued with the power of Jesus, the Anointed, who conquered death and sin. (Our word "Christ," by the way, is simply a translation of the Greek word for "Anointed.") The catechumen, by his renunciation of Satan, his profession of faith, and finally his baptism, will be united to Christ. He will share in Christ's sonship and—eventually—in Christ's victory over death.

[Before the profession of faith]

13) The priest now changes his violet stole for a white one to show the Church's joy over a prospective new Christian. Now, with baptism only a few moments away, the candidate is asked to formally profess his faith in the Triune God—Father, Son, and Holy Spirit. In response to this profession, the Father will, at the moment of baptism, adopt the catechumen as son, giving him a share in the sonship and life of Jesus Christ, and bestowing on him the Holy Spirit to be his guide and consoler throughout life. The new Christian's life will then follow the pattern of Christ's. He will one day die as Christ did, but will eventually be raised from the dead as Christ was and will share his glory at the heavenly banquet forever.

[Before the actual baptism]

14) Now comes the moment of baptism. At the end of St. Matthew's Gospel, Jesus spoke these words: "Go therefore, make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." The Church is about to reenact those words and that action. This is the moment when, as Jesus said to Nicodemus, a man is born again "of water and the Holy Spirit," when he is made a Christian, an adopted son of God and an heir of heaven, a member of the Church, a living stone in God's Temple, a branch of the Vine, a member of Christ's Body.

[Before the anointing with chrism]

15) The priest now anoints the new

Christian with chrism, a mixture of oil and balm specially consecrated by the bishop. In the ancient world anointing was a symbol of health, strength, and joy. Because oil sinks in and penetrates, it also stood for a consecration. Kings, prophets, and priests were all anointed at their consecration. The new Christian is anointed to show that through baptism and his new sonship he is consecrated to do what Christ did: live a life of love and service of his Father.

[Before handling the white garment]

16) The priest now hands the baptized a white cloth or garment. In the early Church when the catechumen put off his clothes for baptism, he did not put on these same clothes again afterwards. Instead he wore a new white garment which signified not only purity, but also his commitment to Jesus and his determination to retain baptismal innocence until death.

[Before handing the lighted candle]

17) The priest hands the baptized a lighted candle, symbolizing the Christian faith which enlightens the mind. As Jesus said, "I have come into the world as a light, so that no one who believes in me may have to remain in darkness." It also recalls the light of Christ risen from the grave, who will one day come to take the Christian into his Father's kingdom.

[Before the dismissal]

18) This ends the baptismal rite. There is now in the Christian community one new member. There is now in the Church, the family of God, a new son. This cannot but be a source of great joy for us all and of congratulation to the new Christian and his parents. And we wonder, as did the friends of Zachary and Elizabeth on the occasion of the naming of John the Baptist: "What is this child going to be? For the hand of the Lord was with him." (slight pause, then) The priest bids "farewell" to the newly baptized.

No Authority to Stop

Vatican City—Recognition of the values and good points of other religions does not mean that Catholic missionaries must in any way slacken their efforts, Pope Paul VI told officials of the Pontifical Missionary Societies and of the Missionary Union of the Clergy.

Missionary effort today is more necessary than before because "relations among men of the world have grown, because crises of conscience have developed in men, because the need to discover the true sense of life has developed and there have grown the possibilities and responsibilities on the part of those who possess the message of Revelation to communicate it to all . . . .

"To have discovered values which are found in non-Christian religions, spiritual and human values worthy of every respect, to have glimpsed in these values a mysterious predisposition toward the full light of Revelation does not authorize the apostolate of the Church to stop," he said.—**The Tablet,** Vol. LVIII, No. 16, p. 1.



Mr. Senier was Newsweek *correspondent during sessions one and two of the Second Vatican Council. Presently he produces and moderates an ecumenical T.V. program on WIHS-TV, Boston. Mr. Senier has written a small book on Cardinal Rugambwa for Notre Dame Press (1965) and is working on a second, a series of profiles on Negro spiritual leaders. Graduated from Kenrick Seminary, he studied theology at the Gregorian University (after he was married).*

by Richard M. Senier

Father Filas and the Ex-seminarian

It is terribly hard to be friendly to Father Francis Filas' views in the recent article for the Homiletic and Pastoral Review ("Speaking Out of Turn?" March, 1965, pp. 489–491). I shall not attempt to be friendly, but *factual,* as Father Filas was neither.

The true layman, according to Fr. Filas, is one who was never in a seminary, who never aspired to become a priest. Only he can be a real representative for the lay voice in the Church. That lets out thousands of men, young and old, who followed God's call to the door of the seminary, and then back out again.

Father Filas appears to be a man afraid of the laity. Nowhere in his article is there the kind of enthusiasm shown by the Fathers of Vatican II, who have taught us to speak of the Church as the "people of God." He asks many questions, answers none. Here is an example: "Would the far sweeping clarion calls for change stem from resentment at a discipline which could not accept these men, or which they voluntarily relinquished?" By the way, Father Filas, the "clarion call" was initiated by Pope John and has been echoed by his successor and by bishops too numerous to mention. As for "resentment at discipline," I can attest to the fact that most of the resentment is quite common to the guys who "made

it" as well as to those who didn't. Perhaps it has not occurred to Fr. Filas that the resentment on both sides may be justified. The question ought to be, "What are we going to do about it?"

Fr. Filas regrets that the "ex" is no longer restrained by the discipline of the seminary and that his "writings are now free of the supervision of older (and supposedly wiser) [sic] men." The great outcry against seminary training as it is presently observed has come not from laymen but from priests themselves, many of whom are on seminary faculties, and some of whom are in Fr. Filas' own Society. Contemplating the "supervision" of which Fr. Filas speaks, is it too much to hope for a condition of freedom in the Church that would make it possible for priests to sign their names to the critical letters which they write to diocesan editors? One grows weary of "*Sacerdos Antiquus*" and the like. If the priest feels fear perhaps the layman can help free him from this fear in an "open church," just the priest has helped to liberate the laymen from centuries of ignorance and apathy by educating him to the gospel and to truth.

One might have hoped that Fr. Filas could have shed a little light on the opinions of Novak and the other "young Turks," instead of the preposterous charges and quotes which are not quotes. The reader is left unarmed, without any way of checking the truth of Father Filas's assertions. Canon Sheehan would turn over in his grave in Doneraile if he heard the "spoiled priest" legend being revived by this latter-day zealot.

Whither the Ex-sem?

Somehow Father Filas got through his article without ever mentioning Vatican II. The Council has had much to say about the "people of God"—about the clergy, the deacon, the bishop, and even women. But nowhere has it bothered to take up the torch for the ex-seminarian. Perhaps the Fathers consider the term, like the state, irrelevant.

Nowhere does Father Filas attack problems or theories. His veiled thrusts are cowardly, despite his protests that none of this is said without charity. It is so easy to claim his charity, but his article does everything to disprove it. There can be no excuse for this tactic in a professor of theology, much less a priest. He engages in the worst form of slander, because he attacks the reputation and impugns the motives of more than one "ex," and he lacks the courage of naming them. He should well be afraid, for his offense would never hold up in any court of opinion.

No Regrets

I cannot close without some personal observations, since I am, like legions of others, an "ex." For the past ten years I have been a layman—that is, restored by God's pleasure and my own decision, to the lay state. Whatever resentment I may have had for the seminary rule or my superiors passed from me the day I left. It was the occupational disease of all seminarians, even those who persevered. It would be impossible to wipe away that period of my life, even if I wanted to do so. They were the good years, the college life, with the best friends any young man could want.

Aside from missing the liturgical life of the seminary, when I departed I regretted that there would now be a wall between me and my friends who remained. "Never the twain shall meet." The Council has begun to change all that, and I welcome the change. Perhaps the layman and the priest can only

really appreciate their vocations and function properly when they know each other intimately. I do not propose to speak for other "ex's" or for other laymen, for that matter. Of course there are bound to be some dangers, for both are strangers to each other. When walls come tumbling down there is a natural tendency to worry. But what have we to fear? Everything that the Council has restored to the human family could have only been achieved by our acting in concert.

Not everything that Novak, Kaiser, Callahan or O'Gara say is gospel. In the ordinary forum, they *do* represent only themselves. But it would be a mistake to gainsay their insights. If laymen and clergy alike look to Novak and the others for excitement, it is not to flatter or to adore, but it is because they have something to say. They are interesting for the same reason that Pope John was interesting, that Küng, Congar, Helmsing, Cushing, Ritter, and Suenens are interesting.

Father Filas errs greatly in his assessment of the ex-seminarian. The "ex" is not to be feared, nor pitied, nor cajoled, nor converted to deacon. Priests know that there are as many "nuts" in the clergy as there are out of it. The "ex" knows it too, for he has kept faith with his old friends.

There are many bishops who are deeply concerned about the desires and the needs of their laity. They search for truly representative voices in their dioceses. If the voices are slow in answering, it is because they are new at it. It is not surprising, then, that men whom God chose for the seminary, but not for the priesthood, should be among the first to speak. Their impatience is a holy one. It is only the conviction that few people will take Father Filas seriously that makes the present writer still hope for more excitement and life in the Church.

Unfinished Business

Pittsburgh—(NC)—Promulgation by the Second Vatican Council of "the Jewish decree remains unfinished business of the utmost importance," Rabbi Marc H. Tanenbaum, director of interreligious affairs for the American Jewish Committee, said here.

Rabbi Tanenbaum told the AJC local chapter "millions of people have come to invest the passage of that declaration with symbolic meaning, as an ultimate test of the good faith of the Catholic Church toward the Jewish people and the Church's commitment to clarify 'orbi et urbi' (for the city and the world) its ancient contradictions and ambivalences toward the people of Israel."

Rabbi Tanenbaum said the "revolution" in Christian-Jewish relations owes its strength equally to Protestantism and Catholicism.

"While perhaps much less public fuss was made about it," he said, "Jews everywhere have been deeply moved by the growing and powerful assault against the religious roots of anti-Semitism conducted by the Protestant community."

He declared the "milestones" are the "1961 resolution of the World Council of Churches which condemned distorted teachings about the Jews as 'Christ-killers;' the June, 1964, resolution of the World Lutheran Federation which condemned anti-Semitism as rebellion against the God of Abraham, Isaac and Jacob; and the October, 1964, resolutions of the Episcopal Church which rejected the deicide charge and called for earnest dialogue between Episcopalians and Jews."—**Operation Understanding,** Vol. LIV, No. 4, p. 7A.

The Mass—A Meal?

by
FATHER DAVID, O.F.M. Cap., S.T.D.



Father David has been Professor of Dogmatic Theology since 1943 at the Capuchin Seminary, Donegal. He also teaches Sacred Liturgy. Although he has written for various Irish periodicals, this is his first appearance in an American publication.

AMONG THE MANY suggestions put forward by Catholic theologians in recent years for a reform of the Eucharistic liturgy, the idea of a "meal" occurs with great frequency. The Mass is described as "the family meal of Christians." There is a demand that the Mass be remodeled on the Last Supper, which is claimed to have been "a family meal for Christ and His disciples."

Those theologians, of course, admit that the Mass *is a sacrifice* too, as they have to, since that was defined by the Council of Trent and reiterated in the first decree of Vatican II. But they tend to play down the aspect of sacrifice and aim at presenting the Mass basically, or in its essential framework, as *a meal.* In this they show little understanding of the nature of a sacrifice.

Sacrifice, which has been a phenomenon of man's activity ever since the dawn of his creation, arises out of the most fundamental of all human needs: the need of union with the Creator. Saint Augustine would apply the term sacrifice to "every action done to bring us into a holy association with God."

The infinite distance between the creature and the Creator, "Who dwells in light inaccessible," has ever been a problem to man in his quest for God. And man has always, either instinctively or through divine initiation, endeavored to solve this problem by recourse to the power of a sign or symbolic act.

In an act of sacrifice some material thing is offered to God, or transferred to God's dominion so as to be withdrawn from profane use and made sacred to God alone. Hence the term *"sacri-ficium."* The thing is offered, not for its own intrinsic value, but because of what it signifies. It is a sign, and therefore a vehicle, of man's inner sentiments towards the Creator. It is a sign even of the offerer himself, and in this sense a kind of substitute taking the place of the offerer. Said the Dominican William of Paris: "That true and general sacrifice which is first and before all else to be offered to God, and which He first and above all else requires, and without which He will not accept anything that is offered to Him, is each one of our own selves."

Man could, indeed, in other ways, offer himself and his inward religious sentiments to God, but these other ways

are comparatively inadequate and ineffective. There is no human act, except sacrifice, in which the full essence of religion is adequately expressed.

It is not essential that the thing offered be destroyed, though the added signification of such destruction in expiatory sacrifice is obvious. The mere placing on an altar could be enough to signify that the thing had passed into God's exclusive dominion: "The altar sanctifies the gift."

Way To Union

The gift offered in sacrifice has always most commonly taken the form of something edible. It was sometimes wholly consumed by fire (a holocaust) but sometimes it was not, in which case it was eaten by the offerers. At first it might appear that thus to convert to their own use what had been offered to the divinity was a violation of the very idea of a sacrifice. But it was not. Rather it further advanced the essential purpose of sacrifice, which is union with God. God, as it were, invited the participants to a banquet with Him, and a banquet is not only a sign of unity but promotes it.

In all the ancient world it was understood that partaking of something that had been offered in sacrifice was a way of union with the Power to whom it had been offered. This was how the pagans looked on the sacrificial feasts they held in honor of their false gods. Saint Paul reminded his converts that if they continued to indulge in those feasts they would be debarred from the Eucharist: "Are not they who eat of the sacrifices partakers of the altar? What then do I say? That what is sacrificed to idols is anything? or that an idol is anything? No; but I say that what the Gentiles sacrifice they sacrifice to the devils and not to God; and I would not have you become associates of devils. You cannot . . . be partakers of the table of the Lord and of the table of devils" (I Cor. 10:18–21).

Two-Way Street

In every true sacrifice, therefore, we must distinguish two movements. First, the Godward movement, in which men offer themselves symbolically or vicariously by means of the sacrificial gift. Secondly, God in return gives Himself to them in some sense. The total result is a greater unity between man and God.

From both points of view the Christion sacrifice immeasurably excels all the legitimate sacrifices that preceded and foreshadowed it. In the first place, it provides the most perfect way by which men may offer themselves to God; and this for two reasons: the perfection of the Gift offered and the perfect degree of identification between the offerers and their Gift. In the sacrifices of the Old Law the Jews offered, in symbolic representation of themselves, some material thing that was part of their property. In the New Law Christians offer to God a Gift of infinite value, One who is of their own flesh and blood, and so identified with them that they are called his members. Through Him and with Him they offer themselves, *per ipsum et cum ipso et in ipso.*

Consider the second movement, the completion or consummation of the sacrifice, which we call the Communion. In this God gives Himself, not just by some communication of his power or a token of friendship. Literally He gives *Himself,* for in the sacred Host, God incarnate is contained really, truly and substantially.

In his great work on the Mass, *Mysterium Fidei,* de la Taille wrote: *"The nature of a sacrifice must not be ex-*

plained by the banquet. Rather it is the other way round, the banquet must be explained by the sacrifice." That observation has gone unheeded by many.

The demand to make the Mass "correspond more closely to the Last Supper" begs a big question: "What exactly was done at the Last Supper, or rather after it?" The Last Supper itself was no ordinary meal, but the ritual eating of the Paschal Lamb, the consummation of a sacrifice. The Council of Trent defined that: "Having celebrated the old Pasch, which the Israelites immolated in memory of their exodus from Egypt, Jesus instituted the new Pasch (which is) the immolation of Himself by the Church through her priests under visible signs in memory of His passing from this world to the Father, when by shedding of His blood He redeemed us and, snatching us from the powers of darkness, transferred us to His kingdom."

The words used by Jesus on that occasion were sacrificial: "This is My blood of the (New) Covenant which is being shed (present tense) for many unto the forgiveness of sins." These words were an echo of those spoken by Moses when with sacrificial blood he sealed the Old Covenant between God and the chosen people. From one of the Fathers of the fourth century, Saint Gregory of Nyssa, we have this explanation of what Jesus did on that first Holy Thursday night: "Christ, not waiting for the violence of His enemies, forestalled them in His wisdom and, by a secret kind of sacrifice imperceptible to men, He offered and immolated Himself for us."

Already in the first century, as we learn from the *Didachē*, the Eucharist was expressly called "a sacrifice," and was seen as the fulfillment of the prophecy of Malachias: "In every place and time there is offered to Me a pure sacrifice."

Vatican II

The Constitution on the Liturgy issued by the present General Council gives no support to the new concept of the meaning of the Mass. It says of the faithful: "offering the Immaculate Victim, not only through the hands of the priest, but also with Him, they should learn also to offer themselves" (n. 48).

If the Mass were essentially a meal there would not be much point in attending without communicating. That conclusion has been accepted (not hypothetically) by more than one author in recent months. But the decree of Vatican II sees in Holy Communion a "more perfect form of participation in the Mass" which is "strongly recommended" (n. 55). If, therefore, a person cannot communicate (for example, one attending a second Mass on the same day), he can still take part in the essence of the sacred action, which is the offering of sacrifice, the greatest homage of a creature to the Creator.

". . . Functionally Perfect"

Although the banquet or feast consummates or completes a sacrifice, it so little pertains to the essence of a sacrifice that (speaking in general) the sacred rite could be complete without it. For instance, in the Old Testament holocaust a banquet was necessarily excluded, yet the holocaust was not looked on as a defective sacrifice! On the contrary it ranked as the most perfect of them all—and so it was, at least in some respects.

There are two objections to using the word "*meal*" in any reference to the Mass. First, the word has no social

connotaion (one could have a meal *alone*); secondly, its significance is not even specifically human: it could equally be applied to the feeding of animals. *Sacrum Convivium* must be translated by "banquet" or "feast." To tell our congregations that the Mass is a meal would not only shock them by its crudity but also cause *admiratio*, because it is so different from what they have always been taught.

The Eucharistic liturgy is the Church's response to that most solemn command of Jesus, "Do this in commemoration of Me." The liturgy naturally took time to develop. If the Church has a right to expect divine guidance in any matter, surely it is in her understanding of what "this" means. Ever since the time of Saint Gregory the Great, the Canon of the Roman Mass, so full of sacrificial language, has been considered inviolable. No doubt, it may now need reform in some non-essential respects, but it is impossible that it should in any way have misconstrued the mind of Our Lord. The Council of Trent solemnly defined that no errors are contained in the Canon. Father Bugnini recently said: "In a future revision the rite of the Mass could perhaps undergo some marginal change, but in substance the ages have created a functionally perfect rite. It is consonant with every attitude of the human spirit and it worthily contains and proclaims the mystery."

The new Constitution states that it is the duty of pastors of souls to see that their people take active part in the Liturgy with full awareness of what they are doing (n. 11). But the pastors themselves must first make sure that their own ideas of the meaning of the sacred actions are in full harmony with the teaching of the Church.

Vatican II—Unfinished Business

Vatican City—(RNS)—The Vatican Council's Central Coordinating Commission has completed its examination of final revised drafts of schemata submitted by various commissions which have been working on the documents.

Holding sessions under the presidency of Amleto Cardinal Cicognani, Vatican Secretary of State, the commission examined the texts of those documents which await action by the bishops at the Council's fourth and last session starting Sept. 14.

The commission also discussed the dates when the schemata will be debated and voted upon by the Council Fathers, as well as questions of procedure conducive to a smooth administration of the Council.

Commenting on the work of the commission, the Vatican Radio said that four schemata have been "wholly or partially revised according to the expressed wishes of the Fathers during the Council's third session last year."

They were, it said, those on religious liberty, the Church in the modern world, missionary activities, and the priestly ministry.

It said that other documents discussed by the bishops and still awaiting a final vote include those on divine revelation, apostolate of the laity, the pastoral office of bishops, the religious life, formation of the clergy, Christian education, and the Church's relations with non-Christians, including the Jews. . . .

—**The Catholic Transcript,** Vol. LXVIII, No. 4, p. 7.

Spotlight on Liturgy



Baptism: Spatial Requirements

By JAMES D. SHAUGHNESSY

In the last two columns we have been discussing sacred space for worship, and the appointments of that space, from the point of view of the Eucharist, both as sacrament and as sacrifice. This order of preference for the Eucharist is solid, both theologically and liturgically speaking, but we must not forget that while it is always necessary to consider sacred space in terms of worship, we must also remember that public worship involves more than one sacrament. In fact, all the sacraments "give worship to God," and at least three of the sacraments demand a specific and well-defined space of their own in the church building. These are Eucharist, baptism and penance. Confirmation, matrimony and holy orders are normally celebrated in the sacred space devoted to the Eucharistic Action, and therefore do not require a specific space of their own. The other sacrament, the holy anointing of the sick, is almost always celebrated privately or in emergency circumstances, and therefore has no specific requirements for sacred space. On that rare occasion when the holy anointing of the sick might be celebrated publicly, it would most likely take place in or near the sanctuary, and would not make any specific spatial demands.

This month we shall consider the sacrament of baptism. Without any attempt to exhaust the subject, we should like to address ourselves to a few of the problems that confront the parish priest as he considers the *position of the baptistry* and its *spatial requirements.*

One of the factors we must keep in mind as we think about these matters is the question of the reform of the baptismal rite. The Constitution on the Sacred Liturgy calls for the reform of the rites of baptism (two for adults and one for infants). It would also provide for a certain flexibility in the rites, a flexibility which would be used at the discretion of the ordinary. It remains to be seen if these reforms will make new demands upon the position and space of the baptistry.

One of the projected reforms will certainly demand that we re-think some of our traditional ideas concerning the place of the baptistry. This is mentioned in paragraph 66 of the Liturgical Constitution, which states that: "A special Mass 'for the conferring of baptism' is to be inserted into the Roman Missal."

Traditionally the baptistry has been either, (a) a separate building adjacent to the narthex; (b) a room adjoining the narthex; or (c) a space occupying a portion of the narthex proper. There have been other solutions, e.g., in or near the sanctuary, or in a transept,

but none of these have been sufficiently common to warrent specific consideration.

With the advent of the special baptismal Mass, which will be used primarily in conjunction with the baptism of adults, it would seem that the baptistry should be placed in the nave or the eucharistic hall itself, and ideally at the opposite end from the altar of sacrifice, yet in such spatial relationship to the altar as to clearly indicate the basic relationship of baptism to the Eucharist. This position of the baptistry would also provide ample opportunity for the assembly to be present for both the baptism and the Holy Sacrifice without the very expensive necessity of providing two large areas, one for baptism and one for Holy Mass. Such an arrangement would also eliminate the necessity of moving a number of people from one area to another during the ceremony as well as during the Mass which would be in conjunction with the baptism.

This procession of the people could very well be symbolically significant, and should be part of the celebration. Yet I think that the same effect could be obtained by the procession of the candidates, sponsors, ministers and celebrant, into the Temple of God, to the baptistry, and to the altar for the Sacrifice, without the considerable logistics involved in the movement of the larger group. The participation of the assembly could be accomplished by simply turning in place and facing the action. In such an event additional consideration must be given to the placing of the baptistry from a visual point of view. If the people cannot see the action, they cannot participate and the entire point is lost.

Just as the traditional solutions have their problems, such as spatial relationship to the altar of sacrifice, sufficient area to accommodate the larger assembly, and many others, so do the new solutions. One of the most obvious problems we must face in placing the baptistry in the nave or the eucharistic hall, at the end opposite the altar, involves the question of access to and egress from the nave. The baptistry must not block the entrance nor hinder the movement of the people; nor should the people pass through the baptistry as they enter the church. The symbolism of baptism as the sacrament of initiation into the assembly of God's People created by this positioning of the baptistry must not hinder the movement of the people, or unnecessarily disturb the sacred peace of the baptistry.

As we view it now, it would seem that the better solution would be to place the baptistry in the nave or the eucharistic hall, at the end opposite the altar. This solution seems to meet all the demands of the sacrament from the point of view of its dignity and beauty, as well as the theological and liturgical dimensions. It also provides a satisfactory solution to the problem of the spatial relationship with the altar, as well as providing all the necessary space demanded by the proper celebration of the sacrament which should involve the entire assembly of God's people. The detailed solution of some of the problems I think we may safely leave to the ingenuity of our capable architects.

We should like to list a few ideas in summary without any effort of placing them in any proper order of preference:

1. Baptism requires its own space—a well-defined space, separate from, yet in obvious relationship to, the sacred space of the Eucharistic Action.

2. Baptism is the sacrament of incorporation into the Body of Christ, the

Assembly of God's People; therefore it should involve the entire assembly. This obviously makes certain demands of position and space.

3. "In the construction and ornamentation of the baptistry, care should be taken that the *dignity of the sacrament is clearly apparent* and that the *place is suitable for the community celebration of the sacrament*" (September 1964 Instruction, No. 99; emphasis added).

4. The Appendix to Article 128 of the Liturgical Constitution further states: "In cathedral as well as in parish churches, the baptistry should be accorded great honor." Obviously the baptistry or font must not become a mere piece of furniture or be relegated to some insignificant place in the church building, e. g., the sacristy.

5. The Liturgical Constitution provides that "Except during Eastertide, baptismal water may be blessed by an approved shorter formula" (Paragraph 70). In view of this projected reform it is not too much to hope that the baptistry will again become a "font of living water," from which there may be drawn "living water" to be blessed on each occasion.

6. Like the altar, the font should be free-standing in order that ample opportunity be provided for freedom of movement during the celebration, and that the candidate may be baptized "over the font."

7. The floor of the baptistry should be lower than the surrounding area—this is to indicate symbolically the descent into Christ's death and the ascent with Christ to life.

8. Law requires that the font be provided with a lock and key. This may well be abrogated by the reform permitting the blessing of fresh water each time (outside Eastertide) so long as the Sacred Oils and the Easter water were kept in a safe and secure aumbry in the baptistry.

9. The baptistry should be enclosed, at least symbolically, and there should be a gate or entrance for passage into the baptistry. Clear definition of sacred space is always an important consideration.

10. Ornamentation should consider "the dignity of the sacrament" as well as its theological dimensions. The only ornamentation that is mentioned, and this is not mandatory, is a representation of the Baptism of Christ by John the Baptist. Many other splendid representations also come to mind.

11. Considerable thought should be given to the size of the font. In keeping with "the dignity of the sacrament" it should give the clear impression of massiveness and thereby project the importance of baptism. We must not forget that baptism is primarily an immersion, and even though this form of the sacrament is no longer customary in the West, its symbolism must not be lost.

When we consider the baptistry, whether it is a question of reconstruction, relocation, or an entirely new project, we must not forget that the purpose of the sacrament is to sanctify men, to build up the body of Christ, and to give worship to God; that the sacrament is a sign and that it instructs; that the very act of celebrating it effectively disposes the faithful to receive grace, to worship God, and to practice charity; that it is of the highest importance that the faithful should easily understand the sacramental signs, and participate to the fullest of their abilities (Lit. Const. #59). All this makes definite demands with respect to space and location, and we must do our best to provide it.

Sermon Outlines

on the Liturgy of the Sundays and Feasts

BY DENNIS J. FLYNN, C.M.



Since his ordination in 1937 Father Flynn has been, successively, a high-school, college and seminary teacher. At present Father Flynn is on the faculty at the archdiocesan seminary of Our Lady, Queen of the Angels, San Fernando, California.

Let Down Your Nets

FOURTH SUNDAY AFTER PENTECOST

Text: "He said to Simon, 'Launch out into the deep and let down your nets for a draught.' Simon answering, said to Him, 'Master, we have taken nothing, but at Thy word I will let down the net.' When they had done this, they enclosed a very great multitude of fishes, and their net broke."

Introduction: As Christ stood by the lake-side, the people thronged around Him, begging Him to teach them. He saw Peter's boat, near that of James and John, his partners, and getting into it, He pushed off a little from the shore in order to address the people more easily. The miracle He performed after his address was intended to help Peter and his partners decide to join Him finally and completely, renouncing their families and occupation. Up until now they had been his followers but had continued to practice their calling as fishermen. Christ wanted to lead them a step further. Let us not overlook his zeal for gaining souls, his resourcefulness in difficulties, the humility with which He requests Peter to place the boat at his disposal, and the wisdom and care with which He gently guided everything to the end He had in view.

BODY

I. *The miracle is* remarkable in three respects.

A. The circumstances were unfavorable, for the miracle took place in broad daylight and near the shore, whereas fish are more easily caught at night and in deep water. Further, the nets were filled very quickly, although the fishermen had labored all night without success. Moreover, the nets were filled in such abundance that Peter's broke and both boats were overloaded to the point of sinking.

B. The miracle shows Christ's gracious condescension and kindness: it is a sort of compensation to Peter for the service he had rendered in making his boat available to Christ for his address to the people. The miracle was also a return for the faith and confidence with which Peter let down the net immediately at Christ's words, although, naturally speaking, there was little hope of success.

C. The miracle, a striking proof of Christ's divine power, is very aptly chosen for the purpose that Christ had in mind, namely, to remove Peter's last doubt and consequent hesitation as to his apostolic calling. Christ chooses a miracle within Peter's sphere of action, and one which notably typifies his future ministry.

II. *The miracle produced* precisely the effects that Christ intended. Peter and his partners, James and John, were awed at the presence of the Divinity.

A. Peter especially felt his unworthiness at the contact, throwing himself at Christ's feet and asking Christ to depart from him because he was such a sinful person.

B. At Christ's words, "Fear not; from henceforth thou shalt catch men," Peter was filled with great confidence. His hesitation to follow Christ unreservedly faded at the proof of Christ's divine power afforded by the miracle.

C. Peter and the others decided to leave their boats, trade, and families immediately and follow Christ's call.

III. *The miracle* was a most important one.

A. It was a particularly significant draught of fishes that Peter took. Never has there been one so great on the sea of the whole world. It meant much more than if Peter had fished up the ancient town of David from the bottom of the lake and reestablished the kingdom of Israel.

B. It was the last, decisive call of Peter to the Apostolic office, and it surpasses in significance and importance the calling of Abraham and Moses. These founded by their ready obedience only the Old Convenant; Peter and the other Apostles, by their decision to follow Our Lord, cooperated with Him directly in establishing the Church.

C. Peter's boat is the Church, in which Christ is present, teaches, and fishes for souls. It is a symbol of the salvation of souls.

RESOLUTION:

The Church's success is certain, having the guarantee of divine assistance, given here in the miracle and words of Christ. Let us thank Him for having established the Church, the Kingdom of God on earth and the divinely appointed means of attaining the Kingdom of God in heaven.

Reconciliation

FIFTH SUNDAY AFTER PENTECOST

Text: "You have heard the commandment imposed on our ancestors, 'You shall not kill.' Every murderer shall be liable to the judgment. But now I warn you, every one who becomes angry with his brother will be liable to judgment. Any man who says 'Raca' to his brother will be answerable to the Sanhedrin. Any man who says 'You impious fool,' will be liable to fiery Gehenna."

Introduction: Today's Gospel comprises a portion of Christ's Sermon on the Mount. The audience was large and mixed. Present were the Apostles and other close followers of Christ, Jews from widely scattered parts of Palestine, among whom were those of every class of life and shade of thought, and also many Gentiles. In this audience the human race was represented much more completely than at the giving of the Old Law on Mount Sinai. The audience is the new chosen people of God, gathered to hear expounded the New Law, the law of love. It is the whole Church in its organized form with its mission to the whole world.

BODY

I. *Christ supplements* and perfects the Old Law, which, according to its literal meaning, forbade only murder. "Thou shalt not kill" (Ex. 20:13); "He that striketh a man with a will to kill him shall be put to death" (Ex. 21:12).

A. Christ teaches, on the contrary, that there are, besides ill-treatment of our neighbor, other and grievous sins against the Fifth Commandment: interior sins, such as anger and the wish to do an injury; and exterior ones, as those of insult. Both of these He strictly forbids. The gravity of such sins is seen in the punishment He imposes for them. "Every one who becomes angry with his brother shall be liable to judgment." Anger, that is, is deserving of punishment comparable to the punishment imposed by the local courts of Christ's time for serious offenses against the Old Law.

B. "Any man who says 'Raca' to his brother will be answerable to the Sanhedrin." Such a man, that is, deserves punishment comparable to that imposed by the supreme court of Christ's time for serious offenses against the Old Law.

C. "Any man who says 'You impious fool' will be liable to fiery Gehenna." Here Christ refers to a particularly dreadful sentence imposed by the courts of his time—death by fire in the terrible valley of Gehenna, where, at the time of Christ, all refuse was burnt. The sight of this valley, always before the people's eyes, was a living picture of hell. By painting this picture Christ was saying, in effect, that sins of enmity are subject-matter for accusation before God, in whose competence lies even the extreme spiritual penalty. For such sins there are different degrees of divine punishment, just as for different offenses against the Old Law there were different degrees of legal punishment.

II. *Christ offers us* motives for practice of charity. The chief motive lies in the grave importance which He attaches to all sins against charity. This importance is evident from the punishment threatened and also from the relation between sins of anger and insult and that of murder. It is these enmities which lead to more grievous sins.

A. From inward anger arise insulting words and acts of violence. Christ's perfect law removes the sources and occasions of gross sins and regulates the entire man, both in his interior and exterior life. In this consists the perfection added by Christ to the Old Law.

B. Another motive is that charity and love of peace are of so great importance that even sacrifice, the highest form of worship, cannot be pleasing to God without them. For this reason Christ says that if our neighbor entertains anger or resentment against us, justly or unjustly, we should let our sacrifice wait and first seek to be reconciled to him. This is what God requires of us most of all, and it is the necessary condition upon which He will accept our sacrifice.

III. *Christ offers us* a means of escaping the punishments imposed for offenses against charity.

A. He earnestly desires that we should be reconciled with our neighbor as soon as possible. This reconciliation is a divine compromise in time which prevents divine judgment in eternity. If it is not effected, divine judgment is inevitable.

RESOLUTION:

Let us make use of this salutary means by reconciling ourselves with those from whom we have become estranged. Only then let us approach the altar and offer our gift.

Philanthropy of Christ

SIXTH SUNDAY AFTER PENTECOST

Text: "My heart is moved to pity for the crowd. For three days now they have been in my company, and have nothing left to eat. If I send them home hungry, they will become weak on the way. Some of them, you know, have come a long distance."

Introduction: Christ attached such importance to the love of neighbor and promulgated it with such vigor that He made it his command-

ment par excellence. "This is my commandment—that you love one another"; and, joining example to precept, as always, He added, "as I have loved you." This "philanthropy of God" is most strikingly evident in the mystery of the Incarnation. Throughout all the actions of his public life Christ offers repeated proofs of this love "which surpasses all knowledge." However, according to his own saying, it is during his sorrowful Passion that it was manifested with the greatest clearness and power: "greater love than this no man has, that a man lay down his life for his friends."

BODY

I. *Love of fallen humanity*, which He came to redeem at the price of humiliation and suffering, was, after his love for God, the next great passion of Christ's soul. It was the more meritorious as its object was the more imperfect and wretched.

II. *This love felt* the need of expressing itself outwardly, like ours, and it did so by every means that Christ had at his disposal: by miracles, which were usually acts of love; by kindly appeals, "Come to me, all you that labor and are burdened, and I will refresh you"; by warmly urged counsel, "Love one another . . . Love your enemies . . . Leave your gifts before the altar and go first to be reconciled to your brother"; and by his compassion for all kinds of suffering.

A. This love sometimes forced from Him groans, as in his cure of the deaf man: "Looking up to heaven, he groaned and said, 'Be opened'"; and tears, as, when hearing of the death of his friend Lazarus, "He wept."

B. Christ's love for man was also shown by the generous pardon that He granted to his enemies: "Father, forgive them, for they know not what they do," and by his infinite mercy toward sinners.

III. *Christ's love* for man is particularly evident in his mercy toward sinners.

A. The Pharisees and their followers, so hard-hearted and full of pride, ostracized, as it were, certain categories of sinners, such as tax collectors, and even went so far as to fix mathematically the distance by which one should keep away from them.

B. Since Christ came into the world precisely to save sinful souls, He did not hesitate to associate with sinners. His enemies were deeply scandalized by this and let no opportunity slip by to blame Him. Christ's conversation with the Samaritan woman, who was living in sin; his gentleness toward and forgiveness of another woman, the public sinner who washed his feet with her tears and dried them with her hair; his defense and forgiveness of the woman accused of adultery; and his visit to the house of Zacchaeus, a hated tax collector, are characteristic from this point of view and show us the depth of his love.

C. As the prophet Isaias had foretold, Christ took care not to break the bruised reed or quench the smoking flax. He straightened the one and rekindled the other.

IV. *Christ's love* and sympathies, however, were not the monopoly of a few. They were universal.

A. Among his Apostles were Matthew, a tax collector, and Judas, a traitor. Among the holy women who accompanied Him at times on his journeys was Mary Magdalene, whom He had freed from seven devils. He sat at the table of Martha and Mary, but accorded the same favor to Simon, a Pharisee. He worked miracles for all classes of people.

B. Nor was his speech less universally affectionate than his conduct. When He was asked to define the word "neighbor," He chose an example from the despised Samaritans to illustrate his definition. He praised the faith of a pagan centurion. All men had a place in his affection.

RESOLUTION:

Although Christ's love embraces all men, He does not force it on anyone. Each one is free to accept or reject it. Many, unfortunately, reject it. Let us not be among these.

The Will of the Father

SEVENTH SUNDAY AFTER PENTECOST

Text: "It is not the man who says to me 'Lord, Lord,' who will enter the kingdom of heaven, but he who does my heavenly Father's will."

Introduction: The will is the loftiest faculty that rational beings possess. It plays a preponderant part in the formation of character and, generally speaking, in every individual's history. Christ's will was heroically conformed to the will of God. In fact, throughout his whole life, his conformity in this all-important respect was perfect.

BODY

I. *The fulfillment* of the will of his heavenly Father was Christ's special work: "I cannot of myself do anything . . . I seek not my own will but the will of Him who sent me."

A. It was the starting point, rule, measure, and aim of his plans and actions; it was the element in which He moved: "I do always the things that please the Father."

B. It was his sustenance: "My meat is to do the will of Him who sent me."

C. It was his comfort and joy in everything: "Yes, Father, for it has seemed good in thy sight." In all respects, Christ showed Himself simple and child-like, submissive and obedient to his heavenly Father.

II. This quality manifests itself in all the stages of Christ's life.

A. The first act of his will was one of resignation to the will of God: "In the head of the book it is written of me that I should do thy will. I have desired it, and thy law is in the midst of my heart." During his youth his obedience to his parents, the representatives of God, shines out. Even at this early period He solemnly testifies by word and deed that He is under the guidance of a superior, God the Father, whose directions He follows: "Did you not know that I must be about my Father's business?"

B. In his public ministry He adheres strictly to his Father's will: with regard to the time for the commencement of his ministry, at the age of thirty; with regard to the field of his labors, which He confines almost exclusively to Galilee and Judea; with regard to those whom He is to instruct, the Jewish nation, beyond which He does not work officially: "I was not sent but to the lost sheep of the house of Israel." He receives all whom the Father sends Him: "All that the Father gives to me shall come to me, and them I will not cast out."

C. He says that all who do the will of his Father belong to his family: pointing to those devoted followers who attached themselves to Him, He said, "Behold my mother and my brothers." These enjoyed the love and warmth of his family circle.

III. *Christ's obedience* to his Father is no less evident even during the superhuman distractions of his Passion. The chalice that He must drink is the chalice that his Father gives Him. Must He not drink it, no matter how bitter it is? He cannot die until He has fulfilled the last prophecy:—"knowing that all things were now accomplished, that the scriptures might be fulfilled . . . bowing his head, He gave up the ghost."

IV. *Christ's obedience* to his heavenly Father was energetic. To remain faithful to duty, He did not, of course, have to struggle against moral weakness such as in us upsets the mind, hinders freedom, and weakens vigor. Nevertheless, He had to exercise his will at every moment.

A. Peter found out to his cost that he had to reckon with Christ's will when he tried to turn Him aside from the path of duty: "Get thee behind me, Satan."

B. When Christ's followers tried to urge Him to go into a different part of the country to let the people there see Him work miracles, they received this answer: "My time has not yet come." Christ's enemies, his judges, his executioners likewise found Him inflexible and invincible. No power was able to turn Him from his path or even make Him introduce the slightest modification into the designs of Providence. Once Christ's friends warned Him to get out of a certain locality because "Herod has a mind to kill thee." He said to them, "Go and tell that fox, 'Behold, I cast out devils and do cures today and tomorrow and the day following.' "

C. When the time of his Passion drew near, Christ hastened, with an eagerness which the Apostles could not understand, toward Jerusalem, the city that "kills the prophets,"—the city that was the stronghold of his most implacable enemies.

RESOLUTION:

At every step we should ask ourselves, "Is this God's will?" and be able to say, "I do always the things that please the Father."

SAVE MONEY AND AVOID INCONVENIENCE

If you are to have a change of address, it will mean a saving of money and an assurance of convenience to you if you please notify us as soon as you have knowledge of 1) the new address, 2) the date it will become effective, 3) your old address. Simply notify, by postcard or by Post Office Form 22-S, the Homiletic and Pastoral Review, 53 Park Place, New York 7, N. Y.

Questions* Answered

By AIDAN M. CARR, O.F.M.Conv., *Editor*

Removal of Uterus Allowed Here?

Question: A mother has undergone her third cesarean section. At this time the uterus revealed a weakness of the previous scar and extreme thinning of the uterine wall. This condition does not pose any immediate threat to her health, although another pregnancy may well endanger her. Can she *now* submit to a hysterectomy?

Answer: In one form or another, this situation frequently forms the basis of a moral question. It's worth reviewing the principles involved.

Some doctors recommend, almost as routine, a hysterectomy when the mother has had several cesarean sections, even when there appears no particular danger either now or perhaps in the future. This is immoral and is not in good favor medically either.

Removal of the uterus is certainly permissible when her health is now threatened by a pathological condition caused by previous cesareans or some other condition. This is a simple application of the principle of totality.

Hysterectomy is not, of course, morally permissible as a contraceptive means.

The question you present is neither of the above three possibilities. Your case is that of a uterus notably impaired by previous sections but not to the extent that it here and now poses a hazard for the woman. Should she again conceive, however, the doctor states that her health (her life?) may be jeopardized. On the basis of what may well happen *in futuro in utero*, is it allowed morally for this person to submit to the excision of her uterus in the absence of a clear and present danger?

The theologians don't all agree on this. Some are of the opinion that since there is no actual danger to the patient but only a danger in the not-yet-realized condition of pregnancy, the removal of her uterus is out-and-out contraceptive; a direct sterilization. Others feel that since the uterus is in fact now in a damaged and potentially dangerous condition, it may be taken out and the operation is justified on the basis of two-fold effect.

This second opinion is plenty safe enough to follow, both on the basis of internal authority as well as external. Father Gerald Kelly, S.J., states this conclusion in his usual clear and succinct style: ". . . when competent physicians judge that, by reason of repeated cesareans (or some similar cause) a uterus is so badly damaged that it will very likely not function safely in another pregnancy, they may, with the consent of the patient, remove the uterus as a seriously pathological organ" (*Medico-Moral Problems*, 1958, p. 214).

Can This Pastor Dispense Himself?

Question: I'm flying to a foreign country and shall arrive there on a holy day of obligation. My plane lands there in the early morning and I suppose that I could, if I make a rather

* **Please address any questions to the Editor, Fr. Aidan M. Carr, O.F.M.Conv., St. Anthony-on-Hudson, Rensselaer, N.Y. 12144.**

substantial effort, seek out a church to attend (or to celebrate) Mass. But am I obliged after such a tiresome trip to hunt for a church or would I be excused from the obligation? Can I dispense myself?

Answer: You would probably have an excusing cause and you may certainly dispense yourself from the need to attend Mass that day.

Canon 1245 provides that pastors, in individual cases and for a just cause, can dispense persons or families subject to them, even outside their territory.

This power of dispensing is called "voluntary jurisdiction" to distinguish it from judicial jurisdiction. Voluntary jurisdiction, unless the contrary is evident from the nature of the case or from law, can be exercised for one's own benefit, or while one is outside his own territory, or upon a subject who is outside the territory (cf. Can. 201). Enjoy your trip. And enjoy your sleep upon arrival.

Choosing the Place of Burial

Question: A parishioner of mine recently died, and she had chosen to be buried in another cemetery other than our own, but she asked that the funeral Mass take place in this parish. Was she within her canonical rights? I recall the old saying: *"ubi tumulus, ibi funus."*

Answer: Forget that axiom. It's o.k. Latin but poor Canon Law. All Catholics have the perfect right to choose the church of their funeral and the cemetery of their burial. This choice belongs to a married woman and also to children who have reached the age of puberty, regardless of her husband's authority and regardless of parental authority (Canon 1223). That, by the way, is one right that even curates have!

Notice that one may choose a different cemetery from that of the church. Of course, if one chooses only the

Bishops are human?

Yes, so please don't try their patience in a solemn ceremony, by handing them a dead censer. It may take years to explain why you did not have a piece of genuine, inexpensive Self-Lite® charcoal . . . invented by a Catholic priest to keep bishops calm!



- Costs less than a postage stamp
- Holds and burns 3 spoonfuls of costly incense
- Lights instantly

Char-Lite Mfg. Co.

1716 Delmar, St. Louis, Mo. 63103

Gentlemen:

Please send me a FREE copy of the interesting folder: "The Incredible Story of 'Self-Lite' Charcoal" and its invention by a Catholic priest. Also send list of dealers in my city.

Name_____

Title_____

Address_____

#4

church for the funeral services without mentioning the place of burial, in that case the cemetery will be the parish one (Canon 1231). In the case you mention, she selected both the graveyard (decided to use that gloomy old word because I already used "cemetery" and "burial place") and the church. Wherever there is real doubt as to just what the choice was, then Canon 1217 does settle that doubt in favor of one's own parish church and cemetery—if it has one. (One wonders what ecumenism is going to bring about *re* "Catholic" and "Protestant" burial places? The only dialoque in heaven is the dialogue of charity—*Deo gratias.*)

Whence the Right of the Bishop to Tax a Parish?

Question: By what authority can a bishop place an assessment on a parish based upon the income of the benefice? I looked through the Code of Canon Law the other night and it speaks about a moderate tax to be given annually to the bishop as a *token* of spiritual subjection to him (Can. 1504). This is called a *cathedraticum,* and that is what our diocesan assessment is called also. But the Code considers only a token payment—maybe like a monastery would give some rich person a dozen flowers a year as a symbol of authority over the property. But what this parish has to pay the bishop is no symbol. Why call it a *cathedraticum,* and how, really, can the ordinary level this assessment?

Answer: When you become a bishop you'll be happy that the *cathedraticum* in the U.S.A. is not a *cathedraticum.* That is, among us, actually a misnomer. The method of diocesan curia support, including the bishop's expenses (or some of them), is through a tax imposed upon parishes in proportion to the annual income. That is one reason why the chancery is so happy to have the full, clear fiscal reports which it is accustomed to receive from the various parishes. The legislation that empowers the bishop to make *this* assessment is not in the Code; it stems from the decrees of the IInd Plenary Council of Baltimore (# 100): "Since it is equitable and just that all the faithful of each diocese should contribute to the proper support of the Bishop who bears the burden and care of all . . . a definite portion of the income of each church . . . ." The Holy See has long since approved this method for America, although it is not in keeping with the general law of the universal Church. Thus there is no doubt about the full right of the ordinary to place such a tax on a parish, but he keeps it within reason, mindful of the old adage: "The power to tax is the power to destroy."

In passing may we again remark that the financial set-up of Catholic benefices, particularly in relation to their dioceses, could use a rather drastic overhauling. There are serious inequalities; excessive differences in levels of plant suitability; notable ranges in fiscal remuneration of pastors, etc. No doubt the situation is somewhat more satisfactory where the bishop is legally a corporation sole so far as civil law is concerned, but the fundamental problem canonically is simply that a parish (a benefice) is a vestige of feudal structure in a totally different contractual age. The vision of the average Catholic could perhaps profit by a broadening out to perceive what membership in the Church *Universal* really implies—also on the level of financial contributions to the Church, not only to the church.

Hearing Confessions at Sea

Question: I'm going to Europe this summer by boat. If I'm asked to hear confessions during the trip, what kind of faculties do I need? What about nuns?

Answer: All priests on a sea voyage, provided that they have duly obtained faculties for hearing confessions from their own ordinary or from the ordinary of the port of embarkation or from the ordinary of any intervening port of call, can, throughout the trip, hear aboard the confessions of all the faithful (therefore also of nuns) who are making the trip with them (Can. 883). If the priest is a religious order man, he needs faculties from a bishop, not just from his major superior.

Authors agree that the water trip need not be on an ocean; a trip on one of the Great Lakes or up (or even down) the Mississippi would meet the requirements. The basic notion is that anyone on a boat is in danger, and that there is no diocese that envelops, v.g., the Atlantic. As often as the boat puts in at a port during the journey, the priest may hear the confessions also of persons who for any reason come on board the ship while it is in port *en route* to its destination.

The provisions of Can. 883, *supra,* were extended in 1947 to trips by airplane.

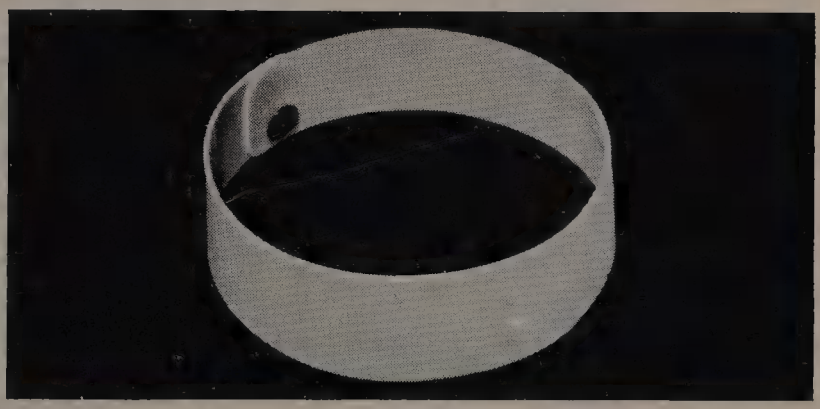
There has been some talk of priests receiving universal jurisdiction within the Church, i.e., that any ordained priest in good standing who has received jurisdiction for hearing confessions from his duly qualified ecclesiastical superior, may validly and licitly hear the confession of *any* Catholic *anywhere. Salvo meliori iudicio,* this would be a welcome change in the too complicated and restricting present legislation on sacramental jurisdiction.

IT'S SOFT!

the Comfort

COLLAR

by *Toomey*





PAT. PENDING

NEW COMFORT TOP EDGE

Washable too no laundering expense or bother

More comfortable to wear because . . .

1. It's a single band with less bulk.
2. Its plastic material is soft to the touch . . . resembles linen.
3. It has a new No-Rotate feature, and . . . *it will fit most TOOMEY fronts including plain neck style.*

Comfort collars are available in sizes from 14 to 18½ and the following center heights: Comfort No. 4 — 1⅝". Comfort No. 3 — 1½". Comfort No. 2 — 1¼". Comfort No. 1 — 1".

Price 65¢ ea.
6 for 3.75
1 doz. for 7.25

R. J. TOOMEY COMPANY

BUY THEM FROM YOUR TOOMEY DEALER (Religious Supply Houses) THROUGHOUT THE UNITED STATES and CANADA

WINDOWPHANIE TRANSPARENCIES

The Only Substitute For Stained Glass



Transforms plain church windows into windows of sacred beauty at small cost. Windowphanie is similiar in rich colors, artistry and reverential effect to stained glass. Easy to apply and will last for years. Write for free samples and details today.

WINDOWPHANIE CO.
Box 100 HP Fanwood, N. J.

MONEY FOR YOUR TREASURY

Over 2 Million

SUNFLOWER DISH CLOTHS

Were sold in 1964 by members of societies, clubs, groups, etc. They enable you to earn money for your treasury and make friends for your organization.

Sample FREE to Official.

SANGAMON MILLS, INC. Cohoes, N.Y. 12047
Established 1915

A Historical Note: The Form of Marriage

Question: There has been a great deal of speculation to the effect that the Catholic "form of marriage" will undergo a change, making valid (although illicit) the marriage of a Catholic "outside the Church." It has been reported that the Holy Father is about to promulgate such an alteration in the law, but whether or not this comes to pass, I'd like to be refreshed on the history of the present law.

Answer: Yes, this development is quite interesting and it will be indeed helpful to remember the law of the Church in effect in other eras. Questions are bound to arise about this *if* and when there is some substantial reordering of the current legislation on the form, as given in Canon 1094—duly authorized priest and two other witnesses.

Before the Council of Trent, there was no law of the Church with regard to the validity of a marriage. According to natural law, apart from the rules of temporal or spiritual societies: State and Church, all that is needed for a good marriage is the mutual matrimonial consent of the man and women; no witnesses needed and no formalities. Just the agreement to be husband and wife is enough.

Trent enacted its law against clandestinity in the decree *Tametsi.* It required that a marriage is not valid unless it is entered into in the presence of one's own pastor or his delegate (or one delegated by the bishop) plus two witnesses. *Tametsi* was to be promulgated by the respective bishops in their individual parishes, and the decree was effective *only* where thus made known (and in the vernacular). This law was applicable to *all baptized* persons, but Benedict XIV exempted heretics from its application in a declaration made in 1741.

Prior to 1908, *Tametsi* and the declaration of Benedict XIV were in force in the U.S. *only in a very few areas,* v.g., the province of New Orleans. In the rest of our land, Catholics were not held to any particular form of marriage for validity.

Then in April, 1908, *Tametsi* was completely supplanted by the decree *Ne Temere* of Pius X (Sacred Congregation of the Council) which became operative for the entire Church. It ruled that marriage could be contracted validly only before the pastor of the place where the rite is conducted or the ordinary of the diocese (or a delegate) plus two witnesses. Thus *Ne Temere* remedied two great imperfections of *Tametsi:* it was promulgated everywhere, and it required the assistance of the pastor (or bishop) *of the place where the marriage was celebrated . . . Tametsi* required the presence of the pastor of the parties.

With a few qualifications the present Code incorporated the law on the form of marriage as contained in *Ne Temere*. (Cf. Mathis-Meyer, *The Pastoral Companion*, pp. 243–245; Bouscaren-Ellis-Korth, *Canon Law*, pp. 581–582.)

It will surely pose some fascinating questions (and problems) if in fact the Church now changes its law, dropping back to the pre-Tridentine situation or something along that line. And folks will have a hard time getting the idea that this or that marriage, contracted outside the Church, is valid *but* illicit. "Well, is my marriage *good* or isn't it?"

Burial of Non-Catholic in Catholic Cemetery

Question: A non-Catholic, the widow of a late parishioner of mine, died recently and the family wanted her interred in our parochial cemetery; the family has a vault there. I permitted it. Is that all right? What about prayers at the grave, etc.?

Answer: This can certainly be tolerated, and with the growing good-will between Churches, there is even less objection than previously. It has always been permitted if there be danger of engendering *odium* for the Catholic Church or other kinds of rather serious inconvenience. Of course, diocean regulations would have to be considered, but in the absence of any episcopal interdiction of such burials, it's at least allowable and often is far the wiser course. The danger that Catholics themselves will consider this as "indifferentism" is rather remote, at least nowadays. In these cases, no religious ceremony, strictly speaking, is permitted. But a priest may surely say prayers of a private nature at the person's home, or funeral parlor and also by the grave.



We are sculptors in wood

executing

STATUES • CRUCIFIXES
STATIONS of the CROSS
RELIEVOS
etc.

Only First Class

HANDCARVED

Sculptures

traditional or contemporary style

Giac. Vincenzo Mussner
Sculptor

Ortisei 240 Via F. Tavella
(Bolzano) **Italy**

GV
HANDCARVED

Inquiries are respectfully invited

Book Reviews

"...who should be Christians..."

Varieties of Unbelief. By Martin E. Marty. (Holt, Rinehart and Winston: New York), pp. XV + 231. $5.00.

This is an important book. Written by an editor of the *Christian Century*, it comes to grips with the most crucial phenomenon of modern society, its alienation from God and indifference to the claims of religion which, in the West, means estrangement from Judaeo-Christianity.

The heart of Marty's thesis is his analysis of nine varieties of unbelief. Some are lucidly clear and easily recognizable; others are more tendentious and controversial. But each offers the reader a new insight into what too many Christians either ignore or dismiss with an impatient shrug. Yet due respect for this solvent of disbelief will help immensely those charged with the care of souls. At least they will not suppose that a ten minute sermon on Sunday morning can neutralize seven days of exposure to a highly cultural naturalism.

Leading the series is an atheism which cancels out the seriousness of belief and unbelief. Marty calls it *anomie* and *accidie*. Neither of the words is really new. *Anomie* is a form of refusal to recognize the power of the law of God or of judgment in human value systems. Toynbee speaks of "drifting" or "on-the-run" cultures as being anomic. Oscar Wilde said there are two tragedies in life: not getting what we want (extreme poverty) and getting what we want (extreme affluence). Each can produce *anomie*—a normless, rootless, standardless state of society.

Accidie has many of the same roots but is in the opposite direction. It is paralysis or listlessness in the face of potentially good acts or beliefs. When medieval theologians spoke of this capital sin, they did not refer to the mere laziness implied in the modern translation, "sloth." They meant the canceling-out of seriousness. Small wonder that Dante consigned the bored to the fifth circle of the *Inferno*.

Nihilism presents entirely different problems than do *anomie* and *accidie*. The latter serve to cancel the seriousness of choice between belief systems; nihilism does not. It takes the choice seriously, and has already made it. It is a literary, psychological, and sometimes political phenomenon. At its roots it subtracts all elements of affirmation in the universe, leaving a vacuum which it celebrates as a doctrinal absolute.

Not all forms of unbelief are nihilistic, but all nihilism is a form of unbelief from the Christian viewpoint. It denies the possibility of God's positive action in history (Incarnation). It shares with all unbelief and all agonized belief two basic visions: God is not apparent in the universe, and evil is. Whereas the believer comes to accept the presence of God precisely through belief and in spite of the presence of evil, the nihilist sees only the latter. Nihilism in its

FIRMS WITH EPISCOPAL AUTHORIZATION TO HANDLE SACRED VESSELS AND REPAIR THEM

CHICAGO
D. B. Hansen & Sons, 23 North Franklin Street

COLUMBUS
The H. R. Gantner Co., 82 So. Fourth Street

GUTTENBERG, N. J.
Summit Studios, 112–114–71st St.

NEW YORK CITY
Rambusch Decorating Company, 40 West 13th Street

OMAHA
Koleys Inc., 2951–55 Harney Street

PHOENIX
The Autom Company, 2226 North Seventh Street

LOUISVILLE.
F. Tonini & Son, 636 S. Shelby Street

ST. JOSEPH, MO.
Creviston & Son Jewelry Mfg. Co., Inc.

ST. LOUIS, 63103
B. Herder Book Company, 314 No. Jefferson

St. PAUL
The E. M. Lohmann Company, 413–415 Sibley Street

pure form is always integral, a closed system, the absolutization of nothingness. Among others, Jean-Paul Sartre's absolutizing of the "absurd" is nihilistic.

More familiar than nihilism, atheism and antiatheism reject God and root out the idea of God in their conception of the universe. Atheism is just as dogmatic as nihilism; it also rules out the possibility of revelatory elements. But it differs from nihilism in that it desires to construct positive views of history after the death of God. His corpse must be removed to make man free, either individually or collectively. In the atheism of solitude (Nietzschean), God is dead and this liberates the individual man; in the atheism of solidarity (Marxist), God is also dead so that man in the collective form becomes free to fulfill the historical process.

The source of modern atheism, Marty believes, is closely connected with Christian faith. Only where God is so radically proclaimed and believed can He be so radically denied. Moreover, Christianity in its failures has also a guilty connection with the prehistory of modern atheism.

Atheism on a massive scale would never have grown, as it has under Communism, except by developing into a positive paganism and pantheism of history and power. The real offense of Christianity, in Marxist terms, is its insistence on keeping God in the affairs of men and thus inhibiting the free exercise of human powers in the pursuit of this-worldly happiness and prosperity.

A more subtle form of unbelief is based on methodological preoccupations which casually crowd historic belief patterns. Two such preoccupations are scientism and secularism. In the words of Walter Lippmann, "The radical novelty of modern science lies precisely in the rejection of the belief, which is at the heart of all popular religion, that the forces which move the stars and atoms are contingent upon the preferences of the human heart." Similarly a secular society is one which refuses to commit itself as a whole to one particular view of the universe. In the United States, pluralism of faith has opened the door to neutralism toward God with devastating consequences on every level of American culture, from prohibition of religion in public schools to almost universal license in marital instability.

Not all of the modern varieties of unbelief occur in the apparently "pure" forms which may be called secular. There are also "mixed" forms that defy easy classification.

One form is the syncretistic unbelief which combines elements of Christian belief with contradictory cultural features. In America, citizens have developed a national culture "religion" that is really atheism in disguise. It does not directly discourage ancient organized religions, but it renders them sterile and irrelevant in shaping the culture as a whole. Defenders of the national culture religion do not feel jostled if the churches "set out to save individual souls" so long as the culture religionists can control all the rest of life and world.

Accordingly in the coercive world where pantheisms of history and power prevail, Christianity may be permitted to survive to the extent that it conforms to the state and contents itself with individual salvation. In the free world a more subtle kind of dynamic comes into play. No matter how many favors the religious institutions receive (tax exemption, exemption from military service), they are automatically and effectually disestablished from the task of unifying public life.

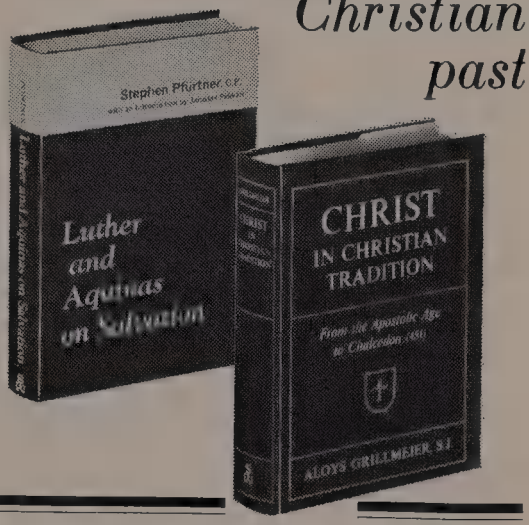
Another type of syncretistic unbelief combines elements of Christian faith with contradictory political features. Marty quotes Carlton Hayes on the way that nationalism tends to usurp the place that historic religion should occupy in the lives of otherwise Christian peoples.

> Nationalism offers a substitute for, or supplement to, historic supernatural religion. Persons indifferent or hostile to the latter are apt to find a compensatory satisfaction and devotion in this-worldly nationalism, that is, in what is essentially a religion of modern secularism.
>
> Nationalism, being also a very sectarian religion, tends to be intolerant of any possible rival religion.
>
> The religion of nationalism . . . has borrowed from older world religions, especially the Christian. In turn, the older religions show a tendency to accept and even forward nationalism. This develops a religious syncretism, or admixture, by virtue of which multitudes of people throughout the world continue at least nominally to adhere to the faith of their ancestors and to practice its cult, while they adapt it to the exigencies of nationalist worship and discipline.
>
> Syncretism of nationalism and Christianity is strikingly noticeable in the United States.

Hayes and Marty show concern about this dangerous alliance in America, but they are more anxious about its unchecked growth in Asia and Africa where Christian beliefs have no strong historic roots. Recent events in both continents serve to highlight the religious fervor that nationalism can generate and the tragedy of underestimating its collective zeal.

Marty's last two forms of unbelief might have been omitted without loss to the book. Although valid within limits and if carefully qualified, they obscure his main theme. Unbelief within Christianity, he says, may be institutionalism or even religion itself.

Two books that shed new light on the Christian past



LUTHER AND AQUINAS ON SALVATION

By Stephen Pfürtner, O.P. "His comparisons of St. Thomas and Luther lead him to maintain that the contrast between the two has been exaggerated . . . A starting point for the kind of historical and theological work that has too often been neglected in the names of either confessional loyalty or interconfessional peace." —Jaroslav Pelikan, in the Introduction. $3.50.

CHRIST IN CHRISTIAN TRADITION

From the Apostolic Age to Chalcedon (451)

By Aloys Grillmeier, S.J. Giving every promise of becoming a classic, this book is "a most lucid and learned account of the main lines of development in the Christology during the first five centuries . . . A major work." —Geoffrey W. Lampe, Ely Professor of Divinity, Cambridge University. $8.50

At your bookstore

SHEED & WARD
New York, N.Y. 1003

Several norms by which the secularity (or unbelief) in churches may be recognized are: Whenever the church is enclosed as a community by excluding the outsider who does not make sense of codes whose biblical foundation and Christian meaning are doubtful; whenever the church is characterized by introversion and fear of the outsider. These and similar standards are useful but Marty cannot have had Catholicism in mind when he suggested that institutionalism will not become idolatrous "so long as people withold cooperation from their (institutions') strange and inclusive power."

Even more delicate is the author's Barthian claim that religion may be a hindrance to faith. According to Barth, "If man believed, he would listen, but in religion he talks. If he believed, he would accept a gift; but in religion he takes something for himself. If he believed, he would let God himself intercede for God; but in religion he ventures to grasp at God." Marty manages to soften the harshness of this Calvinism, but he does not fully dissociate himself from the theory of total depravity where anything human is *ex hypothesi* sinful, not excluding man's supposedly free and autonomous response to divine grace, which is the irritant behind Barth's stricture against religion.

Varieties of Unbelief originated as the Rauschenbusch Lectures for 1963, given at Colgate Rochester Divinity School. The book reads easily and is as interesting as listening to Marty lecture or engaging him in dialogue—which the reviewer has had the pleasure of doing. Its heavy reliance on Catholic and Protestant sources gives it special meaning in the current ecumenical age by pointing out the common threat that faces both traditions, and revealing the opportunity among millions of Americans who should be Christian but have lost their faith in God.

JOHN A. HARDON, S.J.

Modern Pastoral Insights

THE PASTORAL MISSION OF THE CHURCH. *Concilium:* Vol. III, Theology in the Age of Renewal. *Pastoral Theology,* Karl Rahner, S.J., Editorial Director (Paulist Press, Glen Rock, New Jersey, 1965) pp. 186. $4.50.

By now most readers are acquainted with the *Concilium* series and the publication plan. This third volume is the first of five to treat of pastoral theology.

The first article places pastoral theology in proper perspective. Ecclesiology deals with the essential nature of the Church. Pastoral theology deals with the existential nature of the Church. For many, pastoral theology has meant a study of matters dealing with the clerical care of souls. But this volume considers pastoral as "that branch of theology which deals with the Church's self-fulfillment in the ever new contemporary situation." Practical preparation for the ministry is merely one small part of the dynamic whole which is pastoral theology.

Karl Rahner's article discusses some practical problems posed by the doctrine of collegiality. Most of these points are not new, but are made more meaningful by the Constitution on the Church. His observations on the relation of *pneuma* to law, or the difference between theories on the role of bishops and the present reality, will cause many discussions and some serious pondering.

Houtart outlines some interesting organizational developments in several countries. A frank article on pastoral perspectives in India observes that poverty is not an end to be welcomed. A

certain level of material prosperity is conducive to religious maturity and development. Because of this the parish must assume new service roles if it is to make a Christian impact on the environment.

The Bibliographical Survey analyzes something of the relationship between religious sociology and pastoral activity. Seven pages of bibliography are followed by a survey report on pastoral sociology in five European countries.

In a fine section on Kerygma, and Dogma, Victor Schurr underscores the advance from an archaic theology preoccupied with essences to a personal and pastoral theology for today. This ties in well with Cottier's trenchant comments on the appeal of communism to underdeveloped peoples. An anachronistic Christianity lacks appeal.

It is interesting that there is no American on the staff of associate editors. Nor is there any survey of pastoral activities in this country, although many American sociological works are cited. A reader might wonder if a report on Catholic pastoral sociology in America would be as dismal as that presented for Italy.

PAUL M. BOYLE, C.P., S.T.L., J.C.L.

Tribute to Fr. Connell

BACKGROUND TO MORALITY. Edited by John P. Lerhinan, C.SS.R. (Desclée, New York), pp. vi + 216. $4.75.

Written as a tribute to Father Francis Connell on the occasion of his Golden Jubilee as a priest, these essays reflect the diverse apostolates of his Redemptorist colleagues in the Washington community, each an authority in fields related to morality, and all former students of the renowned moralist. Father Hartmann's essay on salvation history

THE WAY

THE WAY is a quarterly review of Christian spirituality published by the English Jesuits. It aims to give a better understanding of the interior life in the modern world, finding inspiration through a deeper insight into holy scripture and the liturgy.

The July issue treats of the Imitation of Christ; it will examine and develop two biblical themes: the father-son relationship between God and his people, and Christ as the perfect image of His Father.

Extracts from the Fathers, not readily available in English, provide matter for reflection in the context of the articles.

The subscription is $5.00 p.a. Send the coupon with your check (made payable to THE WAY) to:

THE WAY, 31 Farm St., London, W.1

I should like to receive THE WAY and enclose a check for $5.00

Name.....

Address.....

.....

in the Old Testament is distinguished by clear exposition of the remnant of Israel theme. This he develops with copious selections from the prophets.

The second essay on existence and redemption points up the need for the Church today to imitate the method of the Fathers of the Church during her early history: "a definite and purposeful pattern of adaptation; a recasting, dictated by the intellectual milieu, of the primary truths of salvation." In the same essay Father Francis Xavier Murphy describes the background in which the Gospel must be preached today. In his despair man expresses himself in the silence of alienation, atheistic existentialism, and the "final, infantile disdain for meaning in the arts." Not only heaven and hell but the very concept of *significance* are denied. To meet the needs of an "unhinged generation" the modern Christian must rephrase the teaching of Christ, but, alas, he is completely unaware of the relevance of the *Credo* for his home, job, and position in society.

Father Lowery's essay on obedience to papal encyclicals will help the beginner in theology to grasp the importance of knowing the *sources* of such documents, inasmuch as historical background sheds light on the type of judgment contained in a specific papal pronouncement.

After reading Father Lerhinan's analysis of communism and internationalism one will possess more insight into the current conflicts within the Communist world, particularly that between Russia and China. Although Communism is no longer a monolithic organization, such as it was in the late 30's, still "all the parties are Communists, and are actually supporting some common policies voluntarily despite their differences in other matters."

Central city information centers are increasing in the United States, and Father Kerins describes such a development in the archdiocese of Washington, which has a large floating Catholic population not easily reached by traditional methods. It is a rich apostolate with many demands upon both priests and lay helpers. Father calls attention to one disturbing note: the inability or unwillingness of many Catholics to think for themselves. "They want a pronouncement from the priest on many social, political, business and community matters, with which a mature person should be capable of dealing." I do not believe that the "New Breed" will allow this passivity to continue!

Father Thomas Harte is concerned with the renewal of parish life. "The successful parish of today and tomorrow is one which is capable of quickly adapting itself to the needs of unstable, highly mobile, sometimes class, or race, or ethnic group conscious, and often socially disorganized populations." Both clergy and laity must develop an appreciation for the parish as a *community,* and play a more active role in the social apostolate. There must be much greater utilization of lay men and women in the apostolate on all levels. Intelligent initiative should be encouraged.

Catholic family life is scrutinized and found wanting in many areas by Father Henry Sattler. Father wonders whether in our concern for the Catholic school system "we have not unconsciously persuaded parents to abdicate their responsibility for the Christian education of their children."

More research concerning the problems of the gifted child is the plea of Father Jenks in his essay on the import of the self-concept and the self-ideal. The influence of the self-concept on

learning, the kinds of motivation and the procedures of counseling *vis à vis* the gifted child are open for study.

Three essays by Father Connell himself with his views on the mixed marriage promises, juvenile courtships, and prize fighting complete the volume. Since his views on these matters are widely known, the only additional comment that is of interest is his challenging of the *alleged* views of Hans Küng on mixed marriages. All in all, this is an informative volume with a few dull spots.

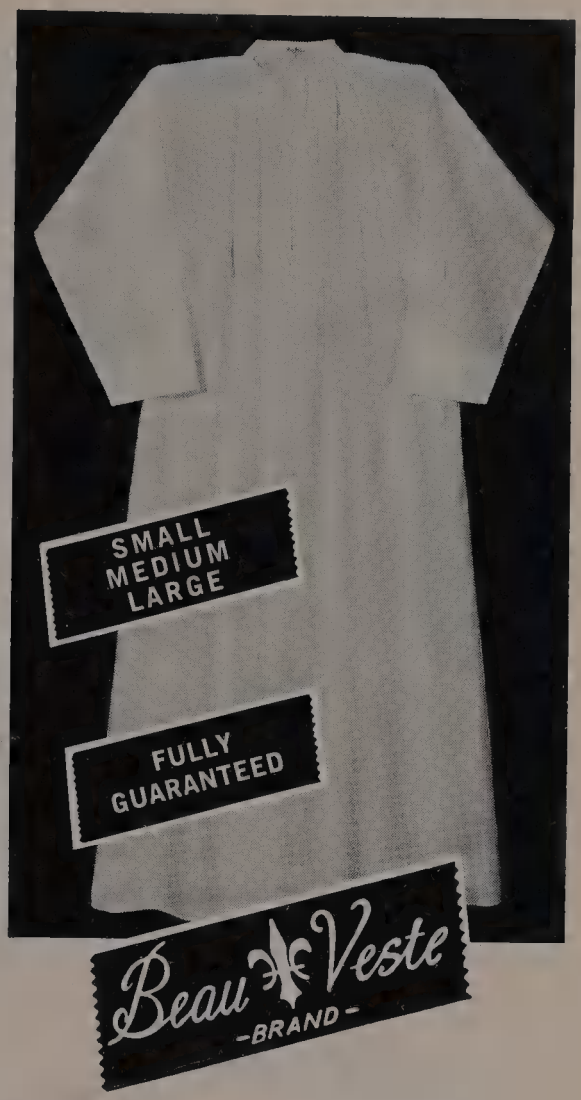
JOHN F. HARVEY, O.S.F.S.

An Ecumenical Appraisal

PAUL TILLICH IN CATHOLIC THOUGHT. Thomas A. O'Meara, O.P., and Celestin D. Weisser, O.P., Editors (Priory Press, Chicago), pp. xxiii + 323. $5.95 (Cloth); $2.95 (Paper).

A particularly attractive feature of this book is its display of rich ecumenical spirit. The purpose of the volume, in the words of its editors, is to offer "an appraisal by contemporary Catholic theologians of Dr. Tillich's theology" (p. xx). It is not meant to be ultimately critical nor a "total and thorough examination" of his theology. Rather, it seeks "to explore the truth and relevance of a theologian's understanding of Christianity and the causes for his success in forming our contemporary scene," through the medium of fifteen essays by eleven theologians.

These unquestionably scholarly essays are especially timely in the present era of ecumenical dialogue. Besides offering most interesting insights on revelation, symbolism and analogy, the Church and authority, they forcibly illustrate that the mere exchange of views or agreement on terminology is not necessarily a "dialogue," nor a guar-



ORDER ALBS NOW!!!

WRINKLE-RESISTANT; MADE OF DACRON AND COTTON #179

FEATURING . . . .

Comfort: Year-round wear completely porous fabric

Easy Care: Wash and Wear special weave of 65% Dacron, 35% Cotton insures easy care—dries overnight NEEDS NO IRONING

Fine Appearance: Wrinkle resistant fabric.

15.00 each
SPECIAL PRICE: 3 for 42.00

MAIL ORDERS PROMPTLY FILLED

I. DONNELLY COMPANY, INC.

3125 Gilham Plaza
Kansas City, Missouri 64142

Burn Rubbish Safely

"Yard Boy"

OUTDOOR INCINERATOR



Quickly, safely reduces to fine ash all burnable rubbish, garbage; leaves, litter, etc.; even in inclement weather. No extra fuel is required.

Lights at top, burns downward. Construction of cast iron and heavy gauge sheet iron completely coated with fire and weather resistant Vitreous Porcelain Enamel.

Endorsed by Institution and Fire Prevention Authorities from coast-to-coast.

PRICES f.o.b. Reading, Pa.
No. 6—6 bu. capacity—wt. 150 lbs. $99.50
No. 3—3 bu. capacity—wt. 100 lbs. $59.50
Write for descriptive circular

J. W. Fiske ARCHITECTURAL METALS, INC.
Dept. 9, 111 Pennsylvania Ave., Paterson, N. J.
ESTABLISHED 1858

RETREATS
FOR PRIESTS

UNDER
JESUIT DIRECTION

WEEKLY:
SUNDAY EVENING TO
FRIDAY AFTERNOON
APRIL 25
to
NOVEMBER 19, 1965

APPLY TO

FATHER DIRECTOR
SACRED HEART
RETREAT HOUSE
AURIESVILLE, NEW YORK 12016

antee of ultimate "rapport." More is required than a charitable and reasonable exchange of acceptably interpreted ideas. Minds may meet and yet remain goals apart because of basic differences. Dr. Tillich's own evaluation appended to and in appreciation of these essays (pp. 301–11) amply illustrates this.

"If we wish to evaluate Tillich's theology perceptively," opines The Reverend Christopher Kiesling, ". . . we must not be content to compare his *expression* of the Christian message with ours; we must go beyond words; we must judge Tillich's theology on the basis of his intention, the *sense* of the totality of his words, and the correspondence of that sense with reality" (p. 272). One might profitably extend this same principle to the general problems of ecumenical dialogue.

The sweep of subject matter in this volume includes reference to some basic differences separating the religious thinking of Dr. Tillich, Rudolph Bultmann, Reinhold and H. Richard Niebuhr, and Karl Barth. The essayists—whose number includes the late Gustave Weigel, S.J., Avery Dulles, S.J., George Tavard, George McLean, O.M.I., and Maurice B. Schepers, O.P.—present a serious comparative study of the theological thought of St. Thomas and Dr. Tillich.

The well organized plan of this work—whose content is admittedly difficult—is a credit to its editors. A few essays are heavy with detail; most of them, however, aid the reader through summaries or concluding remarks and critiques.

The book carries a good index, is well documentated and covers an appreciable number of Dr. Tillich's works. It might be noted that Father Tavard's reference to "TB" (p. 209, fn. #5) could not be found in the key of abbreviations. And

Mental Efficiency Without Fatigue

By Narciso Irala, S.J.

Literary Pageant by Paul Hallett

How to Succeed For Earth, For Heaven

One of the things that distinguishes this from other books on how to achieve success is that the author subordinates temporal to eternal achievement. He devotes a fair proportion of his manual to telling the reader how to get the most out of prayer and spiritual practice.

Considered only as a success book, this performance of a noted Spanish Jesuit can hold its own with the best, and it is superior to most.

It is short, concise, clear, and purposeful. It economizes the reader's attention by telling him in advance of what each chapter will teach, and listing the principal points at the end.

Temporal is always integrated with spiritual success, for prime emphasis is given to the whole man. Not unexpectedly, the author tells us that what William R. James regarded as the most significant truth of our time, that we can alter our lives by altering our attitude of mind, was only an imitation of a precept of St. Ignatius Loyola.

In the first part of the book, devoted to attention, Father Irala details and outlines in methodical fashion the enemies of concentration and its aids. He tells how to improve memory, how to overcome the causes of distraction, how to maintain interest.

The reader is given to understand that none of these goals happens by itself. The remedy Father Irala gives for "unbridled passion" as an obstacle to attention is as laconic as it is inevitable and difficult: "Suppress it."

But one who follows Father Irala's efficient, cheerful mind as he directs us how to make full use of our mental and spiritual capacities will soon be imbued by his spirit.

The second part of the book supplies the reader with helpful advice on how to control the physical causes of fatigue.

(*The Denver Register*, May 16, 1965)

A Joseph F. Wagner, Inc., Publication

53 Park Place
New York 10008

Available Now
$3.95


The Famous
ECONOMY UNIVERSAL
CANDLE BURNER
This Burner is unequalled in . . .
APPEARANCE
PERFORMANCE
ECONOMY
CLEANLINESS
Sold by Church Goods Dealers, Candle Manufacturers


OVER ONE MILLION SOLD!
Send For FREE DIRECT PRICE CATALOG
Save On Chairs!
QUALITY
Monroe
FOLDING TABLES
Your organization, too, can order Monroe Tables at direct-from-factory, money-saving prices! Attractive savings on chairs, storage trucks, partitions, risers, etc. Send for FREE catalog!
THE MONROE CO.
52 Church St. Colfax, Iowa

in all likelihood many readers would have appreciated Father Dulles' reply related to Dr. Tillich's Christology in the second volume of his *Systematic Theology* (p. 115). The 1964 publishing date of these essays would seem to have offered ample time to get it in.

Both the ecumenically-minded theologians and well-informed laymen will appreciate this collection of essays.

ANDREW A. BIALAS, C.S.V.

What's New in Books?

DOCTRINAL

LIFE HEREAFTER, by Josef Staudinger, S.J. (The Newman Press, Westminster, Md., $5.50). Glasses on a corpse only prove man's concern about death and what follows. Judgment; hell; heaven.

THE LAST THINGS, by James Alberione, S.S.P. (Daughters of St. Paul, Jamaica Plain, Mass., $2.50). Same as above, with more of a spiritual reading emphasis.

THE SACRAMENT OF MATRIMONY, by Charles A. Schleck (The Bruce Publishing Co., Milwaukee, Wis., $5.00). A basic and comprehensive dogmatic study. Who ever knows enough about this topic?

SALVATION HISTORY, by Neal M. Flanagan, O.S.M. (Sheed & Ward, New York, N.Y., $5.00). Introductory work in biblical theology.

THE FAITH APPLIED, by Jean Daujat (Scepter Publishers, Chicago, Ill., $3.50). How Catholic truth can suffuse one's daily life.

OF THE CHURCH AND CHURCHES

MISSION AND WITNESS, from selected sources (The Newman Press, Westminster, Md., $2.50 & $5.75). The theology of the Church. What are its activities? Its nature? 17 experts tell us.

POLITICS & CATHOLIC FREEDOM, by Garry Wills (Henry Regnery Co., Chicago, Ill., $5.95). Outspoken analysis of the role of the Church in today's world, with special attention to papal guidance.

WORLD PROTESTANTISM, by William H. van de Pol (Herder and Herder, New York, N.Y., $6.50). A spiritual history of the Reformation. What motivated the Reformers? What kind of men were they?

FRIENDS, ROMAN, PROTESTANTS, by Joseph T. McGloin, S.J. (The Bruce Publishing Co., Milwaukee, Wis., $3.50). Light writing by a gifted priest on a not-so-light-subject: why am I a Catholic?

CHRISTIANITY AND OTHER RELIGIONS, by R. C. Zaehner (Hawthorn Books, New York, N.Y., $3.50). Vol. 146 in

Advertisers' Index

Altec Lansing Corporation..... 721
Autom Company, The..... 789

Benziger Brothers, Inc..... 730

Char-Lite Mfg. Co..... 783
Creviston & Son, Jewelry Mfg. Co., Inc..... 789

Daprato Studios..... 725
Donnelly, I., Company, Inc..... 795

Fiske, J. W., Architectural Metals, Inc..... 796
Friedrichs, Geo. A..... 798

Gantner, The H. R., Co..... 789
Gross, A., Candle Co., Inc..... 728

Hansen, D. B., & Sons..... 714–717, 789
Herder, B., Book Company..... 789
Hillyard Chemical Co..... 726

Koleys Inc..... 789

Lohmann, The E. M., Company..... 789

Marsh Wall Products, Inc..... Cover 2
McGraw-Hill Book Co..... 713
Monroe Company..... 798
Muench-Kreuzer Candle Co..... 719
Mussner, Giac. Vincenzo, Sculptor..... 787

Norton Door Controls..... 723

Rambusch Decorating Company..... 789

Sacred Heart Retreat House..... 796
Sangamon Mills, Inc..... 786
Sheed & Ward..... 791
Summit Studios..... 789
Superior Coach Corporation..... Cover 3

Tonini, F., & Son..... 789
Toomey, R. J., Company..... 729, 785

Wagner, Joseph F., Inc..... 797
Way, The..... 793
Will & Baumer Candle Company, Inc..... Cover 4
Windowphanie Co..... 786

well-known series. Religions of India, China, Japan, Islam. And our stance toward them.

Essays in the Conciliar Epoch, by E. F. Jacob (University of Notre Dame Press). History of Great Schism, 1378–1448. Fascinating.

LITURGY & RUBRICS

Follow the Rubrics, by Schmitz-Weitzel (The Catholic University of America Press, Wash., D.C. $4.50). Proof that rubrics aren't by any means of merely historical concern. Practical directions.

Teaching Doctrine and Liturgy—The Montessori Approach, by Cavalletti-Gobbi (Alba House, Staten Island, N.Y., $2.75). Proved method of starting the very young toward liturgical life.

The Celebration of Mass, by J. B. O'Connell (The Bruce Publishing Co., Milwaukee, Wis., $8.50). Brings this up to 1960 with inclusion of explanation of 1962 missal. A standard work.

A.M.C.

HPR Reviewers

John A. Hardon, S.J., *is a faculty member at both Western Michigan University and the Bellarmine School of Theology. His books include* Protestant Churches in America *and* All My Liberty.

Paul M. Boyle, C.P., *is the President of the Canon Law Society of America. He teaches theology at the Passionist Fathers Seminary in Louisville, Kentucky.*

John F. Harvey, O.S.F.S., *is on the theology faculty at De Sales School of Theology, Hyattsville, Maryland.*

Andrew A. Bialas, C.S.V., *is a professor of theology at the Viatorian Seminary, Washington, D. C.*

EDITORIAL

Fides ex auditu . . . .

The present emphasis on bringing the details of the celebration of Mass more clearly within the faithful's *vision* is a splendid idea. Presumably this focus will heighten a sense of participation; leave the essential mystery intact; increase the fervor of devotion. At least one fondly hopes so.

But full communication depends also on a satisfying auditory experience. How well, one wonders, is the Liturgy of the Word being brought within the faithful's *hearing?* Priests in the past have frequently enough been scored for their failure, real or alleged, to "get through" vocally to their congregations. With so much of the Mass now being conducted in the vernacular and facing the people, any failure in oral communication is more than ever regrettable. What formerly could be blamed on the strangeness of Latin or the celebrant's posture, today allows of no such excuse. Clarity of diction; forcefulness of style; skilled effort to establish rapport; efficient technical aids—these are all now of utmost importance.

The advent of laymen as lectors and commentators has created a new problem: few of them yet have the capacity for communication possessed by most priests, although with experience they will grow. When any voice from the sanctuary spawns muffled noises, incoherent words, or Little Sir Echoes, the Liturgy of the Word may resemble a session of glossolalia brethren.

The content of the homily and the liturgical rite is, in the main, given from on high: *dabitur vobis.* But the efficacy of its delivery is more likely to rest upon excellence in speaking techniques; acoustically-designed churches; first-class audio-systems.

One is appalled by the paradox (or the irony) of a rich nation spending $10 million for a single rocket while allowing a family to live in a tumble-down shack unfit for human habitation. One is also appalled when a scientist on Monday listens to clear reports from Mariner IV racing 300 million miles out into space, while the day before he was frustrated in his efforts to hear clearly the Liturgy of the Word taking place less than 300 feet in front of him.



AIDAN M. CARR, O.F.M. Conv.
Editor



Lookout.

A school bus driver needs to see out in all directions even more than a forest ranger. Especially at intersections, railway crossings, and around crowded school yards. That's why Superior offers a wide-angle, 4-piece windshield with a 136° angle of vision—and nothing less. It's why Superior has engineered special slimline corner posts that virtually eliminate dangerous blind areas. It's why Superior designed new wrap-around windows at the rear, giving the driver fire-tower visibility all the way around. This extra vision costs no more with Superior. It's priceless.

SUPERIOR COACH CORPORATION

Plants in Lima, Ohio ▪ Kosciusko, Mississippi ▪ Norwalk, Ohio

Have you seen "Special Delivery"? This new motion picture tells how a young boy learns about school bus safety. A warm, human story suitable for children or adult groups. No commercial message. Available through Superior Coach Corporation and its distributors as a safety education service.

NOW...

for "Mass facing the people"

A New Combination of Candle and Holder by . . .

WILL & BAUMER



A beautifully proportioned Mass candle unit. The dimensionally proper 9″ candle which permits full visibility of and by the celebrant is in keeping with the new liturgy. And to suit every preference, there is a wide selection of diameters, 1½″, 1¾″, 2″, 2¼″, 2½″. Available in two grades: Purissima 100% pure beeswax and Altar 51% pure beeswax.



Completing the unit in a manner conforming to taste, spirit, and law, is the new TableAltar Candlestick. Low and functional in design, this holder features the all-purpose socket to accommodate any Mass candle, large or small. Eliminates need for extra sockets, allows complete consumption of candle.

Holders priced at $13.00 the pair. Case of 12 pieces 9″ Purissima candles, 1½″ diameter, complete with two TableAltar Candlesticks . . . $27.88. Other diameters and grades priced accordingly. Order today.

See your Will & Baumer representative or Church Goods Dealer

WILL & BAUMER CANDLE CO., INC.

SYRACUSE, NEW YORK EST. 1855
BOSTON NEW YORK CHICAGO
LOS ANGELES MONTREAL

PURVEYORS TO THE VATICAN
BY APPOINTMENT

MARYGROVE COLLEGE LIBRA
DETROIT. MICHIGAN
PLEASE DO NOT REMOV

the Homiletic and Pastoral Review

JULY, 1965

BIBLICAL APPROACHES TOWARD LAW | *Carroll Stuhlmueller C.P.*

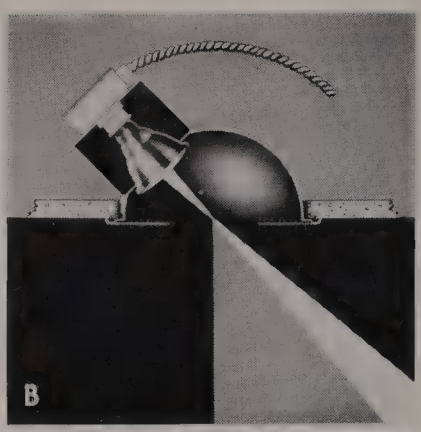
AGGIORNAMENTO AND THE LAW'S DELAY | *Very Rev. Msgr. George A. Herdegen*

LET'S LOOK AT THE HOMILY | *William Toohey, C.S.C.*

CLERICAL CELIBACY—
THE HEART OF THE MATTER | *Warren Welsh, O.F.M.Conv.*

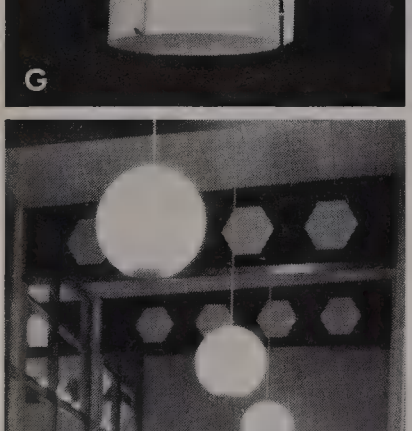
DO YOU WANT A GOOD LIGHTING INSTALLATION O JUST LIGHTING FIXTURES?


A

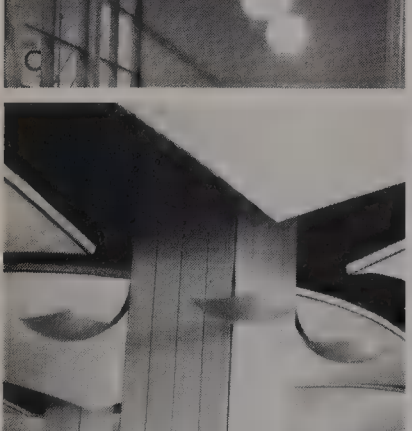

B

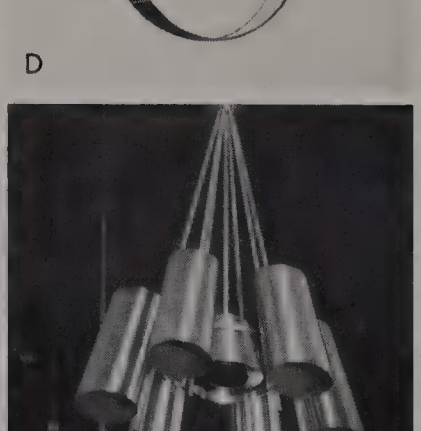

G


H


C


D


E


F

Today the art and science of lighting entered the post-lantern era. You can light a church well by picking a lant from a catalogue of pictures of fixtu turned off. Rather you must start with various qualities and quantities of li you need in different areas—altar, pu nave, narthex, altar rail, etc., and t design and engineer equipment that most economically and beautifully do job. Such questions as lamp life and e ciency of lamp and fixture effect y cost of operation. Perhaps you can the same job with half the number of u or half the amount of electricity if choose the right fixture rather than sc cheap catalogue fixture.

If you wish to talk to a trained and perienced lighting expert call Rambu there is no obligation.

A—Downlites—recessed—give powe reading light without glare. **B**—Rotosp —recessed—spotlighting of pulpit, a etc. **C & G**—Lantern and globe—penc —give soft general architectural li **D**—Shield—pendant—throws wash of l on mural or shrine. **E**—Urn—wall bra eted, for uplighting and general light **F**—Chandeliers—pendant—for read light (down) and soft general light with loud speakers. **H**—Standards—terior—for entrance and porch light

RAMBUSCH DESIGNERS • CRAFTSMEN • LIGHTING ENGINEERS
40 WEST 13th STREET, NEW YORK, N. Y. 10011—Tel. 212-675-0400

Communications from Our Readers

The Perils of the Journey

Editor:

Last fall, I decided to visit friends in the U.S. My passport was in order; all I needed was a U.S. visitor's visa and my *Celebret.* So I thought, only to receive a rude shock when I started making the necessary arrangements.

First, I had to get a statement from the Chancery here, averring that I had permission to absent myself from the archdiocese to visit the U.S.A. Then I had to send copies of this statement to the Chanceries of the U.S. dioceses I would be visiting for permission to reside in their territories. Then, having received these permissions, I had to apply to the Apostolic Delegation in London for an *Exeat* under the terms of the decree *Exsul familia.* The rescript, naturally, was not free—cost $5.60.

These restrictions, I feel, are iniquitous. Similar restrictions are not imposed on U.S. clergy visiting Great Britain; why should they be imposed on the British clergy who wish to visit the U.S.A.? Surely a little reciprocal charity *inter amicos* is called for. If my schedule, arranged for me by my friends in the U.S., has to be changed at the last moment and I find myself in a diocese in which I have no permission to stay, how do I stand?

I am informed that priests from Africa are not subject to the restrictions I have mentioned. Surely I must be forgiven for thinking that someone in authority, somewhere, must regard British priests as, as it were, second class citizens. Only such an attitude can justify the imposition of such petty, niggling and, above all, insulting regulations.

S. J. Smith

Bathgate, Scotland

Where Preachers Gathered

Editor:

The Eighth General Convention of the Catholic Homiletic Society was held in St. Louis, Missouri, April 19–22. If youth is a sign and proof of vitality, then the Homiletic Society is jumpingly alive. Still very young, its achievements are most remarkable, its enthusiasm boundless and its promise for the future most encouraging. The membership has more than doubled during the past year and this year's convention attendance was the largest to date.

Reverend Sylvester MacNutt, O.P., of St. Rose Priory, Dubuque, Iowa, was re-elected President and Reverend Oscar Miller, C.M., of Kenrick Seminary, its Vice President. The two members on the Board of Directors are Monsignor Arthur J. Tonne, of Marion, Kansas, and Reverend John Burke, O.P., of Washington, D.C.

The opening address of the Convention was a magnificent speech by the Reverend Geoffrey Wood, S.A., on "God's Relationship With Man—A Contradiction." The banquet speaker was Sister Ann Patrick, L.S., of Webster Groves College, on the role of the

The Homiletic and Pastoral Review (Monthly), LXV, No. 10 (July, 1965). Copyright 1965 by Joseph F. Wagner, Inc., 53 Park Place, New York. Second-Class mail privileges authorized at New York, N. Y., with additional entry at Easton, Pa. Subscriptions to the U.S. $7.00 per annum. $7.25 Canada.



A The simplicity of the lines of Hansen's design Roman Style Cassock is highly recommended.

B The Semi-Jesuit Style Cassock has a convenient buttonless front, Roman form fitting back.

C A Clerical Cloak is more distinctive than an overcoat when worn over a cassock. Tailored in either Gabardine or Kersey with velvet collar or collar of same material. Made with or without armslits.





America's Finest CASSOCKS

CUSTOM HAND-TAILORED BY *The House of* HANSEN

10-62

Assured Quality and Distinctiveness Without Extravagance

There is no question that a garment hand-tailored to your individual measurements is more comfortable and better fitting. Let your next Cassock be a HANSEN Cassock.

No. A969 All-Wool Basketweave Cloth. Lightweight. For year round wear.

No. A990 All-Wool Worsted Cloth. Medium weight. Wrinkle resistant.

No. A955 Tropical all wool lightweight material. Ideal for warm weather.

No. A911 All-Wool Imported Serge Cloth from France. Lightweight.

No. A558 All-Wool French Surah cloth. Lightweight. Wrinkle resistant.

No. A758 All-Wool Imported Gabardine from Switzerland. Lightweight.

No. A951 Pure Silk Cloth. Lig weight. Ideal for summer a travel.

No. A987 All-Wool Import Panama Cloth from Belgium. Lig weight.

No. A946 Imported Silk-Wo Henrietta Cloth from Switzerla The finest.

WRITE FOR SAMPLES OF MATERIALS AND EASY SELF-MEASUREMENT BLANK — PRICES START AT $79.50

D The Ferraiolone worn in the Pulpit and at commencement exercises, banquets and receptions. Purple for Bishops and Right Reverend Monsignori, black Very Reverend Monsignori and Clergy.

E The Roman Cloak is tailored of purple material. Piping of gold metal cord for Bishops, red metal cord for Domestic Prelates.

F The House Cassock has Cape attached and additional half sleeves. Trimmed with red or purple piping and buttons according to rank of Prelate.

G The Choir Cassock, worn by Bishops and Monsignori. Illustrated with Mozetta and Rochet as worn by a Bishop.

The Cappa Mag worn by a Bishop, illustrated with Cape and lace Roch Fur Cape available Ermine or Coney.











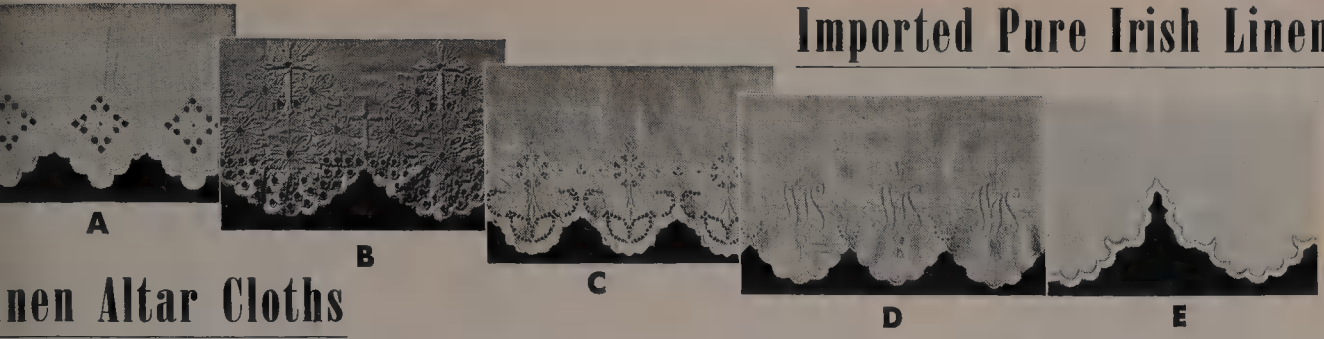
The House of HANSEN

23 NO. FRANKLIN ST., CHICAGO 6, ILL.

D. B. HANSEN & SO

Telephone Franklin 2-87

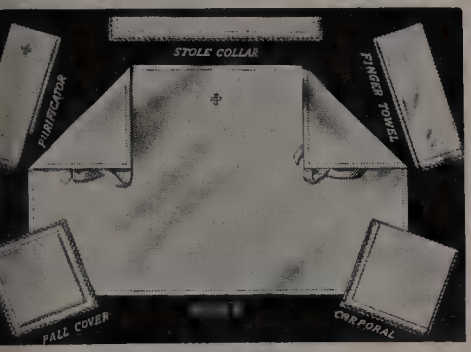
Imported Pure Irish Linen



nen Altar Cloths

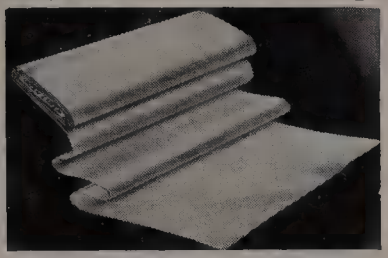
hen ordering linen *Altar Cloths,* specify *finished length,* including *side drops,* and *finished width including nt drop. Made to order only and are not returnable.* Two inch hem on sides and one inch hem on back. aximum width 32 inches including front drop.

) **No. F7 Altar Cloth.** Medium weight linen, slik embroidered eyelet cross design, per yard.....**$4.00**
) **No. F15 Altar Cloth.** Medium weight linen, silk embroidered cross design, per yard **4.50**
) **No. F9 Altar Cloth.** Medium weight linen, slik embroidered cross design, per yard **6.00**
) **No. F8 Altar Cloth.** Medium weight linen, silk embroidered IHS design, per yard **4.75**
) **No. F20 Altar Cloth.** Medium weight linen, silk embroidered Scallops, per yard **3.70**



ALTAR LINENS

	F1 Plain Hem		F2 Hemstitched	
	Each	Per Dz.	Each	Per Dz.
mice	$2.00	$23.00	$2.10	$24.00
orporal ...	.80	8.60	.90	9.60
urificator ..	.90	9.00	1.00	10.00
all	.75	7.50	.85	8.50
nger Towel	.60	6.50	.70	7.50
ole Collar..	.40	4.00	.50	5.00



IRISH LINEN BY THE YARD

36 inches wide

No. F0* Light weight, yd.....$1.32
No. F8** Medium weight, yd... 1.56
No. F4** Heavy weight, yd.... 1.72
No. F2* Handkerchief wt., yd.. 1.73
* For light weight Albs Surplices
** For Altar Cloths, Altar Linens, Albs and Surplices.



P-6-65

CINCTURES

No. F0½—White, cotton, crocheted tassel. Each $1.75

No. F2½—White, linen, crocheted tassel. Each $2.75

No. F3—Rayon silk, all church colors, crocheted tassel. Each...$2.25





F G

F) No. F502 Alb. Light weight nen, cross design embroidered anding. Guaranteed fast colors — ed, Green, Black, Purple and Yelw. Please state color desired. **$20.25**

G) No. F601 Alb. Light weight nen top. Fine quality lace, embroidred with IHS design **$21.75**
lo. **F601 Surplice** to match Alb. **$24.50**

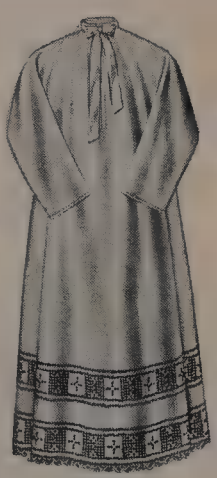


H I

(H) No. F780 Alb. Imported Swiss lace, IHS design. 3½" insertion lace and 4½" bottom lace, as illus. **$20.50**
No. F781 Alb. 3½" insertion lace only **$18.75**
No. F782 Alb. 4½" bottom lace only **$18.00**
(I) No. F200 Alb. Imported Swiss lace skirt, Chalice design. Lace in 20" length and 34" length.
Alb. with 20" lace **$29.75**
Alb. with 34" lace **$43.75**

Catalogue sent on request, containing a full line of Church goods and religious articles.





J K

(J) No. F875 Surplice. Embroidered non-wrinkling sheer nylon. Ideal for traveling purposes **$15.50**

No. F825 Surplice. Plain non-wrinkling sheer nylon **$9.75**

(K) No. F505 Alb. with 4" insertion lace and 4¾" bottom lace..**$19.25**

No. F504 Alb. with 4" insertion lace only **$16.75**

No. F503 Alb. with 4¾" bottom lace only **$16.75**

The House of HANSEN
123 NO. FRANKLIN ST., CHICAGO 6, ILL.
D. B. HANSEN & SONS
Telephone FRanklin 2-8750

Needlecraft Vestments

By the House of Hansen. A combination of skilled handwork with materials of unusual beauty explain why Hansen's Needlecraft Vestments are recognized as the Standard of Excellence, and vie in artistic achievement and price with importations. ***Inquiries regarding your vestment requirements are invited.***



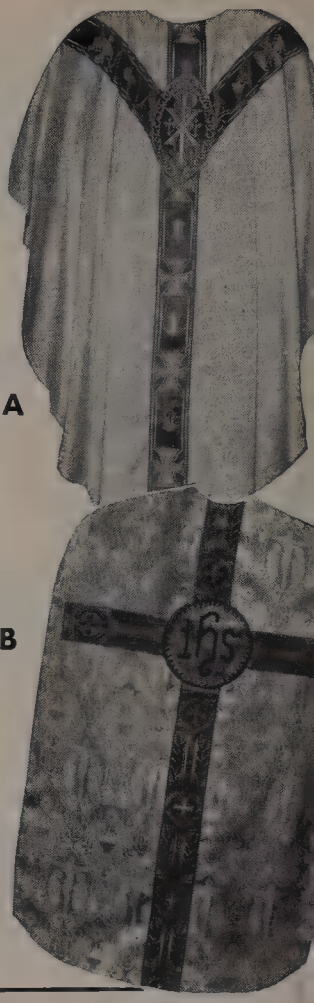
C

(A) No. Y6655. Brocaded Damask Angel Wing design material. Furnished in all Church colors. Woven cross design banding. Embroidered IHS of AXPO emblem to match.

	Unlined	Lined
Roman Chasuble	$41.50	$47.00
Roman Cope	52.50	63.60
Roman Dalmatics	83.50	94.50
Benediction Veil	22.75	27.50
Preaching Stole	LINED ONLY	9.50
Gothic Chasuble	54.75	62.50
Gothic Cope	57.50	67.50
Gothic Dalmatics	96.00	108.00

(B) No. Y6305. Brocaded Celanese, Crucifixion design material, woven Cross design Banding. Furnished in all Church colors IHS or AXPO Emblem to match.

	Unlined	Lined
Roman Chasuble	$47.50	$53.00
Roman Cope	65.00	76.75
Roman Dalmatics	99.75	114.50
Benediction Veil	25.50	31.00
Preaching Stole	LINED ONLY	11.00
Gothic Chasuble	64.00	73.50
Gothic Cope	69.00	78.75
Gothic Dalmatics	116.00	129.75



(C) No. Y6340. Large Cross design Damask material, in all Church colors. Woven Chalice design banding. IHS or AXPO emblem.

	Unlined	Lined		Unlined	Lined
Roman Chasuble	$49.75	$54.50	Gothic Chasuble	$64.75	$75.25
Roman Cope	65.25	76.25	Gothic Cope	68.50	78.75
Roman Dalmatics	111.00	124.00	Gothic Dalmatics	123.00	134.75
Benediction Veil	27.00	32.25	Preaching Stole	LINED ONLY	12.25

READY MADE PRIEST CASSOCKS IN STOCK

Roman or Semi-Jesuit Style Cassocks—for the Clergy and Seminarian.

CHOICE OF TWO MATERIALS

PANAMA-VISCO-ACETATE MATERIAL

Crease resistant, lightweight, durable, has the appearance of fine woolens. Guaranteed fast dye. Unlined.
Roman or Semi-Jesuit Style Cassock..... **$25.00**
Sash for Semi-Jesuit Cassock is additional.

65% DACRON—35% WOOL MATERIA

Lightweight, wrinkle resistant, stain repellent.
Body half lined—Sleeves completely lined—Full poc
Bottom trimmed with brushbraid Fast dye.
Roman or Semi-Jesuit Style Cassock.....$3

No. 4B/16 Snap-on Sash. Each **$4.50** or No. 4B/17 Tie-on Sash. **$3.25**



Semi-Jesuit Style

P-9-62

16 SIZES LISTED IN SEMI-JESUIT OR ROMAN STYLE

When ordering please specify *style* and *number* desired.

No.	Back Meas.	Chest Meas.	Collar Size	Sleeve Length
B5638	56 in.	38 in.	15 in.	32 in.
B5640	56 in.	40 in.	15½ in.	32 in.
B5642	56 in.	42 in.	16 in.	32 in.
B5644	56 in.	44 in.	16½ in.	32 in.
B5838	58 in.	38 in.	15 in.	32½ in.
B5840	58 in.	40 in.	15½ in.	32½ in.
B5842	58 in.	42 in.	16 in.	32½ in.
B5844	58 in.	44 in.	16½ in.	32½ in.
B5846	58 in.	46 in.	17½ in.	32½ in.
B6038	60 in.	38 in.	15 in.	33½ in.
B6040	60 in.	40 in.	15½ in.	33½ in.
B6042	60 in.	42 in.	16 in.	33½ in.
B6044	60 in.	44 in.	16½ in.	33½ in.
B6046	60 in.	46 in.	17 in.	33½ in.
B6240	62 in.	40 in.	16 in.	34 in.
B6242	62 in.	42 in.	16½ in.	34 in.

STYLING: Roman Button Front with hand sewn black buttons and coat button holes.

COLLAR HEIGHT: For both Semi-Jesuit or Roman Style, 1¼" with a 1" opening.

CUFFS: Standard size on sleeves.

HEM: Two inches at bottom.



Roman Style

The House of HANSEN
23 NO. FRANKLIN ST., CHICAGO 6, ILL.
D. B. HANSEN & SON
Telephone [illegible] In 2-875

Altar Boys COMPLETE OUTFITS

AMERICAN MADE IN OUR OWN CHICAGO STUDIO

ATERIAL — HANSEN'S Cassocks made of extra strong serviceable, -ply fabrics, vat-dyed (guaranteed t color)—tailored EXTRA FULL.

DESIGN AND FIT—HANSEN'S Cassocks are expertly tailored. The form-fit Roman back drapes nicely and the fitted sleeves hang gracefully and naturally.

INSPECTION—Every cassock is carefully inspected before the HANSEN label is sewn in, carrying with it our positive money-back guarantee.

THREE Distinctive Styles: No. B12 Zipper Front—B10 Button Front—B11 Buttonless Belt-on.



B12 ZIP-ON Roman Back has im-ved quick action locking zipper t.



No. B10 BUTTON FRONT Roman Back, patented ivory-hard removable buttons that will not pull off.



No. B11 BUTTONLESS BELT-ON has hook-and-eye collar and belt front.

P-9-62

Write for our mplete Catalogue



A

B

C



D



E

PRICES FOR ALTAR BOY CASSOCKS

5% Discount on 12 to 23 Cassocks—
10% on 24 or more
Choice of black, red, white, purple or green Cassocks

Age Cassock	Cassock Down Back Measurement	Poplin Button-on No. B10, Ea.	Poplin Belt-on No. B11, Ea.	Poplin Zipper No. B12, Ea.	Correct Length of Surplice
8 Yrs.	40 in.	$7.75	$7.75	$8.75	18 in.
9 Yrs.	42 in.	8.25	8.25	9.25	20 in.
10 Yrs.	44 in.	8.75	8.75	9.75	20 in.
11 Yrs.	46 in.	9.00	9.00	10.00	20 in.
12 Yrs.	48 in.	9.50	9.50	10.50	22 in.
13 Yrs.	50 in.	10.50	10.50	11.50	22 in.
14 Yrs.	52 in.	10.75	10.75	11.75	22 in.
15 Yrs.	54 in.	11.25	11.25	12.25	24 in.
16 Yrs.	56 in.	11.75	11.75	12.75	24 in.
17 Yrs.	58 in.	12.25	12.25	13.25	24 in.
18 Yrs.	60 in.	13.00	13.00	14.00	26 in.
19 Yrs.	62 in.	13.75	13.75	14.75	26 in.

For Cassocks larger than standard sizes shown above please write for price
Please specify STYLE ▪ COLOR ▪ SIZE when ordering

ALTAR BOY ACCESSORIES

A **No. B152 Sashes**—Poplin, yellow fringe, each.....**$1.50**
No. B142 Capes—Poplin, yellow fringe, each.....**$1.60**
No. B66 Ties—Buster Brown (Windsor) Black, white, red, gold. Per doz. **$4.50**
No. B63 Acolyte Collars—Nowiltex. Size 11 to 15—in ½ sizes only, Each 60¢, per dozen **$7.00**
Skull Caps—Poplin, self lined. Specify color. Each.....**$ .80**

B **No. B60. Altar Boy Surplice.** Light weight cotton material. Sanforized. Made extra full. Length 18 to 24 inch. Each.....**$3.25**
No. B61. *(not illustrated)* Same as No. B60 but with lace. Made extra full. Length 18 to 24 inch. Each.....**$4.25**

C **No. B71. Altar Boy Surplice.** Fine wearing Marquisette with lace. Made extra full. Length 18 to 24 inch. Each.....**$4.50**
No. B70. *(not illustrated)* Same as No. B71 but without lace. Length 18 to 24 inch. Each.....**$3.50**

D **No. B100. Altar Boy Surplice.** Embroidered lace floral design. Extra full. Sizes 18 inch to 24 inch.....**$9.85**

E **No. B62. Rubrical Altar Boy Surplice.** Sanforized. Rubrical banding in all church colors, made extra full. Specify color banding desired when ordering. Length 18 to 24 inch. Each.....**$5.75**

Size 26 in. 50¢ additional, except No. B100 $1.00 additional.

The House of HANSEN
3 NO. FRANKLIN ST., CHICAGO 6, ILL.
D. B. HANSEN & SONS
Telephone FRanklin 2-8750

"Homilist," and marks the first time that a nun addressed the Homiletic Society.

The Catholic Homiletic Society lists its primary purposes as follows: "To assist in all fields of the Sacred Ministry in the *most effective preaching of the word of God*, to promote by organized effort practical techniques in the teaching of Homiletics, and to encourage research and publication in homiletic theory and practice."

To accomplish this, the Society is divided into special sections of particular interest: The Pastoral, the Mission Band, Retreat Interest Groups, the Pre-Homiletic and Homiletic Sections for Professors. Regional meetings are held throughout the United States to foster interest in homiletics and give practical help to all. The Society's monthly Newsletter, provides lively and informative material on all phases of homiletics.

The Revised Constitution, which was presented to the membership last year at the Boston Convention, was adopted as further amended. The amendment presented and adopted here, provides for sustaining memberships as well as establishing a special membership for all other clergymen who are ordained or licensed to preach in their own churches. Six Protestant ministers of the Ministerial Association of the Speech Association of America attended all meetings. Reverend William Thompson of Eastern Baptist Seminary, Philadelphia, Pennsylvania addressed the general meeting on Wednesday evening: "Protestant Preaching, a Searching Look."

Father James McVann, C.S.P., of Washington, D.C., chairman of the Committee on the proposed New Church Law on Preaching, presented the measures recommended for endorsement by the Catholic Homiletic Society. Other members on the committee are: Fathers John Burke, O.P. and William Toohey, C.S.C., also of Catholic University, Washington, D.C. These recommendations will be forwarded to the Holy See through Father Paul Boyle, C.P., Louisville, Kentucky, the President of the Canon Law Society of America.

This year the Catholic Homiletic Society is sponsoring several Preacher Workshops in addition to its local workshops. This latter is one phase of the Society that is undoubtedly most important since it provides a means of immediate and individual personal aid to all of a particular region. It is for priests who can spend neither time nor money to journey across country. Here a group of priests gather for a few days, Monday through Friday to share, learn and improve on every possible stage of sermon work, from research and first outline to delivery, emotional—audience appeal, noting and correcting of personal defects in preaching, mannerisms and the like. Individual counseling and professional evaluation are available through taped practice sermons and sound movies.

For membership in the Catholic Homiletic Society, write to Reverend Sylvester MacNutt, O.P., St. Rose Priory, Dubuque, Iowa.

Pius A. Leabel, C.P.
Sierra Madre, California

Hitting the High Ones

Editor:

One of the most common complaints against community singing goes like this: "I just can't get up that high. I lose my voice trying."

The problem of music directors who insist on flying above the clouds is far

from rare. In most cases it is due to thinking that singing in church is mainly for women and children.

Finding an ideal key for men, women and children is difficult, to be sure, but not impossible. Whoever selects the hymns and decides on the altitude of songs should remember that many people out in the pews are not capable of the range required to sing certain hymns. Usually they have just about one octave to go up and down on.

The knowledge that organ books—high, medium or low—are available may be of interest to pastors interested in community singing.

And for parishes trying to get along with one organist for five or six masses —why not try boys or girls for the job? A little weak they may be at first, but easier to correct and direct than old testament versions.

Another suggestion for those parishes where singing started off well, but is dying a slow death: If the leaders of song—whether priests or laymen—would spend a few minutes before the Masses practicing, and at times coaxing the people to do better, results would be encouraging.

Pastors who have School Sisters interested in training the children have little to worry about. The children can lead the adults—provided the hymns are not pitched too high.

The very titles of widely used hymnals should remind us that participation-singing is not just for children. *The Parish Mass Book* or *Our Parish Prays and Sings* should convince us that singing in church is for all parishioners —who can sing *at all.* Men especially should not be obliged to utter sounds on tip toes, looking like coyotes howling at the moon.

PRIEST LISTENER

We are sculptors in wood

executing

STATUES • CRUCIFIXES
STATIONS of the CROSS
RELIEVOS
etc.

Only First Class
HANDCARVED
Sculptures

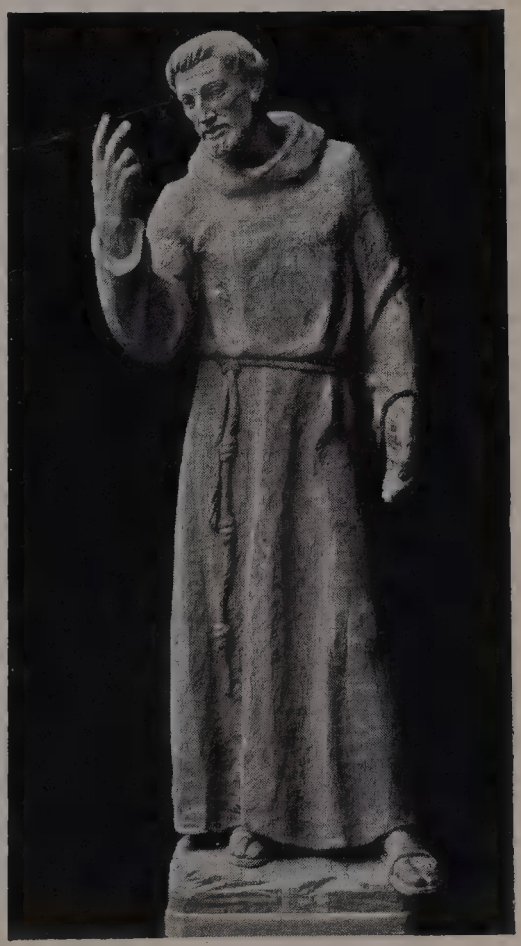
traditional or contemporary style

Giac. Vincenzo Mussner
Sculptor

Ortisei 240 Via F. Tavella
(Bolzano) **Italy**

GV
HANDCARVED

inquiries are respectfully invited



Vocal Ex-seminarians

EDITOR:

In the March issue of HPR, the delicate question is raised of the motives of vocal ex-seminarian laymen. To question a man's motives is truly to walk where angels fear to tread. Is it not possible that these men left the seminary because they had found their true God-given vocation as laymen? Could it not be that their motive is the same generosity and love for the Church that led them into the seminary? Should we not presume this until the contrary is irrevocably proved?

These men do not claim to be the representatives of Catholic laymen. Yet it may be they are among the few who have the necessary interest, knowledge, and ability to express the views and aspirations of the layman.

Rather than discuss their personalities, let us instead consider what they are saying. Let us examine their arguments objectively. Truth should be reverenced regardless of its source. And if their views do not accord with truth, they will wither away. As wise old Gamaliel said long ago: If these ideas or movements are of human origin, they will come to naught; but if they are from God, you will not be able to stop them. You may actually find yourselves fighting against God.

SACERDOS

Confession Formula: Variations on the Theme

EDITOR:

Very few priests who hear confessions *regularly* seem satisfied with the English translation of the form for absolution. I would like to add yet one more to the many suggested amendments in the hope that the need for a lucid and practical English form may be more apparent. I also offer it in the hope that from all the accumulated prods something really worthy may be born—a credit to the sacrament, the confessor and the penitent—something that, even as a translation, will be more natural, idiomatic, smoother to the tongue and more consonant with the rules of euphony, to wit:

> May Our Lord Jesus Christ absolve you,* and by his authority do I absolve you from all censures within my power and according to your need.
>
> I absolve you then from your sins in the name of the Father and of the Son and of the Holy Spirit. Amen.
>
> May the Passion of Our Lord Jesus Christ and the merits of the Blessed Virgin Mary and of all the saints, and also whatever good you do or evil you suffer,** obtain for you the remission of sins, an increase of grace, and the reward of everlasting life. Amen.
>
> (Alternatives:* Then I absolve. . . So then I absolve . . . And so I absolve . . . ** . . . or wrong you suffer . . .)

"Finally" is fine at the end of a long treatise or discourse, but at the end of a few lines—shall we ask a third-grader?

Another colleague animadverted on the significance of including *excommunication* and *interdict* in the case of a child's confession. The English may enable the little tots to recognize the terrible words leaving them more puzzled than ever at their import.

In tune with the new method of confession, penitents would be greatly aided by some set formula (and the priest spared extra questioning), e.g.,

> "Bless me, Father, for I have sinned. I am sorry for having offended God by the following sins . .

. . . . . I ask pardon for these and all my past sins, especially . . ."

In the same idea of worldlings having all the good tunes, must the Church also concede them a monopoly on clear and happy expression?

P. A. Magnier, C.SS.R.
Boston, Massachusetts

The New N. T.— More Examples

Thank you so much for Father Costelloe's articles on the new translation of the New Testament. It is the first ray of hope I have seen for a long time.

I am actually ashamed when reading the New Testament from the Missal. It has really shaken my confidence in the leadership of the liturgical movement in the United States. I think Father Costelloe hit the nail on the head when he said "Their attempts to be colloquial smell more of the study than of the street." I am greatly impressed with the lack of understanding the translators have for the people. They remind me of moth eaten old seminary professors trying to be hep by talking the language of teen-agers and getting in way beyond their depth.

Besides the examples mentioned by Father Costelloe I would like to cite a few more. "Tang" is the name of a soft drink and I doubt if salt has one. Palm branches mean much more to the people than palm fronds. Noisy gong really mutilates St. Paul's beautiful passage. No one acquainted with military life would have the soldier say "Away with you and off he goes." The Jerusalem Bible says simply: "Go and he goes."

Except to the most conceited it should have been a self evident principle that the old translation should not be changed unless a new translation would be a great improvement. Can't someone deliver us from this grim joke imposed on the people and us?

Charles W. Quinn, C.SS.R.
Kansas City, Missouri

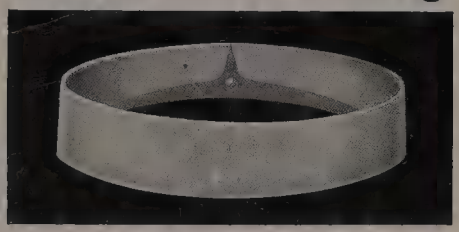
SAMCO
ELECTRIC
BOTTLE (Glass) CRUSHER
pulverizes
SANCTUARY
DEVOTIONAL
7-day used
candle
containers



Safe, speedy and sanitary. Receptacles from 1-ounce bottle to 1-gallon 7" container, fluorescent tubes, and glass of all descriptions dropped in hopper for pulverizing. It automatically deposits cullet in receiver for disposal.

Syrall Manufacturing Co., Inc.
R319 No. Salina St., Syracuse, N.Y. 13203

NOWILTEX COLLARS
Never Need Laundering!



"Fresh as Linen— Outwear Linen"

Big favorite among clergymen the world over. Waterproof and perspiration repellent. When soiled, just wipe clean with soap and cold water, then dry to a fresh smart "brand new" look. An exclusive development of more than 50 years in collar-making. For unexcelled comfort, economy and convenience, get NOWILTEX at your church goods dealer or write us for literature.

Ask about our new Brothers Collar with snap fasteners, also button style.

THE PARSONS & PARSONS CO. (Est. 1879)
Dept. H, 413 Huron Rd., Cleveland, Ohio, 44115

"... monumental tome ... staggering to contemplate ..."

Dictionary of the American Hierarchy

Joys of Research

DICTIONARY OF THE AMERICAN HIERARCHY 1789–1964, by (Msgr.) Joseph Bernard Code. Preface by Most Rev. Egidio Vagnozzi, D.D., New York: Wagner. 452 pp. $12.95.

* * * *

By GEORGE E. RYAN

This unbelievably thorough piece of work would be valuable enough if it just fulfilled its title and gave the researcher biographical details on those who have been bishops, archbishops, and cardinals in the American church. If it added Apostolic delegates, sorted out the native sons from the foreign-born, and perhaps tossed in lists of the U.S. cardinals, the converts among the hierarchy, and the members of religious orders—if it did even this much, the DICTIONARY would serve an immensely important purpose.

But this monumental tome (now in a second edition) goes several steps beyond all this, goes in fact some 30 steps beyond, providing such appendices as lists of blood brothers, non-Americans consecrated in the United States who were never stationed in this country before or after consecration, priests connected with the Apostolic delegation "who later received consecration," etc.

An 8-page double columned Introduction treats of sources, and credits similar works . . . in which related information can be found. An almost ingenious use of typefaces—light and bold, italic and Roman—leaves no doubt in individual entries as to what was the titular see and how long it was held before the subject assumed Ordinary jurisdiction. When pertinent, a selection of the Bishop's published works is appended to entries proper, and even the maiden name of the Bishop's mother is included in each biographical sketch.

A list of current and previous occupants of titular sees is no less than fascinating, and will surely be of as much interest to scholars as it is tempting to the workaday feature writer and free-lancer.

It need hardly be said that all entries on Boston Ordinaries are in order, and that each auxiliary bishop through our diocesan history gets his due, including whether or not he attended the Second Vatican Council (they all did).

The work involved in making such a book as this is staggering to contemplate, but Msgr. Code's compensation this side of heaven must surely be that he has produced something unique, indispensable, and entirely worthy of every effort gone into making it available to posterity.

—THE BOSTON PILOT

A Joseph F. Wagner, Inc., Publication
53 Park Place
New York 10008

Available Now
$12.95

THE HOMILETIC AND PASTORAL REVIEW

VOL. LXV, NO. 10 JULY, 1965

PUBLISHERS ▪ JOSEPH F. WAGNER, INC. ▪ 53 PARK PLACE ▪ NEW YORK 7, N. Y.

LONDON: B. HERDER ▪ MELBOURNE: W. P. LINEHAN

EDITOR ▪ AIDAN M. CARR, O.F.M.Conv., S.T.D., J.C.D., LL.D.

Editorial address: St. Anthony-on-Hudson, Rensselaer, N.Y.

CONTENTS

Page

Editorial

Ecclesiastical Sans-culottism **888**

Biblical Approaches Toward Law ... **815**
By *Carroll Stuhlmueller, C.P.*
Passionist Fathers' Seminary
1924 Newburg Road
Louisville, Kentucky 40205

Aggiornamento and the Law's Delay **826**
By *Very Rev. Msgr. George A. Herdegen*
49 East Superior St.
Chicago, Illinois 60611

Let's Look at the Homily **832**
Edited by *William Toohey, C.S.C.*
Holy Cross College
4001 Harewood Road, N.E.
Washington, D. C. 20017

Clerical Celibacy—the Heart of the Matter **837**
By *Warren Welsh, O.F.M.Conv.*
Our Lady of Carey Seminary
Carey, Ohio

Page

Catholicism in Colonial America—I. **842**
By *Francis J. Weber*
Queen of Angels Seminary
P.O. Box 1071
San Fernando, California

Spotlight on Liturgy **852**
By *James D. Shaughnessy*
Sacre Coeur Parish
312 Albert St.
Creve Coeur, Illinois

Questions Answered
By *Aidan M. Carr, O.F.M.Conv.*
The Impediment of Crime.....872
Saying Mass Seated.....872
Place for Confessions of Women.....874
Hand Missal Passé in Church?.....874
Marriage of These Youngsters Valid?.....876

Communications from Our Readers
The Perils of the Journey.....801
Where Preachers Gathered.....801
Hitting the High Ones.....806
Vocal Ex-seminarians.....808
Confession Formula: Variations on the Theme 808
The New N.T.—More Examples.....809

SUBSCRIPTION RATES

PAYABLE IN ADVANCE	IN THE U. S. A.	ONE YEAR–$7.00—TWO YEARS–$13.00
	IN CANADA	ONE YEAR–$7.25—TWO YEARS–$13.50
	FOREIGN	ONE YEAR–$7.85—TWO YEARS–$14.70

Solicitors of subscriptions for THE HOMILETIC AND PASTORAL REVIEW are not authorized to receive payments. Payments for subscriptions should be made only to its office or through the responsible booksellers who handle subscriptions.

FIRMS WITH EPISCOPAL AUTHORIZATION TO HANDLE SACRED VESSELS AND REPAIR THEM

CHICAGO
D. B. Hansen & Sons, 23 North Franklin Street

COLUMBUS
The H. R. Gantner Co., 82 So. Fourth Street

PALISADES PARK, N. J.
Summit Studios, 324 Broad Avenue

NEW YORK CITY
Rambusch Decorating Company, 40 West 13th Street

OMAHA
Koleys Inc., 2951–55 Harney Street

PHOENIX
The Autom Company, 2226 North Seventh Street

LOUISVILLE
F. Tonini & Son, 636 S. Shelby Street

ST. JOSEPH, MO.
Crevistón & Son, Jewelry Mfg. Co., Inc.

ST. LOUIS, 63103
B. Herder Book Company, 314 No. Jefferson

Page

Books and Reviewers

We Jews and Jesus. *Very Rev. Msgr. John M. Oesterreicher*.....878
The Authentic Morality. *Nicholas Lohkamp, O.F.M*.....879
The Priestly Amen. *Anthony T. Padovano*.....881
Journal of a Soul. *Paul Ambrose O'Donnell, C.S.Sp*.....882
The Kingdom of God Today. *Fidelis Buck, S.J*.....884
On Heresy. *Fidelis Buck, S.J*.....885
On Being a Better Christian. *A.M.C*.....886

Sermon Outlines on the Liturgy of the Sundays and Feasts

By *Albin J. Gietzen, S.S.*

St. Mary's Seminary, 600 North Paca St.
Baltimore, Maryland 21201

Preparing for Happiness.....856
Eighth Sunday after Pentecost
Justice . . . and Compassion.....859
Ninth Sunday after Pentecost
Judith—Type of Mary.....862
Feast of the Assumption
Spiritual Sign Language.....864
Eleventh Sunday after Pentecost
The Richness of the Christian.....867
Twelfth Sunday after Pentecost

YEAR ROUNDER *Cassocks*

LIGHT WEIGHT . . . WRINKLE RESISTANT

by *Toomey*



Handsome garments of dacron-viscose weave. Half-lined lightness recommends it for year round wear. Features include breast and side pockets, brush braid edging on hem.

OTHER READY-TO-WEAR TOOMEY CASSOCKS

		ROMAN		SEMI-JESUIT	
UTILITY CASSOCK	Combed Cotton Poplin	No. 300UC	21.50	No. 310JUC	25.95
ZEPHYR CASSOCK	Celanese Acetate	No. 380ZC	21.50	No. 385JZC	25.95
SUMMER TIME CASSOCK	Dacron-Cotton	No. 305DDD	24.50	No. 308SJS	29.50

FULL JESUIT
No. 307JDDC (matching cincture) 29.50



ROMAN
No. 390DC
41.50

SEMI-JESUIT
No. 395JDC
48.50

All Models can be had in the checked (√) sizes. Variations available only at EXTRA CHARGE.

BACK LENGTH Base of Collar to Ankle	SLEEVE LENGTHS	CHEST 36 Collar 14½	CHEST 38 Collar 14½	15	CHEST 40 Collar 15	15½	CHEST 42 Collar 15	15½	16	CHEST 44 Collar 16	16½	17	CHEST 46 Collar 16½	17	17½	CHEST 48 Collar 17½	18
62"	35"			√	√	√	√	√	√	√	√	√	√	√	√	√	
60"	34"		√	√	√	√	√	√	√	√	√	√	√	√	√	√	√
58"	33"	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√	√
56"	32"	√	√	√	√	√	√	√	√	√	√	√	√	√	√		
54"	31"	√		√		√		√	√		√	√			√		

R. J. TOOMEY COMPANY

BUY THEM FROM YOUR TOOMEY DEALER (Religious Supply Houses) THROUGHOUT THE UNITED STATES and CANADA

—For Nuns—And Their Spiritual Directors—

By Philip E. Dion, C.M.

Sister's Vow of Chastity

"A young woman about to consecrate herself to Our Lord by a vow of chastity should have a clear and precise understanding of just what it is she is doing."

Thus begins this little volume which is designed to let a young woman contemplating, or one already in, the religious life know exactly what the vow of chastity entails. Father Dion, spiritual director to nuns for over 25 years, shows *what is demanded* of one who has vowed chastity—but he also stresses *what is not.*

The table of contents outlined below cannot communicate the many priceless insights found in this work. We include it here merely to indicate that the author "touches all the bases," that is, gives an honest and tasteful treatment of the vow of chastity and its many ramifications.

I. Sex: A Basic Knowledge
The Reproductive Process

II. The Vow of Chastity
The More Perfect State

III. Violations of the Vow
Pleasurable Sensations
Temptations in Thoughts
Modesty
Chastity and Confession
Love and Self-giving

IV. Friendships and Affections
Particular Friendships
Repression of the Affections

A Joseph F. Wagner, Inc. Publication
53 Park Place
New York, 10008

Price: $1.95
95 pages

Biblical Approaches Toward Law

by Carroll Stuhlmueller, C.P.

THE CHURCH, in interpreting Scripture, is never the master but only the servant. The Church dare not read ideas *into* the Bible; her whole effort must be dedicated to drawing out the rich, inner meaning always there in the Word of God but perhaps not always appreciated.

Though the master, the Bible cannot get along without the Church. The Bible will never live unless Christians think and proclaim the biblical message. St. Paul's words come to mind: "There are indeed many members [and parts of the Church], yet one body. And the eye cannot say to the hand, 'I do not need your help'; and the head cannot say to the feet, 'I have no need of you.' Nay, much rather, those that seem the more feeble members of the body are more necessary; and those that we think the less honorable members of the body, we surround with more abundant honor" (I Cor. 12: 20–23). Neither the Bible nor the Church can say to the other, "I do not need your help."

The Bible, like any book, needs to be thought about and discussed, in order to be appreciated and understood; it must be relived and re-explained before its full wave of life and inspiration sweeps into the mind and will of men.



Father Stuhlmueller, who holds the S.S.L. degree from the Pontifical Biblical Institute, Rome, is professor of Scripture at the Passionist Fathers' Seminary, Louisville, Ky. Author of The Prophets and the Word of God *and several commentaries, he is an editor of* Old Testament Reading Guide, *presently being launched by Liturgical Press.*

This reliving, however, does not create new doctrines but carries the past forward into the present. Biblical interpretation presumes a loyal dedication to the past and a close continuity with it,

so that at the heart of present-day life lies the vitalizing force of the ancient Scriptures. Biblical history, as is the case with all history, never repeats itself, at least in the minutiae of details; no person and no age are ever a perfect reproduction of other persons and earlier ages. If, however, the Church today is worthy to be called Christian, it must possess the word of God at the heart of all its activity.

The heart of canonical law must consist in the law of Scripture. Canon Law, in fact, should be none other than biblical law relived today, and by this reliving understood today. Canon Law, like the Church is the servant of the Scriptures; it puts no words, not even a jot or a tittle, into Scripture, but fully draws out the meaning of Scripture in terms of modern existence (cf. Matt. 5: 17f).

Contemporary biblical studies have contributed a vitalizing, reforming force to Church life. What, we ask, can these same investigations offer the canonist? A great deal we think! Archeology has focused new light upon the biblical concept of law and covenant, upon legal development and juridic enforcement in Israel. A Bible student presents these new insights to the canonists, for him to apply and integrate into modern life. From this canonical implementation of ancient biblical procedure, the scripture scholar, in turn, can obtain new insights and more profound appreciation of his own discipline. God's word, like all words, must be rethought, respoken and relived, before it releases its hidden riches and vitalizing power.

This article alerts canonists and priests generally to three areas of recent biblical study: 1) the emergence of biblical law from the quickening presence of a personal God; 2) the covenant as the vassal's way of gratefully acknowledging the help of the overlord; and 3) the practice in biblical law assuring maximum liberty and sympathetic application.

God Personally Present

God's initial action, upon entering the lives of his chosen people, was not to impose a series of laws. Abraham was not handed a marriage code, which forbade polygamy and divorce. Neither, for that matter, were the early Christians presented clear directives about slavery. In each case, laws slowly appeared and gradually developed within the lives of the people. In observing this process, we may be answering a contemporary problem about the evangelization of the modern pagan. Many men, living today, are kin, in their religious knowledge and their attitude toward God, to the unconverted Abraham and the slave-owning Chistians.

Nowhere does the Bible elaborate upon Abraham's first meeting with God. Writing sixteen centuries later, around 180 B.C., Jeshua ben Sira liked to think that Abraham from his early years already knew and obeyed the law. He developed his thought about Abraham in this wise:

> He observed the precepts of the Most High, . . . *For this reason*, God promised him with an oath that in his descendants the nations would be blessed (Sir. 44: 19f).

The aged Ben Sira, to our surprise, reversed the order of events as given in Genesis! Genesis placed first the call by God; then, in the strength of the divine presence, Abraham gradually grew up into a stronger and more enlightened moral sense.

In a fragment of the apocryphal *Book of Jubilees*, found among the Dead Sea Scrolls, we are informed that Abraham, while yet a very young boy, turned

away from the pagan errors of his family, and began to worship the one true God. He anticipated Moses in obeying the levitical regulations. These late traditions place so much importance upon the works of the law as even to claim that Abraham was awarded the covenant because of his obedience to the Torah. Somehow or other, God was no longer seen taking the initiative, drawing the patriarch into a close, personal, friendly bond with Himself, so that out of God's first action comes response. Postexilic traditions focused attention almost exclusively upon man's works rather than upon faith in God's promises. This aberration infected early Christianity and was strenuously combated by St. Paul.

Although Genesis grants us only quick, obscure glimpses into the soul of Abraham, still it recognizes that the momentum of Abraham's life was always, as St. Paul applied his example to a Christian, "from faith to faith" (Rom. 1: 17). Biblical faith, especially in Abraham's case, did not enter around precise doctrines and detailed laws; it consisted, instead, in a strong attachment to God. Faith was Abraham's response to the impact of God's personal presence. The Bible stresses how God was breathing great hopes into the soul of the patriarch; these hopes, however, did not rest upon the striking prowess of Abraham's works, nor upon any overwhelming, supernatural wonders, but solely upon a tenacious, confident love which the Lord inspired.

In Genesis 12: 21, Abraham and Sara, childless through many years of married life, leave for an unknown country, drawn and motivated by a promise that their name and offspring will be great. Promise rather than fulfillment, faith instead of works, constitute the theme, threading its way through the chapters of Genesis and linking together its incidents. God repeats the promise in 13: 14–17 and a third time in 15: 1. There is a first allusion to a covenant in 15: 18 and to circumcision in 17: 10. A few verses later in 17: 15 the promise is reiterated a fourth time. Only in ch. 22 does Abraham "prove"—or, to speak more accurately, "partially reveal" by works—the heroic fibre of his faith. He actually proceeds to sacrifice Isaac, his only son by Sara, in obedience to what he considered God's command. Once more God repeats the promise, this time with an oath. Throughout his life, Abraham remained a man of faith, "hoping against hope" (Rom. 4: 18).

Abraham's faith is hardly distinguishable from his charity. Faith was certainly not an elaborate doctrinal synthesis. There is very little formal doctrine and even less dogmatic development during the patriarchal period. These men believed in one God, but they were not ashamed to worship their god at the Canaanite sanctuaries. As in the case of Juda (Gen. 38), they married and intermingled freely with the local inhabitants, even to the point of imitating their sensuous immorality.

Abraham's starting point in understanding God was the knowledge and appreciation of the deity which he learned from his neighbors. Abraham not only addressed God with the Canaanite word, "El," but he usually felt that "his El" would make the same demands as the Canaanite deities. Abraham was a monotheist only in a very rudimentary sort of way. God gradually transformed the patriarch's somewhat crude, always imperfect appreciation of Himself, not by putting a completely new idea in its place, but by living in a personal way within the soul of Abraham. God did not want to be an idea open for study and in-

vestigation but a person anxious for love and response.

What Kind of God?

A good example of this slow process of transfiguration is located in chapter 22 of Genesis. Here there is related the binding and sacrifice of Isaac, known to Jews as the *Akedah* (i.e., "the Binding"). Although this event has acquired a prominent place in the Rosh Hashanah or New Year ceremony of orthodox Jewry, many Jews now as in the past have encountered great difficulty in reconciling it with any appreciation of a compassionate God. The Bible, outside of Genesis, maintains complete silence about it. The Talmud explains that Jeremiah (19:5) and Micah (6:7), in leveling condemnation upon child-sacrifice, actually had this incident in mind! In a practice as crude and cruel as this, the prophets would not even spare Abraham. Most reformed congregations in America have suppressed the *Akedah* prayer, which asks God to "consider the binding of his son Isaac upon the altar when he suppressed his love in order to do Thy will with a whole heart."

Even the author of our present text in Genesis 22 felt obliged to warn the reader that God is only putting Abraham to the test. By contrast, however, Abraham himself is in deadly earnestness to execute his son. This heroic pull in opposite directions is one of the many literary devices by which the author has prepared a tense, powerful drama. The tension is transferred to our mind in still another way. Granted the assurance from the start that God in some way will interfere, we are still obliged to ask what kind of God did Abraham think himself to worship. Abraham was convinced that this God, like the Canaanite deities, pleasurably accepted the slaughter and cremation of the first-born male child.

Rather than think that God deliberately cultured such false ideas in Abraham by ordering him to proceed with the killing of Isaac, would it not be more normal to think that Abraham, here as elsewhere, absorbed Canaanite ideas and followed their practices? What modern spirituality describes with theological sophistication as the permissive will of God, the Bible attributes immediately to God. For other, somewhat similar examples, one can consult Ex. 4: 21; Josh. 11: 20, I Sam. 2: 25. The Bible, accordingly, employs such phrases as "The Lord ordered" or "The Lord did such and such," when, as a matter of fact, many secondary causes were at work, not even necessarily conscious of any divine direction or impulsion. Abraham's conclusion, based on an imperfect and even erroneous notion of God, that God should want the ritual destruction of his only child by Sara, is described as a divine command.

Can we apply this same method to solving the finale of the story? Does the sacred author dress up an ordinary occurrence and present it as a divine intervention? He relates that an angel of the Lord intervened and stayed the arm of Abraham, as he was about to slaughter Isaac. In various parts of the Bible, the phrase, "angel of the Lord," signifies some kind of divine guidance or help. A symbolic use of the term occurs in Gen. 16: 11–14; 48: 15 and in Ex. 3: 2. In the last instance, the author passes imperceptibly from the "angel of the Lord," who is present in the burning bush, to God Himself who proceeds to address Moses and reveal his sacred name of Yahweh. "Angel of the Lord" is evidently no more than a symbol.

In this regard, it is useful to compare

Ex. 23: 20 with Num. 10: 29–32. While the former text declares that God is "sending an angel before you, to . . . bring you to the place I have prepared," the latter text records Moses' plea to his brother-in-law Hobab, to accompany the Israelites and "in the desert . . . serve as eyes for us." Is Hobab one of the "angels" promised by God in Ex. 23: 20? If Hobab was needed, were angels *really* present, or just symbolically in persons like Hobab? Faith recognizes divine assistance in ordinary persons and everyday happenings.

The author of Genesis 22, therefore, wants to assure us that *in some way* God changed Abraham's attitude and intention.

Whether or not God manifested his displeasure with child sacrifice by some miraculous indication or else by a personal conclusion of Abraham himself, does not directly affect our discussion. The important, biblical contribution toward the development of law lay in this fact: law emerged after and out of long, interior apprehension of God's personal love and exalted ideals. Laws were not made to force people into holiness as pre-requisites for conversion. Instead, they grew out of man's intuition by faith of the person and goodness of God.

The biblical phenomenon may indicate the need to rethink and revamp our evengelical work among non-Christians or among the underprivileged inhabitants of city slums. Ought we not to weigh the possibility of even baptizing persons, still in the habit of what professional theologians call objective sin but what the persons subjectively cannot judge seriously wrong? Sometimes these persons have observed similar actions in others from a very early age, and they were imitating them before they could distinguish moral guilt. In adult life, they may consider these actions improper from the respectable point of view of society but not from the supernatural point of view of God.

May we not say that they are in Abraham's preconversion situation? If we imitate God—and this is demanded of us, once we claim to be made to his image and likeness—then we might even admit these unfortunate people to baptism and holy communion. As God's personal love burns ever more deeply within their soul and slowly transforms their entire being, they will begin to understand the meaning and the force of many Christian laws.

Covenantal Law—An Expression of Gratitude

By attending to God's dealings with Abraham, we have found guide lines for restating the relationship of law to both the initial conversion as well as to the consequent moral reform of the unbeliever. In this, as in all matters, we must repeatedly return to the Bible in order to evaluate our earlier decisions and revitalize our routine actions. What prompts us to return to the Bible is a truthful recognition that our actions are not at all adequate, much less perfect. If, however, we had not had the courage to act in the past; our actions would not show up now in need of reform and reassessment. We would have been the proverbial theorist, possessing a mind always filled with excellent ideas and unlimited advice, but never willing to put the theory to the test in the arena of life. Only the person who has acted and to a greater or less extent failed, feels the necessity of turning to God and the Scriptures for help. The Bible, on its part, never disappoints such a person, for through the Scriptures God breathes new ideas and sustains devoted activity.

Another instance where our Chris-

tian approach toward law can be improved by moving from the Bible to contemporary life and back again to the Bible, is the appreciation of *the covenantal bond* between God and his people. The covenant completed what the deliverance from Egypt initiated; it led Israel into the future, profoundly grateful to God. This onward march through salvation-history reached the fulness of time when God's great redemptive act of love in Christ Jesus was carried out on the feast of the Pasch and was to be remembered liturgically as the new covenant. Since Christian law intends to direct the community toward the peaceful and complete fulfillment of Christ's redemptive work, it is most advantageously studied in the *Sitz im Leben* or life situation of the covenant.[1]

Contemporary studies are relocating the Mosaic Covenant back again upon the earth of Old Testament times; they are recognizing the pattern and rhythm of ancient culture within its phrases. The Israelites did not slavishly copy the ways of their neighbors. Whatever the children of Abraham adopted, they integrated into their own religious system. At the heart of the Mosaic religion lay an understanding of a personal God, too unique and too vital not to transform whatever it accepted from outsiders.

[1] Two scholars are especially responsible for a new penetration of the meaning of Covenant: George Mendenhall in this country (*Law and Covenant in Israel and the Ancient Near East,* originally published in the Biblical Archaeologist (1954) and now obtainable from The Presbyterian Board, 215 Oliver Ave., Pittsburgh 22, Pa.) and Klaus Baltzer in Germany (*Das Bundesformular.* Neukirchen, 1960). Dennis J. McCarthy, S.J., of St. Mary's, Kansas, has further refined the earlier conclusions of Mendenhall and Baltzer in his doctoral dissertation, *Treaty and Covenant.* Rome: Pontifical Biblical Institute, 1963. The second part of McCarthy's study offers fine insight into many aspects of biblical religion.

The earliest form of the covenant, as a matter of fact, bears much less resemblance to neighboring cultures than later expressions of it. Only several hundred years after Moses did the Israelites describe the covenant in formulae very similar to the international treaties found among the Hittite people north of Palestine. The earlier Mosaic form and spirit of the covenant are preserved in the book of Exodus. It describes the covenant, to borrow several lines from Fr. McCarthy, as an "affair of ritual more than contract [or treaty]. The rites constitute it and give it a special meaning. More than a matter of agreement it is a question of kinship. Israel is not so much the vassal of Yahweh, . . . but His family. And so the laws are not the terms of a contract but the conditions covering continued union in the family" (page 173).

After Moses

It is not our intention to delay over this initial form of the Sinai covenant, preserved in the Book of Exodus. We are familiar enough with its image of God as Father of his people, so strongly devoted to them as to consider them members of his family, sharing his own life. The question, however, must be asked, before proceeding to another aspect of the Old Testament covenant: can we make the same claim for Church law, whether it be the Code, diocesan statutes, constitutions for religious orders or parish regulations? Are these cast in a context of God's fatherly love? Do these same laws presume that superiors represent God the Father and that subjects form a close family bond?

After the death of Moses, the Sinaitic Law went through its ups and downs. Preserved in both the northern kingdom of Israel and the southern kingdom of

Juda, the law reached one of its finest and most moving forms in the north. The north was viewed with stern eyes by the self-styled "orthodox" priests of Jerusalem. These priests, known as the successors of Aaron, claimed exclusive control over sacred matters, and were more and more convinced that the northern "levites" were rebels and heretics! The northern levites suffered also from internal conditions in their own kingdom of Israel, where Canaanite fertility cults more successfully infiltrated than in the south and so degraded the moral stamina of the people.

Sometime before the collapse of the north in 721 B.C., the northern laws, exhortations and traditions were carried south and were enthusiastically received by the honorable King Hezekiah (716–687 B.C.). Then came a long, dark period of eclipse during the apostasy of Kings Manasseh and Amon (687–640 B.C.).

The re-discovery during the reign of good King Josiah (640–609 B.C.) churned up a wave of excitement which swept through all Palestine. "I have found the book of the Law in the house of the Lord," cried Hilkiah, the High Priest. Upon hearing its contents, Josiah tore his garments in sorrow and dismay over years of disobedience. Priests and scribes, prophets and elders were all consulted; the law, moreover, was solemnly read to the assembled congregation. Religious reformers demolished every sanctuary but Jerusalem's, beat idols into dust, disinterred and removed the bones of deceased idolators. The reform of Josiah completed a process long years in the making. The name "deuteronomic" (= second [reading of the] law) is attached to this religious revolution, because it was based on a new codification and interpretation of the ancient Mosaic Law. When Josiah was tragically and violently killed in 609, at the age of forty, the Deuteronomic reform suddenly and completely collapsed.

These trials, first of all of suspicion, frequently of open persecution, forced the northern levites to reconsider their traditions and laws. The entire history of the Deuteronomic Law was a persistent effort to be understood clearly and a strong desire to exert effective leadership. The northern levites, therefore, developed an interpretation of law, strongly influenced not only by prophets like Hosea and later Jeremiah, but also by the legal practice of the ancient Hittites. Deuteronomy deserves special consideration. Not only is it a part of the Bible, but it also strongly colored the thinking of Jesus and the early apostolic church.[2]

Suzerainty Treaty

Deuteronomy re-organized the terms of the Mosaic covenant under the form of a Hittite Suzeranity Treaty. This specific type of treaty had six major sections; we will list them, with a short description and some biblical references.

1) Introduction of the speaker or identification of the Great King. This style thus preserved the biblical intuition of Yahweh as a strongly personal God, interested in his people and sharing with them his thoughts and hopes. The covenant renewal at the northern sanctuary of Sichem began in this wise: "Thus says the Lord, the God of Israel" (Josh. 24: 2a). See also Deut. 1: 1; 5: 1–5.

2) Historical Prologue. This section

[2] Passages from Deuteronomy are found eighty-three times in the New Testament. Along with Genesis, Isaiah and Psalms, it is the most quoted book of the Old Testament in the New. Deuteronomy is also the most copied book among the extant Dead Sea Scrolls: fourteen manuscripts of Deuteronomy; twelve of Isaiah; ten of the Psalms.

usually relates, in a freemoving style, the military conquests and other types of assistance by which the Great King came to the aid of the vassal. These benevolent acts are intended to inspire the vassal with gratitude. Biblical religion rests four square upon Yahweh's great historical acts of salvation, and especially the greatest of them, the exodus out of Egypt. Josh. 24: 2b–13 is a long credo of what Yahweh has done for his people, concluding with the conquest of the Promised land: "I gave you a land which you had not tilled and cities which you had not built, to dwell in; you have eaten of vineyards and olive groves which you did not plant." See also Deut. 1: 3–4.

3) Stipulation or obligation of the vassal. In view of the Great King's many kind and protective acts, the vassal responds with grateful obedience. This is the place where laws are inserted into the document. Josh. 24: 14 reads: "Now, therefore, fear the Lord and serve him completely and sincerely. Cast out the gods your fathers served beyond the River and in Egypt, and serve the Lord." See also Deut. 1: 5; 5: 7ff.

4) Preservation of the document. The Suzerainty Treaty, at this point, prescribes that the document be deposited in the sanctuary of the vassal and be publicly read at regular intervals. The Book of Deuteronomy, with its persistent homiletic style of commenting upon the law, probably originated in these public readings during the great feasts. We find these words in Josh. 24: 25–26: "So Joshua made a covenant with the people that day and made statutes and ordinances for them at Sichem, which he recorded in the Book of the Law of God. Then he took a large stone and set it up there under the oak that was in the sanctuary of the Lord." Deut. 31: 9–13, 24–26 is even more explicit.

5) Invocations of the deities of the signatories as witnesses of the covenant. This feature of the Suzerainty Treaty is missing in the Israelite documents, for no one is higher than Yahweh to vouch for and protect the conditions of his covenant. In Josh. 24: 22–23, however, we hear the leader saying dramatically to the people: "You are your own witnesses . . . . Now, therefore, put away strange gods." See also Josh. 24: 27. The prophets summon the heaven and the earth to act as witnesses: Is. 1: 2; Hos. 2: 21–22; Mic. 6: 2.

6) Series of curses and blessings. Fidelity and disobedience are both treated seriously. Life simply will not go on the same, now that the covenant has been ratified. Life radically changes for the better or for much sorrow, dependent upon the people's loyalty to the Suzerain. See Deut. 28; Josh. 8: 34.

In many cases, we must admit, the Suzerainty Treaty was probably a deceptive way of maintaining order and discipline. Communist Russia today employs its techniques! Poland or Hungary is expected to remain loyal and obedient because of the Soviet Union's kindly acts of liberation!

"When I Pardon You . . ."

The Mosaic covenant may have been one of the few instances when the suzerainty treaty achieved its ideal. The Lord could rightly claim the loyal affection of his people. Their freedom and their land, their bond of union with one another and with Him, all flowed from his great redemptive acts, bringing them out of Egypt, caring for them in the desert, delivering over the Promised Land to their tenure, consecrating

David as their king and protector. Israel, according to Ezekiel, lay an abandoned child, unwanted by its foreign parents, until—as God Himself expressed it—"I passed by and saw you weltering in your blood. I said to you: Live . . . and grow like a plant in the field. You grew and developed. . . . Again I passed by you . . . I swore an oath to you and entered into a covenant with you; you became mine. . . ." (Ez. 16). Israel's repeated failure, which Ezekiel sharply delineates, reduced her to greater dependence upon God; for the Lord just as often forgave her. "For I will re-establish my covenant with you," again we hear God speaking, "that you may know that I am the Lord, that you may remember and be covered with confusion, and that you may be utterly silenced for shame when I pardon you for all you have done" (Ez. 16: 62–63). Israel's laws, like her entire life, lay within the context of covenant-gratitude.

Obedience became the most obvious way of expressing love for the person of the Lord. These two ideas—obedience and love—are closely linked in a Deuteronomic passage which Jesus canonized as the greatest commandment of all:

> Hear, O Israel! The Lord is our God, the Lord alone! Therefore, you shall love the Lord, your God, with all your heart, and will all your soul, and with all your strength. Take to heart these words which I enjoin on you today. Drill them into your children. Speak of them at home and abroad, whether you are busy or at rest. Bind them at your wrist as a sign and let them be as a pendant on your forehead. Write them on the doorposts of your houses and on your gates (Deut. 6: 4–9; cf. Matt. 22: 38).

Men and women were Israelites, not to keep laws, but rather to be drawn within the family bond of the Lord where laws helped in the expression of love and in the maintenance of peace.

Love became their life. Another Deuteronomic passage subtly passes from life to love and laws.

> Now, Israel, hear the statutes and decrees which I am teaching you to observe, that you may live, and may enter in and take possession of the land which the Lord, the God of your fathers, is giving you. In your observance of the commandments of the Lord, your God. . . . you shall not add to what I command you nor subtract from it. . . . You who clung to the Lord, your God, are all alive today. . . . Observe them [the commandments] carefully, for thus you will give evidence of your wisdom and intelligence to the nations, who will hear of all these statutes, and say, 'This great nation is truly a wise and intelligent people.' For what great nation is there that has gods so close to it as the Lord, our God, is to us whenever we call upon him? Or what great nation has statutes and decrees that are as just as this whole Law which I am setting before you today? (Deut. 4: 1–2, 4, 6–8).

This inter-dependence of love, law and life appealed to Jesus Christ. He quoted another passage of Deuteronomy during a moment of tense anxiety and thereby settled the issue of the first temptation.

> Remember how for forty years now the Lord, your God, has directed all your journeying in the desert, so as to test you by affliction and find out whether or not it was your intention to keep his commandments. He therefore let you be afflicted with hunger, and then fed you with manna, a food unknown to you and your fathers, in order to show that *not by bread alone does man live, but by every word that comes forth from the mouth of the Lord.* The clothing did not fall from you in tatters, nor did your feet swell these forty years. So you must realize that the Lord, your

> God, disciplines you even as a man disciplines his son (Deut 8: 2–5).

If the study of Abraham enlightened the problem of law in the modern pre-Christian stage of many persons, the new insight into the Mosaic Covenant provides the setting for legal discussion among believers. It asks the canonists to place the law within the framework of God's redemptive acts in Christ Jesus. If the Deuteronomic reform based its recodification of law upon the Suzerainty Treaty—that is, upon the explicit identification of the "Great King" and the detailed presentation of his redemptive acts—then, the modern reform of the Code already has an excellent norm for its revision.

What is even more important than surface formulation of the code is the spirit of obedience. Laws should help the believer to express as spontaneously and freely as possible his gratitude to God for redeeming him through the death and the resurrection of Jesus. The observant Christian, therefore, will never read the law with the understanding that it deserves only a minimal application. *Leges . . . strictae subsunt interpretationi* retains its force, but the norm is to be kept within the scope of Canon 19, "*quae poenam statuunt, aut liberum iurium exercitium coarctant, aut exceptionem a lege continent.*" Laws ought to favor an expansive spontaneity.

Still another application of the Deuteronomic spirit lies in that very word *spirit*. Laws must tend toward interiorization. This norm was primary in the thinking of one of the great protagonists of the Deuteronomic reform, Jeremiah. The prophet, so sensitive to love and affection, projected the spirit of Deuteronomy into the messianic age with these words:

> The days are coming, say the Lord, when I will make a new covenant with the house of Israel and the house of Juda. It will not be like the covenant I made with their fathers the day I took them by the hand to lead them forth from the land of Egypt; for they broke my covenant, and I had to show myself their master, says the Lord. But this is the covenant which I will make with the house of Israel after those days, says the Lord. I will place my law within them, and write it upon their hearts; I will be their God, and they shall be my people. No longer will they have need to teach their friends and kinsmen how to know the Lord. All, from least to greatest, shall know me, says the Lord, for I will forgive their evildoing and remember their sin no more (Jer. 31: 31–34).

Jeremiah is not rejecting the Mosaic covenant, only the ungrateful way with which the people received and kept it. The Messianic age will restore God's great ideal. If we follow Jeremiah's advice, laws do not form the spirit but flow from the spirit. Laws provide an atmosphere of spontaneity and freedom, for nothing is so proper to human life as the *liberty* to serve God. Religion must never be described in terms of obedience to laws; obedience, instead, ought to be formulated in terms of love. Religion is the life of love between God and his people. Laws express this way of life and allow it maximum initiative.

Conclusion

The Old Testament law, St. Paul once wrote, is "our tutor in Christ that we might be justified by faith" (Gal. 3: 24). Simply because Christ has come, we are not allowed to put aside our tutor. If we were all fully grown to the stature of Jesus, then not only biblical laws but all laws, including those of the Code, could be put in a museum of antiquities. So long as any one of us is still growing in the grace

of Christ and are coming to new awareness of his person and his love, the biblical law can be of service.

Old Testament study admits at once that laws are not to be applied *ad litteram ad infinitum*. Many Mosaic prescriptions have passed into desuetude. If time and space had permitted, this article would have expanded upon the most common form of biblical law, "the casuistic," and would have shown that these "laws" are actually not laws at all but norms by which judges arrived at their own decision.

This present study has delayed over two areas of legal procedure in biblical times. From Abraham's case, we find help for the evangelization of the pre-Christian or the conversion of the morally and subjectively ignorant. God did not hand a law-code to Abraham and first ask for compliance with its high standard. Rather, God lived in a spirit of personal love and gradually enabled Abraham to recognize supernaturally the demands of such personal love. From the Deuteronomic reform we learn the necessity of putting all laws in a setting of gratitude for God's redemptive acts. Gratitude rejects the minimal application of law and seeks its freest and fullest expression.

Primer on Fertility and the Human Condition

It may seem strange to our readers that **HPR** is only now coming out with a "family planning" issue. But do not be disturbed by the title. We are not going to go off the deep end, speculating, thinking wishfully, adding confusion to chaos. Our purpose in publishing these articles is twofold. We feel it is time that the average priest was presented with a meaningful review of the basics of periodic continence, something he can still use to counsel his parishioners and penitents according to the present mind of the Church. We also judge the time to be opportune for a few new ideas, ones which we are sure you will find strikingly pertinent and which may have some bearing on future discussions of the problem.

If you think some of the positions taken are "old-hat" we wish to remind you that they are as modern as Pope Paul's statement in June, 1964. He has not, as yet, felt obliged in conscience to change anything. Should the commission he established to study this crucial problem report to him that changes are necessary and possible, be assured that **HPR** will make every effort to secure the explanations and interpretations of experts. Till then, we respectfully offer this "Primer on Fertility and the Human Condition" in the August issue.

Look for the August issue of H.P.R.

Marriage Cases—A Pastoral Problem

Aggiornamento and the Law's Delay

by Very Rev. Msgr. George A. Herdegen, S.T.L., J.C.L.

"How I love your law, O Lord! It is my meditation all the day" (Psalm 118).

A lawyer, canon or civil, must have a deep love for the law. He must know the law and respect it. It should be his delight to use the law in helping those in distress. But he must also be willing to work to perfect the law and to adapt it to fit a changing world. Therefore, he must not hesitate to speak out when he finds the letter of the law or outmoded legal procedures doing grave harm to individuals.

Above all, the spirit of the law must be the guiding norm in the lawyer's legal practice. Otherwise, he becomes merely a legalist, a rigid observer of formalities. To interpret the law and to use it in a spirit of love is really to observe the law.

I am writing this article, not so much as one who has knowledge of canon law, but as a case worker in the field. For fourteen years I have worked almost exclusively on Privilege of the Faith and *ratum* cases. It is a heart-rending and back-breaking form of the apostolate. Yet the priests whom I have met in this work from the various chanceries and marriage courts across the country are some of the most zealous and finest I have known. And the same can be said of those in the Curia at Rome. Curia and chancery priests are eager to work for the converts who come with their marriage cases. But they are so hampered by complicated and time-consuming legal procedures that, as a result, many prospective converts go unhelped. Of course, we must be careful and correct in our procedures but there are only so many work hours in a day. As a result, the

Msgr. Herdegen, ordained in 1947, received his S.T.L. from St. Mary of the Lake Seminary, Mundelein, Illinois, and his J.C.L. from the Gregorian University in 1950. Since then he has been working in the marriage court of the archdiocese of Chicago.

backlog of deserving cases grows ever longer. Even one extra page of formalities or of evidence demands hours of labor and days or weeks of delay.

Room For Improvement

My main concern is with the marriage cases of prospective converts. I am convinced that *present matrimonial procedures work serious spiritual harm on a great many prospective converts.*

The mind of the Church is very clear as regards converts: every doubt is to be solved, every obstacle to conversion that can possibly be removed is to be removed in favor of the Faith. Yet in practice that is *very often not carried out, and many converts whose marriage cases could be solved are refused admission to the Church.* A system which would deny equity and the love of Christ must be changed.

A distinction must be made at once. There are cases for which there is no possible solution. That is, previous marriages which are certainly valid, certainly sacramental, and certainly consummated—of these I do not speak. In these cases all we can offer is kindness, compassion, and perhaps our prayers and sufferings. But there are very many other cases where after only a brief interview we know that a solution is possible, because the marriage is probably invalid or could be dissolved as non-sacramental or non-consummated. And, in these cases which could be solved, we should be able to use the law to aid the people involved quickly and justly and efficiently. But very often this is not done, and the reason is that present procedures in handling these cases are (1) not clear, (2) too complicated and too careful and too demanding, (3) over-centralized (so that far too many cases have to go to Rome for an answer).

The Convert's Dilemma

We should be able to rejoice at the many hundreds of converts (for instance, the many Negro converts) who desire the mercy and love of Christ and come to us seeking admission to the Church. We may know that their marriage cases admit of solution, and we should be happy and rejoice in being able to help these poor people with our knowledge of the law and our ability to apply it in their favor. Instead, our reaction is more likely to be: "Another one of those (!) cases." The case load is already too heavy, and present procedures make it unbearably heavy. They are so rigid and so complicated and so exacting! If only there were more helpers in this field, or the procedures could be simplified.

Instead of rejoicing over a new convert our mind wanders ahead over what will probably happen—the hard (and often needless) labor, the long delays (probably two years for a Privilege of the Faith case), the frustrations of the parties involved, even their probable marriage outside the Church. How guilty are they when forced to wait so long? And so perhaps we are tempted to impose rather impossible conditions to keep down the number of cases we have to process, such as no company keeping, or a separation, or a *frater-soror* relationship. And these *as a condition* of our accepting their cases! Which is to say, "Go away converts, don't bother us!"

We must maintain the sanctity and indissolubility of marriage. But we must also have enough common sense and love and courage to recognize an invalid or soluble marriage, and then be able to do something about it within a reasonable length of time. In general, juridical procedures are so complicated and exacting and so numerous

that marriage cases take a long, long time to process. And justice delayed is justice denied! The institution of marriage and the good of society must be protected, but we must also protect the human rights of individuals tc a normal married life. Some small dioceses will not even handle Privilege of the Faith or the more complicated informal cases because of the lack of experience or of trained personnel. Large dioceses can handle only a small part of the cases deserving to be processed. Bishops and their *Officiales* either already have or must be given authority and power to decide the matrimonial status of their subjects—simply, justly, quickly, efficiently.

Areas for Aggiornamento

There seems to be *no clear procedure* as to how to handle marriage cases of converts. Parish priests are confused, and different chanceries seem to have different procedures. First of all, must there be an investigation of the marital status of every convert? If so, how much investigation and how is it to be conducted? Must *certitude* be had about the validity of the convert's present marriage? Would probability suffice? Suppose, for example, after investigation, it cannot be determined with certainty whether the convert's present marriage or his previous marriage is *de facto* the valid marriage—do we tell the convert, "I don't really know which woman is your real wife and, therefore (because of a presumption of law), you must leave your present wife (with whom you have been living for fifteen years and by whom you now have five children) if you wish to become a Catholic?" Is this really what Christ wants?

Why is so little written or done about good faith cases and about using and extending canon 1127, or about using the exception in canon 1869, #4 *"nisi agatur de causa favorabili?"* Why are we so set against finding ways into the Church for converts who are in doubtfully valid or probably valid marriages? Is it really the mind of the Church to keep so many hundreds of converts out, not by the real facts of the case, but because of a simple presumption of law (canon 1014)? Is it fair to them?

Present marriage procedures are *too complicated,* and there are too many legal formalities. Every generation, it seems, has added to the formalities, safeguards, and cautions required in processing marriage cases, so that the resulting mass of red tape is far from a common sense approach to the problems involved. For example, we can spend hours just typing out beautiful Latin decrees and Latin oaths and end up with beautiful *acta processus,* while the evidence in the case amounts to very little. Or, why must there be three judges in formal cases when we know from experience that practically always the *votum* of the *Officialis* will determine the decision? Must there be all these decrees of citation, etc.? Must there be all these sealed envelopes and countless oaths for this and that? Would not a simplified and streamlined process serve much better the cause of truth and justice?

Present marriage procedures are *over-centralized.* Why must we go to Rome with so very many cases of converts? Why cannot converts' cases be settled locally? Can you imagine St. Paul asking St. Peter for permission to receive a convert into the Church at Corinth? If the early centuries of the Church had been weighted down with present-day rigoristic legalities, how far would the faith have been spread? If the early Apostles had been tied

down to typewriters filling out forms, requesting permissions, filing reports, and asking hundreds of unnecessary questions, would they have got around to preaching the Word of God? If St. Paul were working in our marriage courts today, he would have some red-hot words to say to us, and he probably would invent a few more "Pauline Privileges" besides the one in Corinthians.

If Privilege of the Faith cases *must* be sent to Rome (and I am not convinced that all these cases must go to Rome for validity of the dissolution), why must all the Acts be sent? Why not just send a letter from the Ordinary or *Officialis,* stating that the non-baptism has been sufficiently established, etc.? One particular diocese that is allowed to do this gets answers in six weeks. Others are not allowed to do this and have to wait a year. To establish non-baptism is a simple matter—a few affidavits and a check of a couple of church records. Why then make it such a very long and complicated process by requiring that the matter be retyped, reread, notarized, defended, paginated, indexed, bound, and finally mailed to the Holy Office? After three months of investigation we know in most cases what the answer will be. Yet conversions must be held up for eighteen months, which means great frustration and discouragement for petitioners and their families.

Dialogue And The "Channels"

Let legalistic canonists who insist on the checking and rechecking of church records and of witnesses and of character witnesses for every witness (what a waste of time and paper!) ride the public buses of our cities and see what the real world is like. Let those who multiply questions on interminable questionnaires try to take some lengthy testimony in gangways and tenements. Let them walk through our slums and Negro areas and poor rural areas and try to get character witnesses. Or let them speak with some of our hard-working priests in this area and feel their discouragement. Evidently they have never talked with those fine people who, perceiving the need of religion in their families and wanting to unite their homes in Christ, wish to become Catholic, but finally join some other religion because they cannot wait years for canon lawyers to make up their minds.

What priest in this work has not received letters like the following again and again:

> Dear Father,
>
> Last spring when you wrote me that my case would be sent to Rome I was so happy. But now it will soon be Christmas and there is snow on the ground, and still there is no word from you. I have prayed and prayed, and waited and waited, and called and called. Sometimes the case is being typed, sometimes there is just one more witness needed, sometimes the case is with the defender of the bond. The seasons change, life goes on—I find myself missing more and more time from my job, growing older, lonelier, more discouraged.
>
> And Father, I give up. I don't go to Mass any more and neither do my children. The only kind of God I can believe in is a God of love and compassion, and not someone who devises endurance contests for the poor hapless creatures He created.
>
> So I am going to marry again. I have to do it for the children. They need a happy mother.
>
> You might as well forget about my case. It probably wouldn't be ap-

proved anyhow. Thank you for everything.

This explains much of the unrest and frustration felt by priests in parishes and in marriage work. They are faced with real life situations and with people in serious distress. These priests want to help these people, they know these people can be helped. But present Church legal machinery frustrates their efforts unnecessarily.

The first contact of a convert with the Church should not be one of strain and tension, making the convert feel like a criminal and as if no priest trusts him, as though his veracity is impugned, his motives suspected. The convert should receive a warm welcome and the embrace of brotherhood, mercy and love. Yet how often he receives the cold, searching eye and the strained silence and the insinuating word, "Give me the names of seven witnesses to your good character!"—or—"Don't you know you are living in adultery?"

In non-consummation cases, why must each case be delayed while Rome is asked for delegation in each case (a delegation which is always granted, never refused)? Why must there be seven *septimae manus* witnesses for both parties—what is so magical about the number seven? Why cannot common sense dictate the kind and amount of investigation to be made in each case? Why must priests of God become involved in the intimate details of sexual love of husband and wife? Is this religion?

Again, instead of having to send all the Acts to Rome (delightful and scandalous reading, with a Bishop's signature at the end, if stolen or lost in the mail!), why could not the local Ordinary or the *Officialis* write a letter in each case, simply stating that a thorough investigation has been made and he (alone, or with another judge or two) is satisfied that the marriage was not consummated?

One of the crying needs in the Church today is the need for better communication between superior and subjects. The field of canon law is not exempt from this need. We need better communication between those who make the laws and those who have to use the law in practice. We need better communication between the local ordinaries and their marriage courts, so that bishops will be aware of the difficulties faced in marriage case work. We need better communication between the Roman Curia and the case workers in the field.

If, for instance, the Roman Congregations would reveal the *reasons* for the decisions handed down in marriage cases, as the Rota does, this would be a big help. Can you imagine a civil lawyer trying to practice law before the Supreme Court when he is not told why he has won or lost a case? The Holy Office and the Congregation of Sacraments approve or reject marriage cases without revealing the reasons for their actions. Each chancery, therefore, is forced to build up its own precedents in law and to learn painfully by experience, through a system of trial and error, which cases will be approved and which cases will be rejected in Rome. It is not known how much or how little proof the Congregations will demand, and it often becomes guesswork as to whether to accept or reject a petition. Occasionally we are told by the Congregations to gather more evidence in a case; never are we told that we have done too much work or gathered more than enough evidence. This makes for unnecessary delays and excessive questioning.

In this article I have stressed the marriage cases of converts because I especially see here the need for reform.

Yet what has been said applies, *ceteris paribus*, to the handling of the marriage cases of many Catholics who also suffer because of present procedures. For example, who do some chanceries treat every defect of form case as a major crisis? In non-consummation cases, why must each case be delayed while Rome is asked for delegation in the case (a delegation which is always granted and never refused)? And how about the needless formalities in *ligamen* cases, etc.? How about some progressive and badly-needed legislation for cases of homosexuality, psychic impotence, psychopathic personality? How about more workable rules of evidence for cases *contra bonum prolis*, and of non-consummation? Should not common sense dictate the kind and amount of investigation to be made in each case, instead of the magical number of seven witnesses for each party? The laws and rules of evidence in some areas have become so sophisticated and refined and scrupulous that at times it is almost impossible to get a favorable decision, even when common sense cries for the relief of the parties involved.

Final Observations

(1) Priests are to preach the Word of God. Money is to be used to spread knowledge of the Word of God. How much money and how many priests and priest-hours of labor are wasted to comply with present procedures in marriage cases? This is at least *grave incommodum*. Consider this in terms of one diocese, then of one state, of one country, of the entire world. Simplified and decentralized matrimonial procedures would restore an enormous amount of money and a great number of priests to the essential work of the Church.

(2) Wealth does not, of course, affect the decision given, but it certainly does help the processing of marriage cases. The rich can fly to Rome, hire lawyers, establish residence there, bring in judges and witnesses from far away places. This scandal is partly brought about by the complications of procedural law. In addition, the present manner of taxing petitioners for the expenses should be changed.

(3) Ecumenically speaking, what do our separated brethren of the ministry think of our matrimonial investigations, courts, procedures? "Father," as one said to me, "this seems a long way from the simple Nazarene." (Amen!)

These texts are suggested for our concluding meditation on the law:

> Woe to you (canon) lawyers also!
> because you load men with oppressive burdens and you yourselves with one of your fingers do not touch the burdens (Luke 11:46).
> But woe to you, Scribes and Pharisees, hypocrites!
> because you shut the kingdom of heaven against men.
> For you yourselves do not go in,
> nor do you allow those going in to enter (Matthew 23:13).

A Panel Discussion

Let's Look at the Homily

Fr. Toohey: I think we can begin by describing the homily, as the Constitution does, as the explanation or expounding of a text from the Mass of the day. But before we can go any further we need to ask ourselves what purpose there is for having these texts in the first place. Why have the liturgy of the Word; what function do the readings play in the celebration of the Mass?

Msgr. Westhoff: In the liturgy of the Mass there is a close union between the liturgy of the Word and the sacrament. However, we are too prone to divorce the two, saying "now that we've finished with the liturgy of the Word, let's get on with the sacrament." We must see that what was read in the liturgy of the Word is being realized in the sacrament.

Fr. Gavaler: It's worthwhile to consider the structure of the Jewish passover meal, because the Mass is really quite the same: it's now the proclamation of *the* saving event, Christ's saving event is a passover from death to life. It's a call to believe, a call to joy, a call to thank God for this saving event, and it's a call to commit oneself to living this out and extending it in daily life. Always the call of the word and the working out, as it were, in the sign.

Fr. Toohey: I don't think the homily makes any sense at all unless you begin from a perspective of sacramental theology. When you celebrate a sacrament, you need the word to give significance to what is going on by way of gesture; and I believe, then, that in the liturgy of the Word you are talking about unfolding some angle or aspect of this one redemptive act of Christ, which is once again continuing in our presence. You may be saying something about the people who need to participate, to enter into this, what their dispositions need to be. The parable of the pharisee and the publican, for instance, and other parables of Jesus dealing with the Christian spirit of commitment and humble surrender com-

---

The insights offered in this article were excerpted by Father William Toohey, C.S.C., from a special workshop conducted at the Catholic Homiletic Society convention held in St. Louis during Easter Week. The panelists are:

- Rt. Rev. Msgr. Alponse Westhoff, *Pastor, St. Peter's, Kirkwood, Missouri.*
- Campion Gavaler, O.S.B., *Chairman, Department of Theology, St. Vincent College, Latrobe, Pennsylvania.*
- Anthony Scannell, O.F.M.Cap., *Professor of Homiletics, Capuchin Theologate, Marathon, Wisconsin; President, Franciscan Institute of Radio and Television.*
- William Toohey, C.S.C., *Professor of Preaching, Holy Cross College and Marist College, Washington, D. C.; Chairman, Homiletic Special Interest Group, Catholic Homiletic Society.*

municate a compelling invitation; they invite the listener to have an encounter with Christ, to become one with Him and share in his passover to the Father.

Many of the other texts say other things about this same central mystery. They talk about this by way of sign: all the miracle texts are particular signs of the *one* miracle of redemption. Other texts directly unfold and reveal to us what this redemptive act of Christ actually was—the passages about his last days, his passion, death, resurrection.

So it seems to me that you have to begin with the idea that this is a sacrament. When you say things during the celebration of a sacrament, it is supposed to help; thus what is said in the liturgy of the Word is intended to make the celebration more meaningful and understandable to the people.

A Proclamation

Fr. Scannell: The liturgy of the Word, as well as the homily, is first of all a proclamation, a proclamation of the events of our salvation, especially in the context of the liturgical year as we somewhat chronologically review these main events from Advent and Incarnation through the Resurrection and Pentecost and the effects of Pentecost. This proclamation, then, is expressed in the liturgy of the Word and is continued or explained in the sermon. At the same time, this is not a mere proclamation but also an invitation to those present to accept this redemption, to respond to it. The sermon will continue this function too, showing that the proclamation must be responded to; it is the personal Word of God addressed to this audience. And whether you're talking about the main events of salvation, which the gospel will often express, or showing the implications of this invitation, which very often the epistles express, you have this double function: to continue the proclamation of the liturgy of the Word and then to show the listeners that this word is addressed to them as an invitation to which there must be a response.

Fr. Toohey: All right, fine. What you say is good—that the text is to introduce us to the sacramental action. But will all the texts do that equally well?

Fr. Gavaler: To my mind the homily should be on the gospel; this is a good general rule. We can see this from the nature of the rite itself. This is the Word which has a special place: only the deacon or priest may read it; there are candles; the book is kissed. Everything points to the primacy of the gospel. If the Mass is well-structured—and we hope that with the three-year cycle the epistles and gospels will be related—the epistle should point up the meaning of the gospel for life in the Church. And the other texts of the Mass should also flow from the gospel. The gospel is the key to the celebration. What is proclaimed in the gospel is worked out (Christ works out) in the Eucharist.

Msgr. Westhoff: I don't think we should stay to any particular text or reading, and there are occasions when I don't think any of the texts are going to work for what you have to say. So what do we do in this case?

Fr. Toohey: Are you saying that some sermon syllabi have made it terribly hard, if not impossible, for a priest to preach a homily?

Msgr. Westhoff: Well, you're saying it, but I second the motion!

Fr. Scannell: In the past you really had to stretch things with some of those assigned topics. The Council seems to presuppose that each Mass has a mes-

sage of its own. In fact, throughout the whole liturgical year there is a movement of rising and falling; and the Council seems to want a homily to be as close to this movement of the liturgy as possible, as close to this essential message around which this Mass is constructed. Very often you'll find it in the gospel. Sometimes it's very hard to find it. Even the liturgists will admit that in some of the Sundays after Pentecost they don't know what would be called the essential message of this Mass. But the Council presupposes that almost all of them will have an essential message and it is the function of the homily to show what this message is. The closer the homily performs this function, the truer it is a homily in the sense that the Council is talking about it.

Homily: How-to

Fr. Toohey: It might be worthwhile to suggest very practically the methodology for structuring a homily.

Msgr. Westhoff: This necessarily has to be very personal, and I don't believe any two of us would approach the matter in the same way, because I think our mental processes differ. We get to a particular point by various methods.

It seems to me that first, and above all, to preach a homily one would have to be very familiar not only with the Mass texts of this particular day, but very familiar with the missal itself and the breviary. This is something which is not accomplished by setting aside an hour or two, or what have you, toward preparing a particular homily. This has to be the result and the fruit of years of familiarizing oneself with the Word of God as contained in the texts of holy Mass and in the breviary. I think it is one of the very important elements.

Secondly, familiarizing oneself with the texts of that particular day by several readings and, if possible, meditating, at least a kind of meditative reading, plus whatever side reading one may do, not maybe specifically in preparation for this particular homily, but again as an accumulation of thoughts—all of this will be most beneficial. This is one of the great difficulties, I'm sure, in the lives of most parish priests: finding time to be able to sit down and do fruitful reading. But I think this is all in the background.

The immediate preparation will differ. I think some people would like to work from an outline. Personally, I can only say this: I think best simply by sitting down with some central idea that I've generated out of the text; then I begin to write it without an outline. I think best, and I hope consecutively and sensibly, by writing down rather rapidly without too much attention to style and things of this sort, the thoughts as they occur to me in the development of this particular passage taken from the Mass of the day, keeping in mind the particular circumstances, namely the audience, which normally will simply be the parish as a whole—men, women and children.

Fr. Scannell: In trying to figure out the method that you use, you could run across a method suggested by somebody else that makes a lot more sense; even though you've been using the same general method, this other method may give it a little more depth. That's what I found in an article by Father Coudreau in *The Living Light,* the national catechetics magazine (Autumn, 1964). His technique for a homily either at Mass or a Bible Service was these four steps: first, to try to make clear the event that the scripture presents or proclaims. If the event is clear enough from the

very reading itself, you need not say a great deal about it. But within that event, as within a nutshell, there is a mystery expressed; there is a truth, a way of acting on God's part—some hidden mystery, truth, doctrine, principle of action that we must expose, bring to light, and make clear to the people. The next step is to actualize this mystery for our present audience. What does this mystery mean for them in the context of their own lives, and problems and situations? The final step is to lead to a response; to call or invite them to respond now to this mystery-event, in this Bible Service or particularly now in this Mass.

What I try to do, then, is to show the event, the mystery in it, then actualize it for them, and lead them to the Mass. I've found this a helpful outline, a helpful technique in very many situations.

Word . . . Work

Fr. Toohey: The methodology I myself use is quite similiar. I immediately ask myself the question, "What does this passage (gospel, epistle, etc.) have to say about the central mystery that we have come here to celebrate?" This forces me to go at once to the scripture scholars, to those who can help me find out what it really says, not what I *think* it says, what I *wish* it would say. Then I attempt to show that this is what is being re-enacted sacramentally in our midst: this aspect of redemption that we see unfold in the readings is actually continued. The Mass is the Word of salvation followed by the work of salvation. And here you see, I think, the continuity between the two parts.

In my preaching to the people, I try to accomplish a progression that is threefold: perception, understanding, and personal appreciation. Take the text of the lost sheep. Many of our people can tell the story of the lost sheep, which is the first point (to perceive the story, the gospel narrative). Many can also tell us what the message is: they have passed from the perception to the understanding that God is saying here that He is a God who searches for what is lost and rejoices once He finds it. I think, however, that at this point they are still a step away from having been the recipients of a true homily. It's not enough to know the story and the message. The listener must appreciate it as a revelation for him, here and now. He must recognize that in a true sense he is the one lost, to the extent that he is still removed from Christ, not fully incorporated into Christ. And here and now is his opportunity to be found; Christ finds him in this Mass! This is the approach I use. I believe that most of the time the gospels lend themselves to this better than the other texts, but I certainly don't restrict myself.

Fr. Gavaler: I don't pretend to make this methodology which I'm going to suggest work every time. This is the way I attempt to get at a gospel. The first step in the method is to attempt to arrive at the literal meaning of the gospel, that is, the meaning which the author intends in writing it. And I try to get at the literal meaning in a twofold way: First, trying to discover the "unredeemed" characteristics of the human situation described in that particular gospel. I don't mean to press this word "unredeemed" too much; there are other ways to put it: "Where God's love is still absent." Then I try to find how Christ enters into this unredeemed situation, this Godless situation, this situation without Christ. I try to spell this out.

It's very helpful not only to read the experts, the scholars (we have so many

now, both Protestant and Catholic), but it's extremely helpful to gather with a small group of people to try to arrive at this in common. In my particular case, I do it both with fellow priests who live in the abbey and also with students. We talk about the gospel of the Sunday. Then, having arrived at the literal sense, I try to discover how the unredeemed situation described in the gospel exists today. For this reason, because of this step, it's really impossible to write a book of sermons. They don't do too much; they can only suggest this example or that. You have to know the situation in which you are preaching. The city parish is different from a country parish, a school situation is different from some other situation. So you try to discover in your own situation how the unredeemed situation exists today. It's very helpful in this step to ask people, to talk to lay people, to other priests, to everybody. And the point is this, that the same Christ who entered the situation then is present today. Christ does not change. He is present today in this celebration of the liturgy to redeem, to make his presence felt, his influence felt, in the situation we are in. This is the Good News. So we accept Christ's presence and commit ourselves to his transforming the situation we are in.

Call to Commitment

Fr. Scannell: There is another important point. Some people give the impression that the homily should just be a nice, simple, conversational explanation of this gospel, or of some of these texts, and that's it. It is almost like a scripture class. But if there isn't any challenge in this, what good is it? There should be a challenge, a real, ringing challenge to them to answer this Word of God. Sometimes, you will agree, you will try to persuade them; you can't constantly do the same thing —command a response, demand an encounter. On the other hand, if it's a mere "This is what God says . . . isn't it nice?" then the homily is incomplete. There is neither a disposition aroused nor any call to commitment on their part; no real invitation to them to respond. So this is an integral part of the homily, whether you do it persuasively or whether you do it with all the fire at your command.

Fr. Toohey: The point is that we must, as preachers, be Christ speaking. When we preach, it is really not our word, it is Christ speaking through us; it is Christ saying, "Young man, I say to you, arise." He is talking to that man out there in the congregation. From another point of view, Christ is saying, "Jerusalem, Jerusalem, how many times I would have gathered you," and He is saying it to those people actually sitting there. These are challenging things for Him to say. He has always preached this way: His preaching demands a choice, either an assent and commitment, or a "We can't follow this man any longer."

As the Council Fathers have insisted, it is still Christ proclaiming his gospel when we preach. This has helped me more than anything. I tell my students I'm teaching them to be prophets; and sometimes they wonder, "What am I supposed to do now, grow a beard, wear sandals, get a long, flowing cloak?" And I respond that all I ask is that they become real preachers, for that's what an authentic preacher is—a spokesman for the Lord. We need to realize the prophetic ministry of preaching; that it really is God's Word that we preach. If it is not God's Word, it will not communicate the grace people need in order to be able to assent to it; so, it had *better* be God's Word. And if it is his Word, it is Christ speaking!

Clerical Celibacy—the Heart of the Matter

by Warren Welsh, O.F.M. Conv.

DURING THE PAST SEVERAL MONTHS news and magazine articles have appeared in both the secular and religious press dealing with the subject of clerical celibacy. Here and there, in the less extreme of the articles, the hint is dropped that clerical celibacy is "ripe for re-examination." Certainly this is a time of questioning and criticism in the Church. The renewal of the liturgy provides us with the most obvious example of this age as an age of change. Clerical celibacy has, of course, been questioned in the past. However the questioning has never before been staged in such circumstances as we have today. If the wisdom of clerical celibacy is to be questioned, no more fitting time could be found than today—the age of questioning. Nor should one be shocked that such questions *are* being asked. The Church must be a changing Church if it is to be a living Church, and change is the child of criticism. Unfortunately, in the past, such an article as this would all too often be met with the attitude: "Who's the woman?" Fortunately this is not true today. For today clergy and laity alike are accepting the fact of criticism and questioning as a necessary and divinely-guided means of growth.



Fr. Welsh is Dean of Studies at Our Lady of Carey Seminary-College, Carey, Ohio. He is pastor of a mission parish at Salem, Ohio, and has worked extensively in the retreat movement.

It is necessary, if one is to approach this question fairly, to understand there there is no question of the nobility and dignity of celibacy as such. Virginity is, very simply stated, a higher form of life than the married state. This has been definitely settled by the following pronouncement made by the Council of Trent: "If anyone says that the married state is to be placed above the state of virginity or celibacy, and that it is not better and more blessed to remain in virginity or in celibacy than to be united in matrimony, let him be condemned" (Sess. 24, Can. 10). The question under consideration here is not one of the value of celibacy, as a state of life, it is rather a question of the wisdom of demanding celibacy as a condition for priestly life.

Celibacy, as a necessary pre-requisite for ordination to and practice of the priesthood is, of course, a result of Church legislation. According to St. Paul, Jesus gave no commandments concerning virginity (I Cor. VII:25). While in Paul's opinion it is better to remain unmarried (I Cor. VII:8), this was not in Apostolic times a necessary condition for ordination. Paul writes to his friend, Timothy, "A bishop then, must be blameless, married but once" (I Tim. III:2). (It's surprising someone has not tried to prove from this passage that a bishop *must* be married!) The point is that judging from this advice, it would seem to have been the generally accepted practice in the Apostolic Church to allow a man to exercise fully *both* the sacraments of matrimony and orders.

Legislation

However, although such was generally the case in early times, there is also evidence suggesting that celibacy was considered a more suitable state of life for the clergy. Such evidence seemed cogent enough to some scholars (Gregory of Valentia, Vasquez, Bellarmine, Zaccaria, Phillips, Bickell, and others) to claim that the practice of clerical celibacy is of apostolic institution. This, however, is definitely a minor opinion among historians and the weight of evidence indicates that it was not introduced among the clergy until after the time of the Apostles. (Pohle-Preuss, *The Sacraments*, Vol. IV [Herder, St. Louis, 1917] p. 132).

It was during the fourth century that the celibacy of the clergy became an ecclesiastical precept. The Council of Elvira (around 300) imposed celibacy upon bishops, priests, and deacons. Pope Siricius in 385 extended this law to the whole Latin Church (*ibid.* p. 130). Thus since the fourth century, celibacy has been the only acceptable state of life for a priest of the Church in the West. A fine summary of the historical evolution of this practice will be found in Volume 53 of the *20th Century Encyclopedia of Catholicism*, entitled, *What Is a Priest?* There we read:

> In the West, in spite of variations and countless local resistances, the requirement of chasity and continence for the priesthood becomes increasingly definite. . .in 1123 the Council of the Lateran declared that marriages contracted by priests, deacons, or subdeacons after their ordination would be invalid, and further that candidates for sacred orders who were previously married must break off all relations with their wives; the Council of Trent, in its twenty-fourth Session simply reinforces these decisions; finally the Code of Canon Law renews them and adds certain penalties for clerics who contravene them: Canon 987 adds that a married man cannot licitly receive any order without a special dispensation from the pope, and that if he had received major orders in ignorance without

this dispensation, he is forbidden to exercise them (Joseph Lecuyer, C.S.Sp., *What Is a Priest?* [Hawthorn Books, N.Y., 1959] p. 99).

Ideal

Celibacy is certainly the ideal state of life for the priest. Fr. Schillebeeckx, reported in *Herder Correspondence,* analyzes the fittingness of celibacy for the priesthood in several dimensions. In the Christological dimension he notes that Christ Himself set the example of remaining unmarried for the kingdom of heaven. Christ, having come, can be, for certain chosen souls, the object of a love so all-embracing that through it (the love of Christ) "an intimate familiarity is possible with God to the extent that it can exclude marriage" (E. H. Schillebeeckx, O.P., *Herder Correspondence,* Vol. I, Nos. 9–10, Sept.-Oct. 1964, p. 267).

In the ecclesiological dimension we find that the celibate gives himself completely not to another human being in marriage—but to the Mystical Body—to the service of the Church—in a union which reflects the marriage of Christ to his Church (*ibid.*). And, finally, in the eschatological dimension clerical celibacy must be seen as a sacrament of heaven; as a way of life which continually refers to the fullness of life in Heaven in which "they will neither marry nor be given in marriage" (*ibid.*).

Celibacy, seen in this light, is not so much the giving up of a part of oneself, as it is the complete and total giving of all of oneself to the Mystical Body (and to each member of that body). The celibate is free to love each individual man and each individual woman in a way possible for no married man. Far from limiting one's ability and need to love, celibacy must be seen as the very means through which one can realize that ability—fulfill that need. For most men, marriage fulfills his need to love. For the celibate, marriage is not enough—he must go further—he must be able to love God freely in all men, for only the totality of creation is sufficient to quench the thirst of the religiously celibate man for love.

If the priest, in imitation of Christ, is to be a lover of men, it is certainly the ideal situation which finds the priest living a life of celibacy.

But . . .

However, as noble and beautiful as is the life of celibacy, can the present-day legislation concerning clerical celibacy be questioned? There are many grounds on which the wisdom of clerical celibacy has been questioned in the past as well as in recent years. The shortage of priests has provided grounds for criticism. Defections among the clergy have been seen as an indication that perhaps the law of clerical celibacy should be modified. The question of scandal resulting from such defections (or from the un-celibate behavior of some priests) provides further grounds for criticism.

Surely a sound case for abolishing clerical celibacy could be built on any of these grounds. Yet it would not touch upon the heart of the matter. There are other answers to a priest shortage, especially in this day of an intelligent and active Catholic laity, and in the light of the Council's recent decision to restore the diaconate. And defections and scandals among the married have not been seen as grounds for abolishing the institution of marriage and substituting free love. All of these situations are suggestive of the need for a re-evaluation of our present law—but in themselves they do *not* demand that need. What, then, is the heart of

the matter? On what grounds is it not only justifiable (but even necessary today) to question the wisdom of clerical celibacy?

First of all let it be perfectly clear that if the life of celibacy is as beautiful and noble as we believe it to be, then God will never leave us without those who are willing to live it. We need this "sacrament of heaven" and surely God will not take it from us. It is on this very point that there seems to be a misunderstanding of the contemporary criticisms of clerical celibacy. It is not celibacy *as a form of priestly life* that is under criticism—but rather it is celibacy *as a universal and absolutely binding necessary condition* for the priestly life in the Latin Church.

Do we really believe that God will always give us celibates? Then why do we seem to mistrust God and make celibacy a matter of legislation—a "price for the priesthood"? We must have (and by God's grace we always shall have) a celibate priesthood. But must all priests be celibates? Does not the legally imposed identification of celibacy and ordination impose an unwise and unnatural mutual exclusiveness upon the two beautiful sacraments of matrimony and orders? Does not the present legislation go too far in its attempt to preserve the beautiful realization of celibacy by actually limiting the realization of the beauties of both orders and matrimony? Does today's legislation not, in reality, attack the very nature of these sacraments by making the absence of one the condition for the reception of the other? Dare the law presume (as it seems to do) that no man today can have a vocation to receive both sacraments and to exercise the sacramental actions of both? Surely this is grounds for questioning.

The most important question to be asked in this regard pertains to the very nature of the Church. The Church is Christ among men. The mission of the Church is the mission of Christ: a mission of love. This the Church must do: she must love all men and because she loves them she must make them holy. (This is both the nature and the proof of love—that the lover makes the beloved holy.) And the Church, in carrying out her mission of love, must so act toward men as to love them as deeply as possible and make them as holy as possible. Anytime that the Church acts in such a way as to limit her ability to love men—then to the extent of those limitations it has been unfaithful to its divine Lover. Anytime that due to law, tradition, or custom the Church fails to make as holy as possible as many men as possible—then the Church has failed to be Christ among men to the extent that Christ demands. This is the heart of the matter. This is the grounds upon which the present-day legislation on clerical celibacy not only can be, but must be questioned. Does not today's mutual exclusiveness of matrimony and orders limit the Church in her ability to love? Does not today's absolute and universal legal insistence upon celibacy as a *condition* for the priesthood serve to make the Mystical Body less holy? Is not such legislation really inimical to the beauty of the bride of Christ? These are serious questions, and they are not asked lightly. They dare not be dismissed lightly.

"Price" for Priesthood?

In what specific way might today's law bring more harm than good to the Body of Christ? One way has already been explained: today's law denies in practice to any individual Christian the possibility of embracing Christ in both the sacraments of matrimony and orders. Today's law also brings harm

to the Church by its creation of the "reluctant celibate." As explained above, celibacy must be seen as a beautiful and very special way of life—not as a "price for the priesthood." Yet many men have paid the price only to realize that they could not afford it. (Be careful here—this is not to say that the law should be changed because it would bring consolation and relief to the reluctant celibate. True enough, this is a valid argument against the law, but, once again, it does not touch the heart of the matter.)

Not most priests, surely, could be classified as reluctant celibates. But there are many—and these many find it impossible to function to their full human, emotional, physical, pschological, and supernatural capacity as priests. They are, in a word, limited by law in their ability to love. These men have, by God's design, less ability to love than one called to celibacy. These men, by God's design, are meant to love all men to the extent possible for a married lover of men. Yet, being denied their proper milieu, and having been plunged into a world which is not their own, they turn in upon themselves and away from the members of Christ. In a word, does the creation of reluctant celibates (no matter how small this group might be in proportion to all priests)—does this in any conceivable way aid the Church in her mission of love? Or do not such men rather obstruct and shut down the channels of God's love into the world?

Married Diaconate

Shortly before the opening of the first session of Vatican II, a document dealing with the question of *A Functional Diaconate* was sent to every bishop of the world. Among the eighty-two signatories from nineteen countries—theologians, pastoral and liturgical experts, lay leaders—were: F. X. Arnold, Yves Congar, Bernard Häring, Josef Hornef, Hubert Jedin, Boniface Luykx, Thomas Ohm, Karl Rahner, Otto Roegele, Karl Rudolf, Wilhelm Schamoni, François Vandenbroucke, and Paul Winniger. Paragraph 5 of the document is entitled "What of the question of celibacy?" It reads as follows:

> The celibacy of the priest plays an impressive part in witnessing to the reality of supernatural goods, especially in our day, when so much emphasis is placed on the goods of this world. This celibacy would also apply to deacons under the new plan, when, for example, they are members of religious orders.
>
> On the other hand, the Church is also stressing more and more today the witnessing power of the sacrament of matrimony, as a sign of Christ's union with His Church and as a means of sanctification in the world. As the diaconate of its nature does not require celibacy, it seems that there are rich potentialities for holiness in the married life for those who would also belong to the hierarchy of the Church as deacons. Moreover, a married deacon would be especially qualified for many of the tasks and areas of apostolic activity mentioned above. The prayer-life required of him would naturally have to correspond to his state of life as a married man and family head.
>
> The institution of married deacons thus presents great possibilities both for the sanctification of marriage and for the increased effectiveness of the Church's apostolate. Moreover, it seems that the institution of married deacons is essential to any successful restoration of the diaconate, such as is required by the needs of souls in our day (*Worship*, Vol. 37, Aug.-Sept. 1963, p. 518–519).

Now, reread the second and third paragraphs, substituting each time the word "priest" for the word "deacon." This is the heart of the matter.

Catholicism in Colonial America—I

By FRANCIS J. WEBER

OF ALL THE PRAISES AND TRIBUTES the Church has received through the ages, none is more beautifully expressed than Lord Thomas Macaulay's observation:

> There is not and there never was, on this earth, a work of human policy so well deserving of examination as the Roman Catholic Church. The history of that Church joins together the two great ages of human civilization. No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when camelopards and tigers bounded in the Flavian amphitheatre. The proudest royal houses are but of yesterday, when compared with the line of Supreme Pontiffs. That line we trace back in an unbroken series, from the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin the august dynasty extends, till it is lost in the twilight of fable. The republic of Venice came next in antiquity. But the republic of Venice was modern when compared with the Papacy; and the republic of Venice is gone and the Papacy remains. The Papacy remains, not in decay, not a mere antique; but full of life and youthful vigor. The Catholic Church is still sending forth to the furthest ends of the world, missionaries as zealous as those who landed in Kent with Augustine; and still confronting hostile kings with the same spirit with which she confronted Attila. The number of her children is greater than in any former age. Her acquisitions in the New World have more than compensated her for what she has lost in the Old. Her spiritual ascendency extends over the vast countries which, a century hence, may not improbably contain a population as large as that which now inhabits Europe. . . .[1]



Archivist of the Archdiocese of Los Angeles, Father Weber is author of the syndicated column, California's Catholic Heritage. *His volume on the life and times of the Rt. Rev. Thaddeus Amat, C.M., has just appeared under the title of* California's Reluctant Prelate.

Our purpose here is to trace in outline form those "acquisitions in the New World" of which Macaulay speaks. This survey is limited to the colonial period on the North American continent.

Europe Sets the Stage

European Catholicism in the fifteenth century was in something less than a flourishing state, except perhaps in Spain. The task of guiding and inspir-

[1] "Revolutions of Papacy," *Edinburgh Review,* LXXII (October, 1840), 119–120.

ing Renaissance culture had fallen chiefly to the papacy in view of its centralized organizational structure and great resources. In a vain attempt to conciliate and win over Humanism, the Church found itself presenting to the world the absurd image of pagan artists employed and subsidized in the very papal household! The College of Cardinals was not greatly improved from Avignon times and its membership was restricted to a few sovereign families. Frequently the pontiffs fell back upon nepotism to offset the intrigue carried into the college by nationalistic prejudices and dynastic rivalries. St. Vincent Ferrer, in commenting on the abuses then prevalent, noted that many bishops and abbots were

> . . . vain and arrogant courtiers, lovers of fine living and pompous display, and much given to usury; they make their faith subservient to schemes of worldly wealth and ambition, and entirely neglect the care of their churches; they visit the great ones of the world and the wealthy, but seldom the poor and the lowly.[2]

Even the lower clergy was ridiculed by the Humanists who exploited the relaxed moral standards of certain priests.

But there were hopeful signs, too. Penitential preachers were popular and their strictures heard with respect. Catechisms and prayer books together with vernacular translations of the Bible revealed that teaching was not an art completely lost to the clergy. And if much of the blame for Protestant apostasy attaches to bad clerics, the credit for heroic constancy in those times should crown the efforts of that large segment of the clergy which remained faithful. One historian sums up the period by noting that

> Religious unrest was, indeed, emphatic and extreme. On the one hand, among many Christians, was a greatly quickened religious consciousness and devotion, which found expression in the multiplication of pious writings and practices. Mysticism flourished. Crowds flocked to hear sensational preachers. There was a notable increase of pilgrimages to famous shrines. There was an exaggerated veneration of saints and relics. There was a marked accession of interest in missionary endeavor both at home and overseas. There was an obvious growth and expansion of good works, of hospitals, asylums, and other charitable foundations. Prayerbooks, translations of the gospels, and volumes of popular devotion fairly rained from the new printing presses. . . . Many a monk and nun, many a parish priest, many a humble layman strove earnestly for personal and eternal salvation.[3]

On the whole, the common man shared little in the advantages of the Renaissance and was less tainted by its vices. In most country areas the peasants preserved their primitive simplicity and devotion to the Church.

The Colonial Period

The Colonial Period of American Catholicism is usually taken to embrace those years when the immense continent of North America fell within the dominion of the three European colonizing nations. Those southern borderlands east of the Mississippi remained under *Spanish* rule until 1819, and those to the west until 1848. The Great Lakes area was under *French* dominion until the Treaty of Paris in 1763. Another Treaty of Paris twenty years later ended *English* control along the Atlantic seaboard.

Colonial enterprises were influenced

[2] Quoted in Newman C. Eberhardt, C. M., *A Summary of Catholic History* (St. Louis, 1962), II, 12–13.

[3] Carlton J. H. Hayes, *A Political and Cultural History of Modern Europe* (New York, 1938), I, 145.

by a number of factors, each of which added (or detracted) from the overall impression made by the mother country. Governmental policy toward the natives, for example, took various forms. Spain was concerned with the physical preservation of the Indian, his religious and moral conversion to Christianity, and his economic placement in Spanish society. France had far less interest in preserving and elevating the native and was considerably less generous in furthering his general welfare, while England disregarded completely the Indian's temporal and spiritual status. Relative density of the Indian population was another influencing factor, for in areas of large native concentrations there was more inclination to that type of community life upon which the mission system was based. Most densely populated were the Middle and South Atlantic seaboard regions, the Pacific Slope and New Mexico. Considerable importance has also been attached to the cultural level of the natives since sociologists evaluate, as elements which serve to shape man's mode of life, his food, clothing, shelter, communication, and travel. Native mental and moral development must be carefully weighed, too, for these help to adjust his personal approach to such outside influences as political organization, religion and moral standards.

Colonial America's Indians were, without exception, in the primitive state of civilization, although differing degrees were discernible within that category. The sedentary Pueblo Indians of New Mexico and the Natchez tribes in the South Mississippi region were on the highest plane of cultural development; the North Atlantic (Micmac and Abenaki), the South Florida (Calusa), the South Texas (Lipan, Karankawa, Atakapa) and the South Plains (Apache and Comanche) tribes were placed on the lowest level; the natives of the North Pacific coast of California (San Francisco area) stood higher in point of cultural status than those further south.

European Missionaries

The evangelizers of Colonial America were predominantly members of religious orders and congregations who, with their community of resources and uniformity of training and authority, were in a better position to found and maintain missionary establishments and replenish vacancies as they occurred. To the Dominicans, Friars Minor, Capuchins, Jesuits, Seminary priests of Quebec and the Society of St. Sulpice belong the credit of introducing Catholicism to this area of the New World. Franciscan activity was confined to the Spanish borderlands (Florida, Georgia, Texas, New Mexico, and California), while the Society of Jesus, Capuchins and Seminary priests cared for the French regions of the Saint Lawrence and Great Lakes (from Maine to New York to Wisconsin). Missions along the Atlantic were operated by the Jesuits, Franciscans and Capuchins. The greatest concentration of missionaries was in the Spanish borderlands, notably New Mexico and Florida, and in those two regions the number of Indian converts was the largest. According to one source, the number of priests martyred in colonial times is eighty-four (63 Franciscans, 14 Jesuits, 3 Dominicans, 3 Seminary priests, and 1 Sulpician).

The Church's Jurisdiction

Ecclesiastical jurisdiction in the New World can be traced as far back as June 25, 1493, when Alexander VI in his bull *Pius Fidelium* named the first Vicar

Apostolic. Eleven years later the Holy See erected the metropolitan province of Hyaguata, but the See was later suppressed, and it was not until 1513 that the first resident prelate, Don Alonso Manso, arrived in Hispanola. Additional jurisdictions were created in succeeding decades, and in 1545 Pope Paul III erected provincial seats at Mexico City, Lima, and San Domingo.

There was no chaplain with Columbus on his first voyage, although "certain pious souls, worried by the absence of a priest, have tried to invent one."[4] The Benedictine Bishop Bernard Buil and several clerical assistants accompanied Columbus on his second trip, however, and offered Holy Mass for the first time in the New World on the Island of Hispanola, January 6, 1494. The annals reveal that Father Ramon Pane, a Jeronymite friar, baptized the first native in September of 1496.

Royal Patronage

The *Patronato Real de las Indias* was the exercise of patronage on the part of the Kings of Spain in ecclesiastical affairs of the New World and the Philippines. It was the last of several concessions made in the final years of the Moorish Wars and had as its immediate model the patronage over the Church in Granada, granted to Ferdinand V and Isabella by Innocent VIII in 1483. These privileges were extended to America by Pope Julius III in the papal bull, *Universalis Ecclesiae* of 1508. The *Patronato* imposed definite duties as well as rights on the Spanish sovereigns. No cathedral, collegiate, or prelatial churches, for instance, were to be founded without formally expressed royal consent. Nor were bishops or other prelates to be named in consistory until their presentation by the King. Nominations to lesser ecclesiastical dignities and benefices were made by royal presentation to the ordinaries concerned. Thus the King could and did directly nominate the holders of ecclesiastical positions of all kinds, from archbishops to sacristans.

The natives were directly affected by the provisions of the *Patronato Real* and not always in a manner conducive to their spiritual betterment. Abuses by certain Spanish officials, in turn, brought on the fiery denunciations of such men as Bartolome de las Casas and resulted in Paul III's declaration that

> . . . the said Indians and all other people who may later be discovered by Christians, are by no means to be deprived of their liberty or the possession of their property, even though they be outside the faith of Jesus Christ; and that they may and should, freely and legitimately, enjoy their liberty, and the possession of their property; nor should they be in any way enslaved; should the contrary happen, it shall be null and of no effect.[5]

Spain's "New Laws" implementing the papal decree came five years later and gradually eliminated the worst failings. It was around this subject that there grew up in later centuries the so-called *leyenda negra* which handed on to generations of Americans a thoroughly exaggerated view of Spain's failings in regard to the natives. Abuses there certainly were, but the objective student of history recognizes these as relatively insignificant alongside the more positive aspects of Spain's colonial policies.

Two factors stand out as important considerations on the brink of discovery, both of which are vitally important for a true perspective of Spain's ultimate

[4] Samuel Eliot Morison, *Admiral of the Ocean Sea* (Boston, 1942), II, 193.

[5] Francis A. MacNutt, *Bartholomew de las Casas* (New York, 1909), p. 429.

contribution. At the dawn of colonization and for a century thereafter, Spain was a nation more united in its religious faith than in any other single way. And in no country was the State's control over the Church so complete. This exceedingly close union of Church and State would eventually prove to be the greatest strength and the predominant weakness of Catholicism in Spanish America.

"Admiral of the Ocean Sea"

Among the tomes in the library of Ferdinand Columbus was a volume of Seneca's *Tragedies* whose pages of *Medea* were worn thin by use. Students of later generations have placed much significance on the now-famous "prophecy" that

> An age will come after many years when the Ocean will loose the chains of things, and a huge land lie revealed; when Tiphys will disclose new worlds and Thule no more be the ultimate.

In the border of the text, Ferdinand wrote in the words *"Haec profetia impleta est per patrem meum . . . almirantem, anno 1492."*[6] (This prophecy was fulfilled by my father . . . the Admiral in 1492.)

A native of Genoa, Christopher Columbus has had few rivals in courage, boldness, and stubbornness. It was his plan to sail to Asia by steering westward from Europe, thinking, as he did, the world to be a great deal smaller than it actually is with less surface and more water. According to his charts, there were approximately 13,000 miles of sea between Europe and Asia.

Lacking financial backing, Columbus approached Isabella of Spain and convinced the gracious monarch to appoint a committee to study his plans. Their verdict reflected the common opinion that the voyage, as outlined by Columbus, was unthinkable. Not a man to give up easily, Columbus returned after the fall of Granada with revised plans for the expedition. This time, through the intervention of the queen's confessor, Father Juan Perez, approbation was granted with the stipulation that any non-Christian lands encountered on the voyage be claimed for Spain.

Had it not been for his recalcitrant crew, the northern continent of America might be Catholic today, for Columbus' original plans called for him to follow a line considerably north of his actual path. In any event, at two o'clock on the morning of October 12, 1492, land was cited, and the New World received its European baptism under the patronage of San Salvador. Four subsequent voyages brought Columbus through the Bahamas, the Windward Passage and Hispanola (Santo Domingo), but none paralleled in importance his maiden trip. And though he had niched his place securely in the annals of history, it was an unhonored and obscure Christopher Columbus who went home to God in 1506.

Florida

Named *Pascua Florida* in honor of the Easter Sunday in 1513 when it was discovered, the term originally applied to all that territory east of present-day Texas. The area proved exceedingly difficult to explore, and it was only in 1521 that Ponce de Leon could begin a settlement on the peninsula, and even that foundation was soon abandoned. Five years later Lucas Vasquez de Ayllon, three Dominicans and about 500 settlers opened a colony on the James River, but the rigors of the unaccustomed climate brought about its

[6] Samuel Eliot Morison, *op. cit.*, I, 54.

closing after Ayllon's death. Panfilo Narvaez and a few followers began a foundation along the Florida coast of the Gulf of Mexico in 1527 only to return with fascinating tales of the Seven Golden Cities of Cibolá. Hernando de Soto reached Florida in 1539 with eight secular and four religious priests in his party. This brave band fought its way through Alabama, Georgia, South Carolina all the way to Texas, en route discovering the Mississippi River. By the time they arrived in Mexico City, however, De Soto and a goodly portion of the party had succumbed to the hardships of the journey. The year 1549 saw a brave attempt by the Dominican friar, Louis Cancer, to establish a strictly private colony in Florida not under the protection of troops. Their peaceful overture went unheeded by the natives, and Cancer with most of his companions was killed shortly thereafter.

In 1555, at the suggestion of the Archbishop of Mexico City, King Charles deployed an expedition into the peninsula with numbers "large enough to withstand even the most unruly natives." When this force was washed into eternity by a ferocious hurricane, Charles and his successor, Phillip II, lost interest in the project. Only when the French Huguenots poised a threat to Spanish sovereignty by setting up a colony near the abandoned settlement at Port Royal was the attention of Spain again called to Florida.

Menendez de Aviles was appointed Governor of Florida and charged with starting a colony there—a feat which he carried out with uncanny ability. The Huguenots were routed and the first permanent white settlement made at Saint Augustine in 1565, establishing the Spanish predominance which was to last for the next two centuries. The Society of Jesus was invited to evangelize the new mission, and the pioneer contingent of Jesuits arrived the next year. Their work, however, did not prosper and several of their number were killed before Francis Borgia recalled his subjects on March 20, 1571. Menendez then turned to the Franciscans, and in 1573 the Friars Minor began their apostolate on that rough terrain where the blood of many martyrs would plant the *semen gloriae*.

In 1606 Bishop Altamirano came to Saint Augustine from Santiago and before his departure the Dominican prelate had anointed 2,444 persons, fewer than 300 of whom were Spaniards. A subsequent episcopal visitation resulted in 13,000 confirmations and seven ordinations at the newly opened Franciscan novitiate. But there were disappointing notes, too. Both bishops lamented the low standard of education among the natives and the government regulation forcing them to speak Spanish. Internal jurisdictional disputes and the proximity of the English in Georgia and South Carolina added precious little to the general picture. Military problems caused considerable concern since Spanish troops were ill prepared against invasion from the interior. The sea approaches were well enough guarded, but there was little protection against marauding Indians and their English goaders. Several of the outlaying missions were overextended and the delicate balance between religious and civil authority not well defined. Finally, the civil governors never exploited agriculture, the sole hope of sustenance for Florida.

Spanish reverses came after 1701 when the War for the Spanish Succession gave the English an excuse for attacking the peninsula. Colonel James Moore's troops and a large contingent of

allied Indians marched forth and succeeded in destroying all but the fort at Saint Augustine. By 1763 England had completely overwhelmed the Spanish, taken possession of Havana and, when the Peace of Paris entrusted Florida to England, the few remaining Catholics there migrated to Mexico. One final degradation saw the ruins of the church at Saint Augustine handed over to the Episcopalians.

New Mexico

Fables abounded in that area of the North American continent known as "New" Mexico, many of them originating with Friar Marcos de Niza whose discovery of the Painted Desert in 1519 touched off one of the most fabulous legends of all history. As soon as it was determined to settle the region from the Vice Royalty of New Spain, Francisco Vasquez Coronado was given charge of a gigantic expedition of 200 horsemen and 1,000 Indian allies. His discovery of the Rio Grande, the Colorado and the Grand Canyon was offset only by the inability to find the legendary Seven Golden Cities. Among the friars accompanying the expedition was Juan Padilla, O.F.M., who stayed behind to become the country's proto-martyr in 1542.

The New Mexico natives were of a caliber far superior to those in Florida, and this fact greatly facilitated the missionary work among them. Indians there lived in villages, grew corn, raised cotton for clothes, and exhibited numerous other characteristics of refinement not previously discernible among American Indians. Their subsequent slavery, brief though it was, remains an outstanding tragedy.

Actual establishment of the New Mexico mission followed the arrival of Don Juan de Onate in 1598. His expedition, launched after three years of minute preparations, carried with it 400 men, 9 Franciscan friars, and 7,000 head of sheep and cattle. Taking possession of the area in the name of the King of Spain, he set up Real de San Juan, the first such foundation in New Mexico. Sante Fe, the nation's second oldest city, was founded in 1610, and within a six-year period some 25 friars had 10,000 natives under their tutelage, and the numbers continued to grow until the Great Rebellion of 1680. After that dreadful and unexplained event, what few white colonists remained fled to El Paso, leaving in their wake 400 massacred Spaniards and 21 friars. But, with characteristic zeal, the mission was reopened twelve years later and, by 1750, 17,000 natives were taking religious instructions. Unfortunately, the fate of the whole undertaking was too closely attached to the fortunes of the mother country, and subsequent reversals in Spain had their influence in New Mexico.

Ecclesiastical jurisdiction in the area fell to Guadalajara in 1548 and to Durango in 1620, although the bishops of those dioceses had neither the time nor the means for episcopal visitations. Third Orders flourished, though, as did Confraternities of the Blessed Sacrament, and there were other indications that the Faith was well entrenched. By 1822 Santa Fe was able to celebrate a republican regime and for the first time the region was thrown open to American trade. Declaration of war on Mexico by the United States in 1846 brought a temporary panic to Santa Fe until President Polk sent a personal emissary "to protect the property of the Church."

Pimeria Alta (Arizona)

When the Society of Jesus left Florida

in 1571, they went to Pimeria Alta in northern Mexico where they opened a series of colleges for boys. Their northward advance into present-day Arizona began in 1592 when Father Gonzalvo de Tapia proceeded along the Sierra Madre mountain range. By 1645 there were thirty missions on the western side of the range alone. Estimates place the Indian population in Arizona at 30,000, most of them engaged in agriculture and cotton production. Irrigation was introduced by the missionaries working out of Nuestra Señora de los Dolores in Sonora, a factor which won over many of the previously hostile natives to the Christian banner. In his diary, *Flores Caelestiales*, Father Eusebio Kino, the Apostle of Arizona, left detailed reports of his work among the neophytes as well as elaborate maps of many exploratory expeditions. The indefatigable missionary personally baptized over 4,000 souls before his death in 1711 at the age of sixty-seven.

Those years after Kino's demise witnessed little missionary activity, due, in part, to the frequent and savage raids of the Apache and Comanche. One historian has described old Arizona as a "harsh, cruel land, at best barren and forbidding, where life was one continued fight against the desert and the Apache Indians."[7] It is quite understandable, then, why colonizers lost much of the zeal for populating the lands there. In 1722 a royal decree ordering a renewal of activity was handed down, and Father Ignatius Keller, along with a handful of Jesuit companions, reactivated the older missions and founded several new ones. Their brief apostolate was cut short in 1751 when the Indians rebelled, adding two of the priests to the martyrology. In 1767 the expelled Society of Jesus withdrew from Arizona's thinly populated sixteen pueblos and was replaced by the Franciscans who labored in the area until 1829. Much of Pimeria Alta was included in the Gadsden Purchase in 1853, but received little or no ecclesiastical attention until 1868 when a vicariate was set up in the territory of New Mexico.

[7] Earle R. Forrest, *Missions and Pueblos of the Old Southwest* (Cleveland, 1929), p. 230.

Texas

Tremendous distances in the Texas missions made that section of the New World apostolate especially challenging to Spanish ingenuity. Those friars starting out in the east at Natchitoches eventually found themselves 800 miles from their source of supply. This, coupled to the fierceness of the Apache and Comanche raids and the extreme variation in local dialects, thwarted early attempts and delayed for some years effective colonization of the territory.

Earliest efforts to penetrate Texas date to 1519 when Captain Alvarez Peinda led an expedition along the coast. Other adventurers passed through parts of the region in later decades, but it was not until after the settlement of New Mexico that a natural passageway ("El Paso") to New Spain became useful. Fernando de Bosque escorted Father Juan Larios and 120 Indians to Texas in 1675, and on May 16 of that year the first High Mass was celebrated at San Isidro. Under an agreement with the Spanish government a limited number of settlers were sent from the Canary Islands in 1730 to begin the first all-white community in Texas near present-day San Antonio.

Texas might have been written off completely had it not been for the influence of French settlers along the Mis-

sissippi River. La Salle's party had tried to establish themselves on the Texas coast, somewhat west of the Mississippi River in 1685, and only the unexplained murder of the great French explorer foiled their plans. Although France and Spain were "paper allies" during those years, traditional and mutual distrust between Versailles and Madrid explains Spanish concern about French activity in the New World.

Parochial records in Texas extend back to August of 1731 when Father Jose de la Garza arrived as the pastor of San Fernando, forerunner of the contemporary cathedral by that name. The region was placed under the ecclesiastical jurisdiction of Guadalajara, and later Linares and other settlements gradually cropped up around San Antonio. By 1745 the high point of missionary activity was reached, and in 1793 the missions were secularized (at their own request!). By the time of Mexican Independence the Indians had become restless and their later total disestablishment was hastened by the avarice and ambition of greedy Spaniard merchants. When the Vincentian Father John Timon went to Texas in 1838, he found there only two priests. His recommendations to Rome brought on the erection of a vicariate in 1841 with John Odin, C.M., as ordinary.

California

Even though the discovery of California dates from 1535, when Hernando Cortez sailed into a bay on the eastern coast of the peninsula, it was another 162 years before a permanent mission was founded at San Dionisio. Explorations by sea touched Upper, or Alta, California several times from 1595 onwards, but nothing of any permanence was done there until Gaspar de Portola and Padre Junipero Serra arrived in San Diego in the early summer of 1769 to found Mission San Diego de Alcala.

The Spaniards found the natives quite responsive, and throughout the mission period in California there were very few provocatory incidents, at least by comparison with other areas of Spanish conquest. Serra and his successors set up a chain of missions, assistancies and chapels in the next half century, many of which still dot the California skyline.

Much of the evangelization in California was financed by the Pious Fund of the Californias, a trust established by generous Mexican and Spanish families to found and endow missions in both Californias. When the top-heavy Mexican Government (successor to Spain) began leaning too heavily on the Fund for purposes other than those intended, problems arose which ultimately led to the seizure of the trust and secularization of the mission system. The premature freedom given the natives was a tragic thing in many ways, although it set the scene for the next phase of the Church's development: establishment of a diocesan curia.

The colonial period started and ended late in California, if one recalls that the first bishop was presented and dominated (but not financed) by the Mexican government. His death in 1846 brought the period of outside control to a close. Of the Church in California at that time, a prominent contemporary physician had this to say:

> This State is Catholic at heart; its history and traditions and reminiscences are inseparably connected with the Church and her ministers. And shall we not hope that its future will be Catholic—that its enterprising population will profess the true faith, and that commissioned teachers may everywhere be enlightening those in

error or in doubt. Time, and the grasping hand of Mexican officials, followed by American utilitarian progress and improvement, and but too often by acts of vandalism on the part of our enlightened countrymen, have not yet effaced the evidences of the labor and zeal of the Franciscan missionaries who first planted Christianity and civilization upon these shores. Let the work go on.[8]

Historians of the colonial period of American development must admit that the accomplishments of Spain remain a "force which made for the preservation of the Indians, as opposed to their destruction, so characteristic of the Anglo-American frontier."[9] And no one will dispute the observation of Herbert Ingram Priestly that,

> It is of prime significance for the life of America today that the first white men to settle on these western shores were Spaniards and Roman Catholics, representatives of a powerful nation that was the citadel of a united faith.[10]

[8] New York *Freeman's Journal and Catholic Register,* December 22, 1855.

[9] Herbert E. Bolton, "The Mission As a Frontier Institution in the Spanish American Colonies," *American Historical Review,* XXIII (October, 1917), 61.

[10] *The Coming of the White Man, 1492–1848* (New York, 1929), p. 1.

(The concluding part of this survey on "Catholicism in Colonial America" will appear in a future issue, concentrating on French and English missions.)

Flocks without Shepherds

London—(NC)—John Cardinal Heenan of Westminster warned here that vocations to the priesthood are not keeping pace with the rise in England's Catholic population.

Unless this is remedied, he said, the time will come when there will not be sufficient priests to go round.

"To keep pace with the rising population, new Catholic churches are being built throughout the country. They are signs of life, growth and spiritual prosperity," the Cardinal said in a Trinity Sunday pastoral letter. "But they will be of little use without priests to serve them.

"There are disused non-Catholic churches and chapels in many places. This is no matter for rejoicing since it shows the decline of religion in England.

"Nor must we think that only Protestant Churches are derelict; across the (English) Channel in areas where there are no Protestants there are empty Catholic churches. The reason is lack of faith and lack of priests. The two things go together.

"There can be few more melancholy sights than a parish church without a parish priest. You may think that this could never happen here. But it would already have happened here had the Irish priests not come to our rescue.

"It will happen here yet if more young people do not offer themselves for the priesthood and the religious congregations. . . .

"After the Vatican Council there will be a renewal of the spirit of faith. Then more young men and women will offer themselves for God's work and parents will encourage them.

"Much has been written of the priesthood of the laity . . . But the priesthood of the laity is not a substitute for the priesthood of the clergy. . . ."

—**The Tidings,** Vol. 71, No. 25, p.4.

Spotlight on Liturgy



Place for Penance

By JAMES D. SHAUGHNESSY

In our discussion of the sacred space involved in the celebration of the sacraments we have come to the third and last of the sacraments demanding a sacred space of its own, the sacrament of penance. Spatially speaking, our present situation with respect to the use of the confessional is of rather recent date. It was not until the 16th century that the use of the confessional as we know it came into general use. At that time St. Charles Borromeo, in the Fourth Provincial Council of Milan (1576) decreed that every church should have a confessional for the purpose of sacramental penance. He even gave specific details concerning its construction and location. The confessor's area was to be enclosed on three sides, with a covered top. He was to be seated on a slightly elevated chair, and separated from the penitent by a wooden partition which included a small grilled window, over which was to be placed an iron grating and a cloth. With respect to the number and location of the confessionals it was decreed that wherever possible there should be at least two confessionals (one for men and one for women), and they should stand on the sides of the church, not too close to the main altar, and in an open and conspicuous place.*

It should be obvious from this that in the design and construction of the confessional we have made little progress in the past three hundred years. If anything, there has been a regression with our enclosure of the penitent as well as the confessor. This three-compartment closet-approach is certainly less expressive as a sign and symbol of this sacrament than the 16th century edition. At least the 16th century confessor-judge was visible upon his judgment seat, and the penitent maintained some visible relationship to the community of God's People with whom he was about to be reconciled.

There is very little in present liturgical legislation concerning the design and location of the confessional. It simply states that the proper place for

* (Seasoltz, *The House of God,* p. 232 ff.)

confessionals is a church, a public or semi-public oratory, that confessionals for women should always be in an open and conspicuous place, generally in a church, a public or semi-public oratory set aside for the confessions of women, and that all confessionals should have a screen separating the penitent and the confessor.

Nature and Effect

In view of this it would seem that the norms for the design and location of confessionals are to be drawn from some sources other than positive legislation. We might note that current conciliar legislation merely emphasizes the present body of law on the subject without making any significant additions. The Constitution on the Sacred Liturgy states: "The rite and formulas for the sacrament of penance are to be revised so that they *more clearly express* both the *nature* and the *effect* of the sacrament" (Para. #72—emphasis added). The Appendix to Para. #128 of the Constitution states: "Confessionals should have an open and conspicuous place of honor . . . and be apt for the administration of the sacrament of penance" (#11).

This rather sparse treatment of the sacrament of penance in the Constitution seems to indicate that penance is to be given a rather prolonged consideration and that we should not expect any immediate revision or reform of the rite or formulas. Therefore, if there is to be a revitalizing of the sacrament of penance as sign and symbol at the present time it will have to be done within the framework of present legislation.

The norms and inspiration for this renewal should be drawn from the pastoral-theological implications of this sacrament. What about the location of the confessionals? First of all, there is an intimate relationship between baptism and penance, and this should be expressed symbolically. "The sacrament of penance is, according to the teaching of the Fathers, like a second baptism, but a laborious baptism" (Denz. 895). The third century *Didascalia* likens the effect of reconciliation through a laying on of the hand in penance to the effect of baptism; St. Athanasius sees a parallel between baptism and penance; St. Augustine equates them, and so does Trent.

In view of this tradition it would seem that we would express this relationship best by locating the confessionals adjacent to the baptistry. If the baptistry is located in or near the narthex, one solution would be to place the confessionals between the narthex and the nave. In such a solution the confessionals should be open into the narthex. This would further emphasize the relationship between the two sacraments, as well as utilize the space of the narthex-baptistry for the sacrament of penance. In this way it would also fulfill one of the canonical requirements for the sacrament of penance (*viz.*, that the confessional be "in an open and conspicuous place," Canon 909), as well as provide clear and ample and unimpeded access to the confessionals. But regardless of the final solution to this problem it seems incontrovertible that the confessionals should be in satisfactory spatial relationship with the baptistry, and express, by location, the symbolism of reconciliation with the assembly of God's People.

Although there is no symbolism for the confessional as there is for the altar or the church, yet it would seem that in the construction of the confessional that we should consult someone other

than the carpenter. Otherwise, we will end up with a result that may be sound craftsmanship, but totally devoid of any symbolic relationship to penance and incapable of signifying anything sacramental.

Sacrament of Friendship

When our present confessional came into being it was designed to provide maximum discretion in the sacrament between the confessor and female penitents. Confessionals have never been required for men, and in many countries men confess before the open door of the confessional, whereas women are required to use the partition and the grille to the right and left of the confessor. Neither a fear of women on the part of the priest, nor a desire for anonymity on the part of women, should cause us to lose sight of the meaning of this sacrament. Penance is a sacrament of friendship, an outward and effective sign of a reconciliation between friends, in which the confessor represents the divine Friend. It is important that penance retain all its meaning. The canonical legislation that has erected these barriers ceases to be a prudent rule if because of it the meaning of this sacrament is lost. The secrecy of the seal to which the confessor is pledged is something altogether different from a lack of knowledge of the penitent he receives, and these two must not be confused.

More Respect

Furthermore, the darkness of many confessionals involves other risks. For example, the indiscretion of a confessor who might not ask certain questions if he could see the woman he is interrogating. Experience seems to indicate that we have more respect for a person we can see than one we cannot, e.g., our occasional lack of rapport and/or reverence in telephone conversations.*

Therefore, safeguarding the integrity of the sacrament of penance, we should do all in our power to restore as much symbolism as possible in the construction of our confessionals. The sacrament is first of all a tribunal of merciful judgment. Everything possible should be done to indicate that the confessor is a judge sitting upon a seat of judgment. This could be indicated by a slight elevation of his chair above the floor, by the dignity of the chair itself, e.g., not just any old chair or bench, as well as the visual presence of the confessor.

Penance is also a sacrament of reconciliation of sinners with the assembly of God's People. This may be indicated by eliminating the solid door or the closet-type confessional entirely or by substituting a half drape, and in that way, at least visually, maintaining some continuous relationship of the penitent with the assembly. This reconciliation would also be expressed by the visual appearance of the confessor's "imposition of the hand" raised in absolution, which would recall a most ancient symbol of this sacrament of merciful judgment.

Shed Some Light

And even though we must do all we can to express the ecclesial or social aspect of the sacrament of penance as judgment and reconciliation we must not neglect the personal relationship so necessary for satisfactory celebration of this sacrament. Saving the canonical restrictions, this could be done by eliminating, in so far as possible, the darkness and the anonymity so prevalent in many of our confessionals.

* Mallet-Henry, *Christ in His Sacraments*, p. 268.

This could be accomplished not only by physically eliminating the darkness, but also as Father John Corrigan mentioned in the October 1964 *Worship,* by the penitent identifying himself, if not by name, at least by age, sex, vocation, and spiritual evaluation, followed by a confession which is most personal, as distinguished from the typical, impersonal, "grocery-list" recitation of sins by species and number.

While we are on the subject of the construction of the confessional we must not neglect the matter of ornamentation. Frequently, mentioned among the appointments of the confessional is the crucifix, the symbol of God's infinite love and mercy, as well as the sacrifice which wrought our salvation. There are other representations of God's mercy: the Good Shepherd; the prodigal son's return; the cure of the man sick with palsy; the woman taken in adultery; the woman in Simon's house, and others. These representations could be on the exterior of the confessional or adjacent to it, or, as some have suggested, over the confessor's seat within the confessional. This could be viewed if the confessor's seat is visible at all times, or when the confessional is not in use, by permitting the door to remain open.

These are a few of the ideas we might put into practice in the interim and within the current legislation while we await the promised reform of the rite and the formulas of the sacrament of penance. In the spirit of the Liturgical Constitution we can do a great deal right now to "more clearly express both the nature and the effect of the sacrament." For example, we can stress by instruction the ecclesial or social nature of the sacrament as well as the effect of the reconciliation of the sinner with the assembly of God's People. With certain groups and in certain situations this might be clearly expressed by the use of a short Bible Service dedicated to the sacrament of God's merciful judgment and man's reconciliation with God's People. Regardless of the progress of the promised reform, the mind of the Church is known and there is considerable freedom within the present legislation. We would certainly be derelict if we stood idly by and did nothing.

Each in His Own Tongue

To what extent has the vernacular liturgy adopted by the Second Vatican Council been implemented so far throughout the Church? According to the first comprehensive report issued recently by the post-conciliar liturgy commission in Rome, no less than 205 different languages have been approved for Mass to date. (The figures are complete up to and including April.) Most of these languages, 117, are African; 67 tongues have been authorized in what was formerly French West Africa alone.

Desipte this multiplicity of languages, the format of Mass has remained practically the same everywhere. Evidently few episcopal conferences have elected to seek permission to make notable alterations in the Mass over and beyond what was generally decreed. There are some minor variations, of course; for example, in several countries the versicles and responses before the preface are recited in the vernacular.

And so once again we are presented with proof that the implementation of a vernacular liturgy is nowhere as forbidding a project as many thought it would be.—**The Catholic Transcript,** Vol. LXVIII, No. 8, p. 4.

Sermon Outlines

on the Liturgy of the Sundays and Feasts

By ALBIN J. GIETZEN, S.S.



Father Gietzen is Professor of Speech at St. Mary's Seminary in Baltimore. He is a Regional Chairman of the Catholic Homiletic Society and belongs to the Speech Association of America and the Speech Association of the Eastern States. In the classroom Father uses a "do-it-yourself" two-way closed circuit TV installation to monitor and correct three pupils simultaneously from a central studio.

Preparing for Happiness

EIGHTH SUNDAY AFTER PENTECOST

A Lesson in Living from Today's Liturgy of the Word: Worldly-minded people make the most of their status and possessions. We children of God should show a similar "common sense" about our spiritual heritage.

INTRODUCTION:

I. Paradise, like a Sunday picnic, just doesn't happen.
   A. How carefully we prepare for a Sunday picnic.
      1. Friday we patched Jimmy's faded blue swimming suit and sealed the hole in the bright yellow air-mattress.
      2. Yesterday we bought the hot dogs, catsup, marshmallows, and charcoal.
      3. We've decided to try ———— Park today.
      4. Such preparation ensures a happy picnic day—if it doesn't rain.
   B. How diligently we ought to prepare for eternity.
      1. If it's to be happy, it too must be prepared for.

2. This is the lesson in living from today's liturgy of the Word.

BODY:

II. *We* are the steward of the rich man in today's Gospel.

A. To us has been entrusted all the wonderful things of God's creation.

1. His lakes, streams, forests, and mountains He has entrusted to us. "In his hands are the depths of the earth, and the tops of the mountains are his. His is the sea, for He has made it, and the dry land, which his hands have formed" (Ps. 94: 4–5). "The Lord's are the earth and its fullness; the world and those who dwell in it. For He founded it upon the seas and established it upon the rivers" (Ps. 23: 1–2).
2. Our body, with its wonderful powers of seeing, hearing, walking, thinking, procreating . . . . He has entrusted to us. "Now the body is not for immorality, but for the Lord . . . . Do you not know that your bodies are members of Christ?" (I Cor. 6: 13 & 15).
3. Our vocation, our job, our home, our family . . . . entrusted to us.
4. Our redemption; our adoption, through baptism; the Church, with its sacraments . . . . entrusted to us.

B. Perhaps we too are "dissipating" our Master's property.

1. Do we ever thank God, for example, for all He has entrusted to us?
   a. Our favorite trout stream?
   b. Our adequate health?
   c. Our comfortable home?
2. How do we *use* the many things He has entrusted to us?
   a. The eyes, made to see his beauty everywhere?
   b. The hands, made to work according to his will?
   c. The helpmate He created for us?
   d. The Church and its sacraments?

C. We too must give an account of our stewardship.

1. Today's Gospel gives us this important reminder.
2. We should heed this reminder while there is still time to ask ourselves, "What must I do . . . ?"

III. We must prepare for paradise with the "common sense" of the unjust steward—St. Paul tells us how to do this.

A. "If you live according to the flesh, you will die."

1. We are not debtors to the flesh—we owe its sinful inclinations nothing. (Cf. Gal. 5: 19–21).
2. "Now those who belong to Christ Jesus have crucified their flesh with its passions and desires" (Gal. 5: 24).

B. "But if by the spirit you put the evil deeds of the body to death, you will live."
"... always bearing about in our body the dying of Jesus, so that the life also of Jesus may be made manifest in our bodily frame (II Cor. 4: 10).

1. "You did not receive a spirit of slavery . . . but a spirit of adoption . . . ."
"But if you are led by the spirit, you are not under the Law" (Gal. 5: 18).

2. You have received the "spirit of adoption . . . we are children of God."
   a. Live as sons of a loving Father.
   b. Live as heirs of God, joint heirs with Christ. "For you have been bought at a great price. Glorify God and bear Him in your body" (I Cor. 6:20).
3. "But I say: walk in the Spirit, and you will not fulfill the lusts of the flesh" (Gal. 5: 16).
   a. ". . . the fruit of the spirit is love, joy, peace, patient endurance, kindness, goodness, faith, mildness, self-control" (Gal. 5: 22–23).
   b. "Against such there is no law!" (Gal. 5: 23).

CONCLUSION:

IV. That is our lesson in living: Live as children of God, guided by his Spirit.
   A. But such a life is not easy for selfish, sinful flesh.
      1. The past has proved this again and again.
      2. Christ has told us, ". . . without Me you can do nothing" (Jn. 15: 5).
   B. Christ is our hope—"I can do all things in Him who strengthens me." (Phil. 4: 13).
      "As the branch cannot bear fruit of itself unless it remain on the vine, so neither can you unless you abide in Me. I am the vine, you are the branches. He who abides in Me and I in him, he bears much fruit . . ." (Jn. 15: 4–5).
      1. Unite yourself with Christ in this Mass and offer yourself with Him to our common Father.
      2. Feed your soul on his life-giving Bread.
         a. Receive his life into your heart.
         b. Let Christ live *his life* in you today. . . this week . . . throughout your life.
            "As the living Father has sent me, and as I live because of the Father, so he who eats me, he also shall live because of me. This is the bread that has come down from heaven . . . . He who eats this bread shall live forever" (Jn. 6: 58–59).
      3. Christ is our hope and our happiness.
         a. ". . . do this and thou shalt live" (Lk. 10: 28).
         b. Do this and you need not fear the accounting you must someday give of your stewardship.
         c. Do this and you will hear those thrilling words of Christ, "Come, blessed of my Father, take possession of the kingdom prepared for you from the foundation of the world . . ." (Matt. 25: 34).
            1) "I was hungry and you . . .
            2) I was a stranger and you . . .
            3) I was in prison and you . . ." (Matt. 25: 35–37).
         d. ". . . do this and thou shalt live" (Lk. 10: 28).

Justice . . . and Compassion

NINTH SUNDAY AFTER PENTECOST

A Lesson in Living from Today's Liturgy of the Word: God calls us to his *Love*. If we will not heed this call, then we must fear his *justice*.

INTRODUCTION:

I. Today's Gospel story presents a touching and terrifying contrast.
   A. Contrast always highlights.
      1. The 6′2″ husband looks even taller beside his 4′2″ wife.
      2. Your VW beside your neighbor's Cadillac clearly shows its "compactness."
   B. The contrast in today's Gospel also highlights two attributes of God.
      1. The *merciful* Christ weeps over an unheeding Jerusalem.
      2. The God-man of *justice* whips the sellers from the Temple.

BODY:

II. We must never forget the God of *justice*—modern trends notwithstanding.
   A. Christ Himself reminds us of it this morning in unmistakable words.
      1. ". . . because you failed to recognize the moment of your visitation."
         a. ". . . they will wipe you out, you and your children within your walls." Forty years later over a million people would be "wiped out."
         b. ". . . and they will not leave in you a stone upon a stone." The site of the city would be plowed as a field.
      2. Through tear-filled eyes Christ pleads this morning, "If you will not love my Love-unto-death, *fear my terrible justice!*"
         "The Lord is at your right hand; He will crush kings on the day of his wrath. He will do judgment on the nations, heaping up corpses; He will crush heads over the wide earth" (Ps. 109: 5–6).
   B. St. Paul instances other terrifying manifestations of that *justice*.
      1. When the Israelite men became involved in the "wares" and worship of the Moabite women, more than 23,000 were killed (Num. 21: 1–9).
      2. When the Chosen People complained in the desert, God sent poison serpents and "killed many" of the people (Num. 21: 4–6).

3. He gives us an *important* reminder: "Now these things overtook them to serve as an example."

C. All these terrifying happenings remind us, "We should not desire evil things as our father did."

1. "Do not become idolators as some of them did."
   a. Today's "idols" are *different* . . . but no less *real.*
      1) The "almighty dollar" is enshrined in many a place of business. The dishonest dollar "will lead thee into sin; the curse of the Lord thy God rests upon it" (Deut. 7: 25).
      "Precious beyond all treasure is good repute; not gold or silver is so worth the winning, as to be loved. Rich and poor dwell ever side by side, God's creatures both of them" (Prov. 22: 1).
      "Not of gold or silver be thy hoard; make wisdom thine, discernment thine, more precious than these" (Prov. 16: 16).
      2) Many a young girl "worships" the goddess of fashion.
      "Grace so gracious is none as woman's faithfulness and woman's modesty; woman's continence there is no valuing. Sun dawning in heaven cannot match the lustre a good wife sheds on her home, and that beauty lasts into ripe age, like the glow of lights on the holy lamp-stand" (Ecclus. 26: 19–21).
      3) "Self-idolatry" is perhaps the most common of all—everyone must bow to this "infallible" god.
   b. "Thou shalt worship the Lord thy God, to Him only shalt thou do service . . . " (Deut. 6: 13).
2. "Let us not give ourselves up to immorality as some of them did . . . ."
   a. "Moabite women" still flirt with God's people.
      1) She may be in your office or shop.
      "Never let her beauty win thy heart, never let her bold glance deceive thee" (Prov. 6: 25).
      2) She may be the wife of your neighbor.
      "Who can carry fire in his bosom, without singeing the clothes he wears, or walk on hot coals without burning his feet? No more can a man mate with his neighbor's wife, and not be defiled by her touch (Prov. 6: 27–29).
   b. ". . . if you live according to the flesh you will die" (Rom. 8: 13).
3. "And do not grumble as some of them grumbled . . . ."
   a. "Before long, the people grew weary of this laborious march, assailing God and Moses" (Num. 21: 4).
      1) Their complaints may be similar to ours.
         a) "Why didst thou ever bring us away from Egypt?" (Num. 21: 5).
         b) Why did you let this happen, my God?
            (1) This poor health?
            (2) This alcoholic husband?
            (3) This crippled child?
            (4) This large family . . . and small income?
      2) The hardships of any journey must be seen in the light of the destination.
      "Do not labor for the food that perishes, but for that which endures unto life everlasting, which the Son of Man will give you" (Jn. 6: 27).
      "For I reckon that the sufferings of the present time are not

worthy to be compared with the glory to come that will be revealed in us" (Rom. 8: 18).

b. Must we too be punished before we will confess, "We have sinned by making complaints against the Lord" (Num. 21: 7)?

III. We must also remember that the God who whipped is also the God who wept.

A. "He will not let you be tested beyond your strength."

1. A loving father will never stand idly by his suffering child.
2. "He will give you with the test a way of emerging from it successfully."
   a. But do not attempt to measure such success with the world's scale of success.
   b. Remember the greatest success the world has ever known—its salvation—was a God-man dead upon a cross!
   c. Remember you are on a journey—*arrival* is always at a price.
      1) Do we complain as the gas gauge drops, as the tires wear—as long as we are moving toward our vacation spot?
      2) "the sufferings of the present time are not worthy to be compared with the glory to come" (Rom. 8: 18).

B. "Come to me, all you who labor and are burdened, and I will give you rest" (Matt. 11: 28).

CONCLUSION:

IV. You *have* come to Him—let Him refresh you.

A. Surrender to your loving Father as your gifts—yourself—are offered, with Christ, in this Sacrifice.

B. Feed your hungry—perhaps even starving—soul on his Life-giving Food.

1. Here is the "way of merging from it [every trial] successfully, that you may be able to endure it."
2. But He only *invites* you.
   "Jerusalem, Jersalem! . . . How often would I have gathered thy children together, as a hen gathers her young under her wings, but thou wouldst not!" (Matt. 23: 37).

C. O people of God, be not another Jerusalem.

1. Let not Christ weep over you today.
   a. "If only you too had known this day the way to peace."
   b. ". . . because you failed to recognize the moment of your visitation."
2. Every Mass is "your visitation."
   a. Beg that this *important* truth be not "hidden from *your* eyes."
   b. Meet your weeping—because loving—Christ in today's liturgy.
   c. Take Him on your journey through life this week "that you may be able to endure it."
   d. "Learn from Me, for I am meek and humble of heart; and you will find rest for your souls. For my yoke is easy, and my burden light" (Matt. 11: 29–30).
      "Sacrifice is usually difficult and irksome. Only love can make it easy; and perfect love can make it a joy. We are willing to give in proportion as we love" (Exhortation before marriage ceremony).

Judith—Type of Mary

FEAST OF THE ASSUMPTION

A Lesson in Living from Today's Liturgy of the Word: *One of us* lived a sinless life! Her spotless soul and body were taken up into heaven. Today we praise her. All our life we should imitate her.

INTRODUCTION:

I. Old Testament events were often types of New Testament fulfillments.
   A. "Thine are the deeds of long ago; that this event should succeed, that was of thy contriving; all thy designs are long a-brewing, all thy awards made in full foreknowledge" (Jdth. 9: 4–5).
   B. Judith of today's Epistle was one such type, a type to be fulfilled in Mary.
      1. A world suffering from sin awaited these women to carry out God's will.
         "We have taken part in our father's sins; we are guilty men, rebels against thee. Do thou, in thy great love, take pity on us . . . do not abandon us, that still acknowledge thy name, to the mercy of men who never knew thee! (Jdth. 7: 19–20).
      2. God had "gifted them," "graced them," for their mission.
      3. They perfectly fulfilled his designs for them.

BODY:

II. Judith, like Mary, was a woman of humble prayer.
   A. To Judith they said, "Pray for us, holy women as thou art, and the Lord's true worshipper" (Jdth. 8: 29).
   B. To Mary we pray, "Holy Mary, Mother of God, pray for us sinners . . . ." "Judith went to her place of prayer, sackcloth her garb, ashes sprinkled over her head, and thus, falling down before the Lord, she cried for mercy . . ." (Jdth. 9: 1).
   C. Listen to the trustful prayer of Judith: "Not in the mustering of great armies, Lord, thy power is shewn; not on the well-horsed warrior thy

favour. Still from a humble soul, an obedient will, the prayer must come that wins thee. God of the heavens, maker of the floods, Lord of this universal frame, listen to the defenseless plea of one who trusts only in thy mercy (Jdth. 9: 16–17).

III. Judith, like Mary, was a woman of wisdom.

A. They both knew the place of suffering in God's eternal plan.

1. "Yours (the elders) to hearten them, by reminding them what trials our fathers underwent, to shew whether they were God's worshippers indeed; how Abraham was put to the proof, tested by long endurance, before he became God's friend; how Isaac, Jacob, Moses, and all who won God's favour must be loyal to him under great affliction first" (Jdth. 8: 21–23).
2. " . . . and your soul, too, will be pierced with a sword—so that the thoughts of many hearts will be revealed" (Lk. 2, 35).

B. The praise of Judith is so fitting for Mary: "They told one another, 'Never was a woman such as this, so fair to look upon, so wise to listen to' " (Jdth. 11: 18–19).

IV. Judith, like Mary, was a woman of confidence and fortitude.

A. Judith showed her confidence when she said, "Well for us that he, at least, is patient; repent we, and with flowing tears ask his pardon! He will not overwhelm us with reproaches, as men do; not his the human anger that bursts into flame. Abate we our pride, and wait on him with chastened spirits; entreat him with tears to grant us relief at a time of his own choosing. Then shall we, who stand aghast now at the pride of our enemies, triumph in the reward of our humility" (Jdth 8: 14–17).

B. Mary showed her confidence at the Incarnation: "Mary said, 'Behold the handmaid of the Lord; be it done to me according to your word' " (Lk. 1: 38).

C. Judith, in the midst of the enemy camp and about to kill its general, confidently would say, "Too bold be my heart to fear, too resolute to spare him! Let him fall by a woman's hand, and all the glory of it will be ascribed to thy name" (Jdth. 9: 14–15).

V. Judith, like Mary, was a woman of victory.

A. As she went forth to the camp of the enemy, the elders prayed: "May the God of our fathers, they said, grant thee his favour, and his strength speed whatever design is in thy heart. Cause may Jerusalem have to be proud of thee; may thy name live among the holy and the just!" (Jdth. 10:8).

B. And as she returned: "Far away rang the cry of Judith to the watchmen on the city walls, Open the gates! God is on our side. Open the gates! His power yet lives in Israel" (Jdth. 13: 13).

C. In thanksgiving she would praise God: "And, as the Lord is a living God, well did his angel watch over me, thither going, there abiding, and thence returning. The Lord would not have his own handmaid stained with sin; he has brought me back to you inviolate, to glory in his triumph, my preservation, and your deliverence" (Jdth. 13: 20).

D. The People of God praised Judith in her victory: "With his own power the Lord has blessed thee, and by thy means has brought our enemies to nothing!" (Jdth. 13: 22).

E. Today we praise Mary in her victory, in the words of Elizabeth: "Blessed are you among women, and blessed is the fruit of your womb." "Happy

is she who has believed that the Lord's words to her will be fulfilled" (Lk. 1: 42 and 45).

CONCLUSION:

VI. Mary was all these things—and so much more. Does she not merit our admiration and imitation?

A. We can apply to her those words spoken of Judith: "Thou thyself . . . shalt be held in high honor; wide as the world shall be thy renown" (Jdth. 11:21).
B. And hear echoing Mary's Magnificat: ". . . for behold, henceforth all generations shall call me blessed, because he who is mighty has done great things for me, and holy is his name."
C. Pray to Mary and through Mary.
D. Imitate her.
E. Long to someday be with this sinless woman—yes, one of us—and with her Divine Son for all eternity.

Spiritual Sign Language

ELEVENTH SUNDAY AFTER PENTECOST

A Lesson in Living from Today's Liturgy of the Word: Spiritually "deaf" men are constantly being "brought to you" in your daily lives. Through *you*, Christ desires to "open their ears" that they may hear the Good News of salvation.

INTRODUCTION:

I. You do not talk to the deaf with *words* . . . but with *signs*.
   A. We see Christ doing just this in today's Gospel.
      1. He could not ask him, as He asked the two blindmen, "Do you believe that I can do this to you?" (Matt. 9: 28).
         a. Or as He told the centurion, "Go home. It shall be done in answer to your faith" (Matt. 8: 13).
         b. Or as he told Martha, "Didn't I assure you that if you believe you will see the glory of God?" (Jn. 11: 40).

2. So He made *signs.*
   a. The blindman saw and felt power-filled fingers touch his ears, as if to open them.
   b. The blindman saw and felt a little life-giving spittle applied to his "dead" tongue, as if to soften and loosen it.
3. The deaf man "heard" their message plainly.
   a. "All power in heaven and on earth has been given to me" (Matt. 28: 18).
   b. "It shall be done in answer to your faith" (Matt. 8: 13).
4. The deaf man believed the signs.
   a. Through them Christ effected a cure.
   b. "At once his ears were opened, and the knot of his tongue was untied, and he began to speak plainly."

B. We must follow Christ's example in dealing with the spiritually "deaf."

BODY:

II. Words are usually wasted on the spiritually "deaf."
   A. How foolish it would be to try to talk to a deaf man with *words.*
   B. It is equally foolish to talk of God and Christ to the spiritually "deaf."
      1. "They have ears but hear not . . ." (Ps. 113: 6).
      2. *Words* will not "get through" to him; *signs* will.

III. Every Christian is meant to be a *sign* to a "deaf" world.
   A. O Christians, yours is the glorious vocation to show Christ to the world!
   B. We must make the spiritually "deaf" see and feel the power of God, the power of love in us.
      1. The early Christians did this; and the pagans read the sign—"See how these Christians love one another!"
      2. Christ did this—"He has done all things well. He has made both the deaf to hear and the dumb to speak" (Mk. 7:37).

IV. The Christ of today's Gospel *still* walks the earth!
   A. The Church, of which you are a member, is Christ!
      1. The *same* Christ—there is but one Christ.
         "Jesus Christ is the same, yesterday and today, yes, and forever."
      2. The *same* Christ with the *same* mission—to win the world by sacrifice, for his Father.
         "I have come to cast fire upon the earth, and what will I but that it be kindled?" (Lk. 12: 49).
         "Go, therefore, and make disciples of all nations . . . teaching them to observe all that I have commanded you . . ." (Matt. 28: 19–20).
      3. The *same* Christ with the *same* power to open ears and loose tongues.
         ". . . he who believes in me, the works that I do he also shall do, and greater than these he shall do . . ." (Jn. 14: 12).
   B. Through *you* He wills to "touch" all the people in Ourtown.
      1. The assembly line worker in Yourplant, Inc.
      2. The check-out girl at your favorite Supermarket.
      3. The milkman, the mailman, the TV repairman . . . every man.

C. Remember how Christ dealt with the deaf man—*"works"* not *words.*

1. People must see Christ's Love in our lives.
   ". . . let your light shine before men, in order that they may see your good works and give glory to your Father in heaven" (Matt. 5: 16).
2. Love is the universal language that everyone understands.
   a. The unmistakable *sign* of love is *sacrifice.*
      1) The Mother's Day corsage, purchased with paper route pennies, melts your heart.
      2) The all-night vigil by the child's sick-bed anyone can "read."
   b. A God-man dying on a cross speaks, *shouts* to everyone.
      "And I, if I be lifted up from the earth, will draw all things to myself" (Jn. 12: 32).
   c. "Greater love than this no one has, that one lay down his life for his friends" (Jn. 15: 13).
      1) Lay down your life in little ways every day.
         a) The family picnic this afternoon, when you rather prefer a "horizontal holiday."
         b) New drapes for the dining room, instead of a new driver for the golf bag.
         c) A new driver for his golf bag, instead of new drapes for the dining room—Yes, love is a two-way street.
         d) A pleasant "thank you" for the check-out girl, instead of, "Wasn't that soap only 23¢ instead of 24?"
         e) Let your power mower "run away" and cut your neighbor's lawn too.
      2) "He who is faithful in a very little thing is faithful also in much . . . " (Lk. 16: 10).
   d. *Signs* such as these are the *signs* of love that all can read.

D. Remember, *you* are those hands that must "touch" the ears of the "deaf."

1. They must *feel* a "power" going out from you.
   "Never has man spoken as this man" (Jn. 7: 46). But, remember, you speak with signs to the deaf.)
   "But when Peter saw it, he said to the people: "Men of Israel, why do you marvel at this, or why do you stare at us, as though by any power or holiness of our own we had made this man walk?" (Acts 3: 12)
2. They must "see your good works" (Matt. 5: 16).
3. Only then will their spiritual ears be opened.

V. Then, and only then, can they be told the "Good News" and speak of it to others.

A. That Christ died for their sins.
B. That He was buried—only affirming the *certainty* of his death.
C. That He rose again the third day.
D. That He has gone to prepare a place of eternal happiness for them.

CONCLUSION:

VI. Draw close to Christ each Sunday in this his sacrifice of Love.

A. Study his life in the Liturgy of the Word, these *signs* which He gave to a "deaf" world.
B. Receive his life into your soul at the Eucharistic meal.
C. When you are told, "Go. The Mass is ended" remember . . . your mission is just *beginning.*

The Richness of the Christian

TWELFTH SUNDAY AFTER PENTECOST

A Lesson in Living from Today's Liturgy of the Word: You are *rich* in the riches of Children of God. This *fact* should be your joy, your consolation, and your hope—the guiding light of your life.

INTRODUCTION:

I. You are *rich!* The Scriptures repeatedly remind you of this *fact.*

A. ". . . in Christ Jesus . . . *you have been enriched in every way,* with every gift of speech and of knowledge. . . . you lack no spiritual gift as you wait for the revelation of our Lord Jesus Christ" (I Cor. 1: 5–7).

B. "You know, indeed, the favor of our Lord Jesus Christ; how, for your sakes he made himself poor, although he was rich, in order that by his poverty you might become rich" (II Cor. 8: 9).

C. "Thus says the First and the Last, who was dead and is alive: I know thy tribulation and thy poverty, but *thou art rich . . .*" (Apoc. 2: 8–9).

BODY:

II. "Happy are the eyes which see what you are seeing." These are your riches.

A. You are seeing a world redeemed . . . which for centuries had longed for a savior.
"You heavens, send dew from above, you skies, pour down upon us the rain we long for, him, the Just One; may he, the Savior, spring from the closed womb of earth, and with him let right order take its being" (Is. 45: 8).

B. You are seeing the new convenant . . . which brings with it the Spirit.

1. The Old Law was merely external, a "letter" conferring no *internal* principle of action.

a. It set up laws that weakened human nature could not observe. "But I am afflicted and poor; O God, hasten to me! You are my help and my deliverer; O Lord; hold not back!" Ps. 69: 6).

b. Because of this it was the "letter that kills."

2. The new covenant is thrillingly different; it confers the Spirit. "The Spirit himself gives testimony to our spirit that we are sons of God. But if we are sons, we are heirs also: heirs indeed of God and joint heirs with Christ . . ." (Rom. 8: 16–17).
   a. This *pneuma*, or Spirit, is a *new life*, a sharing in the God-life.
      1) It makes us capable of supernatural acts.
      2) For St. Paul, *pneuma* denotes all the privileges and blessings of our heritage in Christ—all our riches.
         a) Habitual and actual grace.
         b) The divine Indwelling.
         c) The gifts of the Holy Spirit.
         d) The theological and cardinal virtues.
         e) Sonship to the Father.
         f) Union with Christ in the Mystical Body.
   b. This, therefore, is the Spirit that "gives life."
   c. These are your riches.

      "There is no distinction between Jew and Greek; all have the same Lord, and he gives *generously* to *all* who call on him" (Rom. 10: 12).

III. Our riches are all summed up, contained, in Christ, the second Adam.
   A. St. Bede sees in the man who fell among robbers the first Adam, representing the human race.
      1. This first Adam was robbed by Satan of the glory of living forever and of the robe of innocence.
      2. Sin wounded the integrity of human nature and left it "half dead."
   B. To the aid of this pitiable creature, fallen man, comes the Good Samaritan, our Lord Himself.
      1. It was not the Jewish priests or Levites who enriched the world with love.
         a. They only laid on heavy burdens, the "letter" of death.
            "They tie up bundles that are burdensome and hard to carry, and lay them on men's shoulders, while they themselves refuse to lift a finger to move them" (Matt. 23: 4).
         b. It was Christ who would lift those burdens.
            "Come to me, all of you who are wearied from toil and heavily burdened, and I will refresh you. Take my yoke upon your shoulders and receive my instruction, because I am gentle and humble of heart. Thus will you find refreshment for your souls. For this yoke of mine lies easy; this burden of mine is light" (Matt. 11: 28–30).
      2. Christ lifts us up from our fallen state.
         "He bore our sins himself, in his body, onto the tree, that we might die to the sins and live to justice. By his stripes you were healed" (I Pet. 2: 24).
         a. The "oil and wine" of his life-giving sacraments restore the supernatural life in us.
         b. He places us in his Church to be cared for.
            "Be without fear, little flock, for your Father has decided to give you the kingdom" (Lk. 12: 32).
         c. He leaves us *all* that is needed, the "ministry of justification," to "take care of us."

"I shall not leave you orphans. I am coming back to you . . . On that day you yourselves will recognize that I am in my Father, and you are in me, and I in you" (Jn. 14: 18 and 20).

IV. God intends that you "invest" your riches in life.

A. With them you can ransom the world from sin.
"I am not asking you to take them out of the world but to guard them from the Evil One. They do not belong to the world, any more than I belong to the world. Consecrate them in the truth—'Your word is truth.' As you sent me into the world, so I sent them into the world . . ." (Jn. 17: 15–18).

B. Remember the parable of the talents. (Matt. 25: 14–30).
1. To the slave who invested . . . "Well done! You are an industrious and reliable slave . . . . Come, share your lord's joy!"
2. To the slave who hid his talent . . . "Wicked and slothful servant! . . . cast him forth into the darkness outside, where there will be the weeping and gnashing of teeth."

CONCLUSION:

V. Live as the rich people you are.

A. Anything you want is yours—you should really want only what pleases God.

B. In your needs go to your rich Father.

C. In this Mass, and in every Mass, let your rich Brother, Christ (insert #1 and #2 here) share his riches, his Life with you.
1. Through his living Word.
2. Through his living Food.

(The author wishes to credit *The New Testament Reading Guide,* Liturgical Press, Collegeville, Minn., vol. 8, p. 80, for some of the material used in the above outline.)

Canon 247 Still Goes

Rome—(NC)—A spokesman for the Congregation of the Holy Office has issued a categorical denial of published reports that jurisdiction over marriage cases has been transferred from that body to other Vatican Offices.

The spokesman said that the current regulation on Holy Office competence in marriage cases, expressed in Canon Law 247, remains fully in effect.

The Law states: "It (the Congregation of the Holy Office) has exclusive jurisdiction in cases which involve directly or indirectly the Pauline Privilege in marriage, disparity of cult and mixed religion, and to this congregation belongs the power to dispense from these impediments."

That the Holy Office refers marriage cases to other organs of the Curia is in accordance with a provision of the canon which states that the congregation "may, according to its judgment and as the case demands, refer it to another congregation or to the Tribunal of the Sacred Rota."

The spokesman also took issue with a published statement that cases had been "assumed at various times in the past by the Holy Office."

He said that the competence which the Holy Office now has in certain marriage cases was given to it by the Church's highest lawgivers, the popes.

—**The New World,** Vol. LXXIII, No. 25, p. 3.

Joseph F. Wagner, Inc.
Publishers
Homiletic & Pastoral Review — *The Catholic Educator*
Catholic Building and Maintenance
53 PARK PLACE NEW YORK 7, N. Y.
EST. 1888

Reverend and dear Father:

If you now own Dr. Albert Niedermeyer's **Compendium of Pastoral Medicine,** there is little need of persuasion on my part that you complete the Niedermeyer set with our most recent publication, **Compendium of Pastoral Hygiene.** There are a large number of priests who will purchase both compendia for the simple reason that Niedermeyer wrote them and that they are now available in English.

Although he was not a priest, Dr. Niedermeyer (in addition to doctorates in philosophy, medicine and civil law) held doctorates in both sacred theology and Canon Law. That, you will grant, is all well and good, but it is no guarantee that he can write or, more importantly, write profitably for the Catholic clergy. It was his famous six-volume work in Pastoral Medicine which won him acclaim throughout Europe as a productive Catholic scholar, teacher and leader; it was the resulting demand by the clergy that led him to reduce his six volumes into the compendia we now make available to priests in English-speaking lands. It was, incidentally, his courage as a Catholic leader that led him publicly to oppose Nazi euthanasia and sterilization programs after the anschluss which brought him imprisonment in concentration camps.

The very real difficulty in discussing **Compendium of Pastoral Hygiene** is this: it is difficult to know where to start. Dr. Niedermeyer covers so very much germane material—and in plentiful depth—and all of it is of great value to you, Father, in the many different works of your own ministry. Please remember this, too: **Compendium of Pastoral Hygiene** has unique merit not only in your pastoral relationships, but also in your own life as an individual person. A doctor-theologian wrote this book and he meant it to be of full help to you in all respects.

On the page to the right we have tried to bring **Compendium of Pastoral Hygiene** into such focus that you may be able to see it at a glance. Please do look over both pages and see what the eminent Niedermeyer offers you. Now if that is not satisfactory, Father, why not page through the book for yourself? How? Very simple. Allow me to send the book on for your inspection; take up to 10 days to see if what I tell you is exaggerated. Then, if you like the book and agree that it is the equivalent of a shelf of books of rare priestly value, please send on your check in the amount of $7.20 (cost of book, $6.95, plus postage, 25¢). If, on the other hand, you are not fully satisfied from your inspection, merely return the book to us, no cost to you involved.

I should be remiss if I did not make special mention of our translator of both volumes, Father Fulgence Buonanno, O.F.M., Ph.D. Father Fulgence, from his studies at Innsbruck, knew the work and influence of Dr. Niedermeyer. His present positions of Professor of Pastoral Psychology (Fifth-Year Program for newly ordained priests at St. Anthony's Shrine in Boston, Mass.) and Professor of Medical Ethics (at St. Elizabeth's Hospital, Brighton, Mass.) makes him just ideal for bringing Niedermeyer to priests of the English-speaking world.

As the response to **Compendium of Pastoral Medicine** justified our faith in making Niedermeyer's first classic available to our priests, so I am confident that **Compendium of Pastoral Hygiene** will meet with at least equal approval.

Respectfully yours,

Clement J. Wagner

Clement J. Wagner, Publisher

COMPENDIUM OF PASTORAL HYGIENE

THESE TOPICS* ARE TREATED

- Miscegenation
  - Church Furnishings
- Working Mothers
  - Nourishment, Exercise
- Kinsey Report
  - Religious Garb
- Lesbianism (Rise and Causes)
  - Sleep
- Alcoholism
  - Preaching
- Necroscopy, Autopsy
  - Extreme Unction
- Pregnancy Complications
  - Communion to the Sick
- Dope Addiction
  - Prisoners
- Sacraments, Sacramentals
  - World Famine
- Neuroticism
  - Overpopulation
- Large-City Living
  - Celibacy
- Old Age
  - The Cloister
- Death (Real, Apparent)
  - Sterility
- Capital Punishment
  - Homosexuality
- Asceticism
  - Feminism
- Marriage Counseling
  - Sacramental Wine
- Unfit Priesthood Candidates
  - Church Buildings
- Panic, Fire Prevention
  - Candles
- Consanguinity
  - Smoking
- Menstrual Disorders
  - Family Wage
- Artificial Insemination
  - Tourism
- Eugenics
  - Mental Disorders
- Demography
  - Neomalthusianism
- Disease
  - Missions
- Hospitals
  - Cemeteries
- Priest and Doctor
  - Sanctity and Sanity
- The Rhythm
  - Diabolical Possession
- Sexual Frigidity

FROM THESE POINTS OF VIEW

- **Hygiene** — Physical; Social; Mental; Cultural; Pastoral
- **Theology** — Moral; Sacramental; Ascetical
- **Law** — Canon; Natural; Civil
- **Medicine** — Internal, Surgery, Obstetrics Gynecology, Neurology, Pediatrics Dermatology, Venereology, Geriatrics, Forensic, etc.
- **Psychology and Psychiatry**
- **Philosophy**
- **Science** — Anatomy, Physiology, Pathology, Biology, Genetics, etc.
- **History**
- **Culture** — Material; Spiritual

*There is no effort made to list all or in order.

BY

DR ALBERT NIEDERMEYER

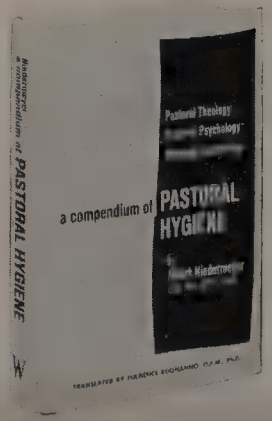
Ph.D., M.D., S.T.D., J.C.D.

- Professor, until his death, of Pastoral Medicine at the University of Vienna.
- Author of the famous six-volume work, in German, on Pastoral Medicine, published later, in German, as a compendium, published for the English-speaking world in 1961 as **Compendium of Pastoral Medicine** (Wagner, N. Y.)
- Author in German, of **Compendium of Pastoral Hygiene** and **An Outline of Social Hygiene.**
- Head of the Marriage Counseling and Pregnancy Welfare Bureau **and** Consultant for Social Hygiene for the Municipality of Vienna; special adviser to religious Orders (men and women) and to the Vienna chancery office in medical and psychiatric matters.
- Taken into protective custody, 1938, eventually into concentration camps for his public opposition to Nazi sterilization and euthanasia programs.

FOR

- **All priests**
  (Ordinaries, diocesan officials, pastors and assistant pastors)
- **Religious Orders**
  (of men and women, superiors and subjects)
- **Chaplains**
  (of hospitals for both the mentally and physically sick)
- **Doctors**
  (those who treat both the physically and the mentally ill)
- **Nurses**
  (both religious and lay)
- **Administrators**
  (those who are in charge of hospitals, homes for the aged, mental homes, heads of Catholic Charities, administrators of Catholic cemeteries).
- **Teachers**
  (in seminaries, colleges, nursing schools)
- **Social Workers**
- **Marriage Counselors**
- **Lawyers**

Price: $6.95



QUESTIONS* ANSWERED

By AIDAN M. CARR, O.F.M.Conv., *Editor*

The Impediment of Crime

Question: Just what is the meaning of the impediment of "*crimen*" given in Canon Law and included in the prenuptial investigation forms? Frankly, I recall it only vaguely from seminary days.

Answer: This is a diriment impediment set forth in Canon 1075. It provides that those who, during a valid marriage, commit adultery with each other and make a mutual promise to marry or actually attempt to marry, even civilly, cannot themselves contract together a valid marriage.

True adultery must be involved, i.e., one (or both) of the parties is already validly married to a third person; there must be a normal intercourse between the erring pair; both realize that at least one of them is married. Also, they must actually promise to get "married," not simply *intend* it, upon the death of the present spouse (or spouses).

No doubt the way in which this impediment more generally comes about is in the cases where two people, one (or both) of whom is married validly, get "married" after obtaining a civil divorce. Once they have sexual union, the diriment impediment of crime arises. Then if later on, upon the death of the former spouse(s), the present concubinate relationship is to be validated, a dispensation from the impediment is necessary. Bishops have the faculties to give this dispensation and it is given without more ado in these cases of convalidation just described.

Admittedly, where the couple who come to a priest to get married have already been joined to previous spouses now deceased, or one of the couple anyhow is now a widow or widower, it may be a bit embarrassing to seek out certain information! Therefore the prenuptial investigation form is quite delicate in this matter. Thus the one I've before me simply asks this: "Was your intended wife (husband) married before? . . . . If so, during the lifetime of her husband (his wife), did you promise to marry her (him)?" And if the reply is affirmative, viz., that such a promise was indeed made, then one can conclude that a dispensation is required *ad cautelam*, anyhow. Nor need the priest accuse himself of rash judgment the next time he goes to confession!

Saying Mass Seated

Question: My pastor is really getting infirm; you'd never dream now he was a wonderful first baseman forty-five years ago. If, within the next year he becomes confined to the rectory, can he say Mass while seated? Where can he get that permission, if so?

Answer: This faculty is contained among the very broad grants of powers made to bishops by the *motu proprio Pastorale Munus* of Paul VI, well over a year ago. Yes, there should be no difficulty on the score at all. It is only

*** Please address any questions to the Editor, Fr. Aidan M. Carr, O.F.M.Conv., St. Anthony-on-Hudson, Rensselaer, N.Y. 12144.**

required that he petition that favor from the bishop, setting forth the conditions of health, with perhaps a note from his doctor, as the basis for the request. The chancery may want to check on the altar set-up in the rectory, but you (or he) will find the officials most helpful and kind. There's an old saying that has more than a little truth in it: "No one is deader than a dead priest." But it's also true that when a priest is ill, old, infirm, everyone tries to ease his burden, even when he is a trifle grumpy . . . . which, as we all know, is virtually unheard of.

Incidentally, *Pastorale Munus,* which supplants the old quinquennial faculties of local ordinaries, is an important and very interesting document, most helpful to curial authorities. By it, for instance, bishops may permit their priests to trinate on Sundays; to absolve from many reserved censures; the right of pastors to confirm in danger of death has been similarly extended to certain chaplains of hospitals and prisons. And bishops themselves have been empowered to dispense from matrimonial impediments that formerly required correspondence with Rome or at least with the Apostolic Delegate. In the use of the Pauline Privilege a bishop may, without recourse to the Holy See, dispense from the requirement of obtaining a statement from the non-Catholic party relative to his intention of becoming a Catholic or living in peace with the convert . . . . In all, some forty powers are given.

In a word, *Pastorale Munus* seems a splendid illustration of the principle of subsidiarity in practice as well as a foretoken of the quasi-autonomy that Catholic bishops will exercise more and more as time goes on . . . probably. Collegiality is not an easy concept to grasp theologically, but its effects canonically are easy to see and eminently

"everyone is insane . . .

It's just a question of degree."

Said a well-known theologian. Let's not argue the point. Let's just keep our "degrees" right . . .at least when in the midst of the ceremonies of the Church, by insisting on *genuine,* inexpensive



- Lights instantly
- Costs less than a postage stamp
- Holds 3 spoonfuls of costly incense

Char-Lite Mfg. Co.

1715 Delmar, St. Louis, Mo. 63103

Gentlemen:

Please send me a FREE copy of the interesting folder: "The Incredible Story of 'Self-Line' Charcoal" and its invention by a Catholic priest. Also send list of dealers in my city.

Name_____

Title_____

Address_____

#1

practical. If the bishops rule the Universal Church, they also rule their own dioceses.

Place for Confessions of Women

Question: Just how serious a reason is required for a priest to receive the sacramental confession of females other than in the regular confessional? A few days ago I gave a day of recollection for some college girls; no "box" was there and so I just used a *prie-dieu*, let them kneel at it and I sat in a chair on the other side of the kneeler. How about this?

Answer: All right, but not, to be sure, ideal. Rules Canon 910: "The confessions of women are not to be heard outside the confessional unless an exception is required by reason of illness or some other true necessity, and in these cases the safeguards which the local ordinary has judged opportune are to be observed." And provides Canon 909: "The confessional for the confessions of women must always be located in an open and conspicuous place, and generally in a church, a public oratory, or a semipublic oratory designated for women. The confessional should have a fixed and narrowly perforated grating between the penitent and the confessor."

If time allowed, it would have been well, I think, to have cleared the set-up with someone in the chancery who could speak for the bishop, but I'd not "harp" on this necessity in the circumstances you describe. You did not mention in your letter whether the *prie-dieu* had one of those screen effects that can be pulled up; that would have helped to meet the requirements.

So far as the *locus designatus* is concerned, it is a good opinion that the priest may himself, without necessarily having recourse to the bishop, appoint a place, v.g., a sacristy; the sanctuary of the chapel; a parlor, etc., when it's merely a question of now and again hearing confessions. It would be necessary, however, to have the bishop designate a locus if the hearing of the confessions would be a habitual thing.

We might note also the phrase "or some other true necessity" in the above-cited Canon 910, § 1. The priest may prudently decide if such a true necessity is in point of fact present. It would be present, for example, in the case of a woman whose nervous condition made the idea of entering "the box" quite disturbing; or where to require a women to enter a confessional might be downright embarrassing for her in the presence of others not present for the purpose of confession. And it is not difficult to imagine other cases which would warrant dispensing from the need for a female to receive the sacrament in a confessional.

As in so many other matters, sincere prudence will provide a solution as to the acceptability of a particular course of action.

Even if there is not a real necessity, it still would not be seriously wrong to hear a woman outside a confessional, provided that the danger of scandal, etc., would be precluded. I'm not sure at what era of Church discipline the use of the confessional came into practice (can anyone enlighten me?), but it's pretty certain that its introduction is relatively late.* Etchings of sacramental activities in the early days show penitents resting their bowed heads on the very knees of the father-confessor, while kneeling at his feet . . . both men and women.

Hand Missal Passé in Church?

Question: Is there any rule now against the faithful using their missals

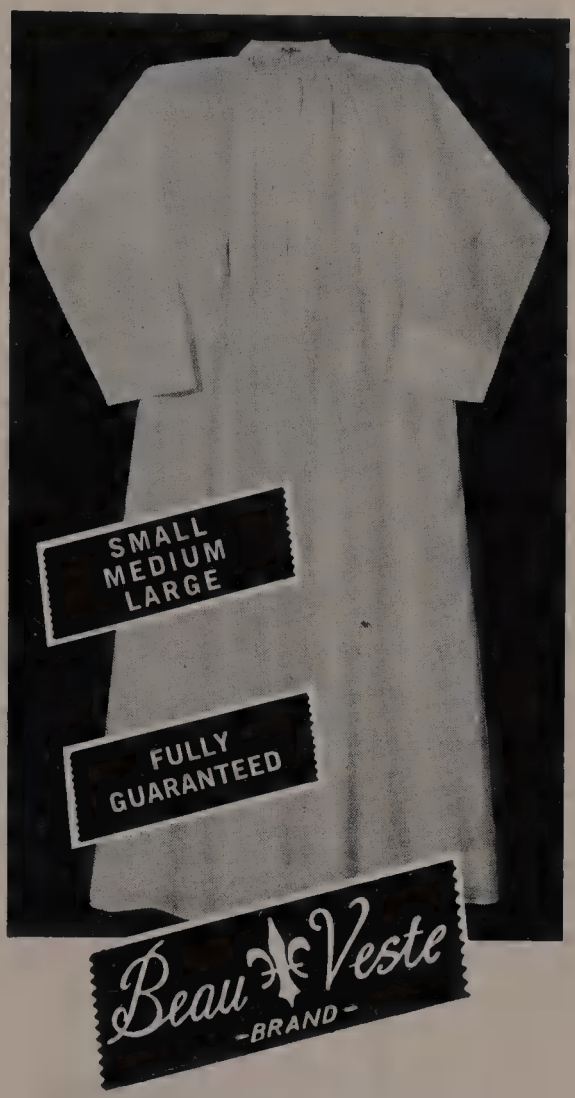
* See "Spotlight on Liturgy," this issue.

at Mass? Should these books, often almost brand new and expensive, be stored away in the attic along with the old maj-jong set?

Answer: I had to smile reading your letter, because I *know* you must be at least fifty-years-old. No one under forty ever heard of a maj-jong set (although it was so popular in the middle 20's) and modern folks don't have attics in their houses. Which is not to imply that your question isn't a good and timely one.

No, missals are not passé, although the stepped-up participation by the faithful in the *sacrificial* banquet of the Mass does tone down the utility of the missal in the pew. Those books are still useful even if not indispensable for a full and active share in the Mass.

When Vatican II felicitously decreed a larger role for the laity and the vernacular in the liturgy, stressing their primordial place, it did not envision active participation as a mere listening to the reading of words only. Moreover, is not the missal an excellent way to participate in the reading of the proper of the Mass—the introit, offertory, etc.? Is one simply to listen to one or more lectors as one might attend to the chant of a schola? And how about the ordinary of the Mass—it is difficult to follow this essential part of the Sacrifice from the offertory to the communion (and to enter into its glorious terminology) without having the text at hand. To a considerable extent the missal is still very useful indeed, and its printing is surely far more legible, dignified and attractive than mimeographed sheets passed out among the congregation. These missals are instruments of liturgical celebration and, properly employed by the faithful, they will intensify their sense of community and personal involvement in the Mass.



ORDER ALBS NOW!!!

WRINKLE-RESISTANT; MADE OF DACRON AND COTTON #179

FEATURING . . . .

Comfort: Year-round wear completely porous fabric

Easy Care: Wash and Wear special weave of 65% Dacron, 35% Cotton insures easy care—dries overnight NEEDS NO IRONING

Fine Appearance: Wrinkle resistant fabric.

15.00 each
SPECIAL PRICE: 3 for 42.00

MAIL ORDERS PROMPTLY FILLED

I. DONNELLY COMPANY, INC.
3125 Gilham Plaza
Kansas City, Missouri 64142

They will be aided in meeting the urging of the *Constitution on the Liturgy:* "The Church, therefore, earnestly desires that Christ's faithful, when present at this mystery of faith, should not be there as strangers or silent spectators; on the contrary, through a good understanding of the rites and prayers they should take part in the sacred action conscious of what they are doing, with devotion and full collaboration."

Uniformity in texts is, to be sure, a highly desirable aim. But the use of missals does not, of itself, make this aim unattainable.

Marriage of These Youngsters Valid?

Question: Two young Catholics, about 17 and 18 years of age, ask the pastor to assist at their marriage. He feels that they are too young to understand what they're getting in for, and so refuses to assist at the marriage or else keeps putting off his assistance indefinitely. In a kind of desperation, the boy and girl go before a non-Catholic minister. Is their marriage valid?

Answer: In his interesting letter, this questioner introduced Canon 1034, which instructs a pastor to dissuade minors from contracting marriage without the knowledge or against the reasonable wishes of their parents; and Canon 1098, 1° where it states: "marriage is valid . . . even outside the danger of death, when celebrated before only two witnesses, provided that it is prudently foreseen that these conditions will last for a month." What Father is getting at is, of course, that the marital contract of the two minors of whom he writes is (or may be) valid (although illicit) when their reason for not being married *coram Ecclesia* is the unwillingness of the Catholic pastor to assist. He asked in his letter: "Does the beginning of Canon 1098, where it says: 'In case it is impossible without grave inconvenience to have or to reach a pastor or bishop or delegated priest . . . the marriage is valid and licit when celebrated in the presence of witnesses alone,' include more than a physical inconvenience?" Yes, it includes also "moral" impossibility.

Strictly within the frame of his question, I don't see how there is any doubt but that the marriage is both invalid and illicit. First of all, the practice of diocesan officials is universally (or so one would surely suppose) to regard such a union as null and void. This *praxis* has great value in showing us where the truth lies.

Further, if the reluctance or even the refusal of *this* pastor could be construed as constituting grave inconvenience for the parties, what about their approaching other pastors?

The "grave inconvenience" mentioned in Canon 1098 amounts to the same thing as moral impossibility to have a qualified priest. It could arise where the qualified priest (pastor, etc.) is materially present in the locality but is prevented from assisting because of some serious reason, v.g., civil law forbids him; if the parties are married by the priest, it will appear somehow that they have previously been guilty of some grevious hidden misconduct; if the parties would have to undergo a long and hazardous trip in order to get to a priest.

If it were held legally that the minors in the case you write of were under such a grave inconvenience that they might validly consider themselves exempted from the ordinary form of marriage, at what point could the Church hold people to the regular form of matrimony? As we noted last month, it is rumored that there may be a change on the requirements of official witnesses so

far as validity of marriages is concerned, but as of now no such law exists.

This is a rather complex question, but we've tried to give the summary of the conclusion on the case this priest presents. He wrote in his letter: "The case surely occurs fairly often, especially since priests are so fearful of the high incidence of divorce among teenagers." Right! And lots of times you almost feel like telling them to go ahead and get married *extra Ecclesiam*, even though it means sin, because later on, if and when it goes on the rocks, they can get out of it. A sorry dilemma indeed! (Comments welcomed.)

OK Vernacular Preface

Vatican City—(NC)—Permission to have the preface of the Mass in the vernacular instead of in Latin is now being granted for countries whose Bishops' conferences request it.

Pope Paul VI approved the new concession April 27, it was revealed here in **Notitiae,** the bulletin of the Postconciliar Consilium for the Implementation of the Liturgy Constitution.

In a report on liturgical progress of the United States in the same issue of the bulletin, Joseph Cardinal Ritter of St. Louis said that permission for the preface in English would be a "significant move" toward relating "the role of the faithful more clearly to the sacred action of the Mass."

When it was set up a year and a half ago, the Consilium initially held that it could confirm requests by Bishops' conferences for the vernacular only for the people's prayers, such as the introit, gloria, creed and communion anthem, and for the Lord's prayer. But Pope Paul in the spring of 1964 granted permission for it to approve Bishops' joint requests for the vernacular for three prayers of the Mass which are reserved to the priest—the collect, prayer over the offerings and postcommunion . . . .

—**Catholic Review,** Vol. XXX, No. 13, p. 1.

NEW COMFORT for YOU
CONFESSIONAL CHAIRS
A century of fine furniture making brings you this superbly upholstered confessional chair, the confession-Ease



FABRIC COVERED
$110.00

Overall height 35" — back height 19". Hand-rubbed finish ▪ Upholstered foam-rubber arm pads ▪ Kiln-dried hardwood frame ▪ 18½" between arms — seat 20" deep ▪ seat cushion top 18½" from floor ▪ Swivels completely within 30" space ▪ Stationary base, dome slides on legs. Also available in:
Elastic Naugahyde Vinyl.....$115.00
Top Grain Leather.....$160.00
Specify color desired
F.O.B. Chicago, Ill.

Chicago SEATING CO.
801 Burlington Ave. Downers Grove, Ill.

Burn Rubbish Safely
"Yard Boy"
OUTDOOR INCINERATOR



Quickly, safely reduces to fine ash all burnable rubbish, garbage; leaves, litter, etc.; even in inclement weather. No extra fuel is required.

Lights at top, burns downward. Construction of cast iron and heavy gauge sheet iron completely coated with fire and weather resistant Vitreous Porcelain Enamel.

Endorsed by Institution and Fire Prevention Authorities from coast-to-coast.

PRICES f.o.b. Reading, Pa.
No. 6—6 bu. capacity—wt. 150 lbs. $99.50
No. 3—3 bu. capacity—wt. 100 lbs. $59.50
Write for descriptive circular

J. W. Fiske ARCHITECTURAL METALS, INC.
Dept. 9, 111 Pennsylvania Ave., Paterson, N. J.
ESTABLISHED 1858

Book Reviews

"The Jesus of Western Culture"

We Jews and Jesus. By Samuel Sandmel (Oxford University Press, New York, 1965), pp. 164. $5.00.

This book, by the Provost of Hebrew Union College and its Professor of Bible and Hellenistic Literature, is the latest in a series of writings by Jewish scholars and writers on the relationship between Jesus and the Jewish people. Among these men are Joseph Klausner, Claude G. Montefiore, Martin Buber, Leo Baeck, and Sholem Asch. But there is a difference between them and Samuel Sandmel. They wrote because they were intrigued, or vexed, or tormented by the problem, while he wishes to do little more than provide a handy book for Jewish parents which he hopes will also offer support to their sons and daughters, particularly those "away from home" while engaged "in the great adventure of higher education" (p. ix).

Several of Professor Sandmel's predecessors sought, each in his own way, to "reclaim" Jesus and to return the New Testament, though stripped of everything they considered alien, to the spiritual literature of Israel. Klausner thought of it as "one of [Israel's] chosen treasures," Baeck called it " a testimony of faith." Not so Rabbi Sandmel. "We Jews are outsiders to the New Testament, for it is not ours," he writes (p. 129).

Klausner saw in Jesus "a great teacher of morality," Montefiore saw a prophet unlike the other prophets of Israel, concerned as he was not only with the people as a whole but with each and every individual. When saying: "One thing is necessary," Jesus expressed, according to Buber, "the inmost soul of Judaism." For Baeck, too, "every trait of [Jesus'] character manifested what is pure and good in Judaism." "To me," said Asch, "Jesus Christ is the outstanding personality of all time, of all history. Everything He ever said has value for us today, and that is something you can say of no other man, alive or dead."

Professor Sandmel is critical of all these writers, of some more, of others less. "It would be easy for someone like me," he declares, "to set forth some ingenious statement about Jesus. I have ample Jewish predecessors to rely on . . . I simply do not know enough about him to have an opinion, and I surely do not have enough to set him, as it were, in some single category" (pp. 107f). Though he finds "magnitude" in the Christian tradition (p. 133), he feels Jesus is of no religious, only historical and cultural interest to Jews. In other words, it is not "the Jesus of religion" but "the Jesus of Western culture," Plato's equal, with whom they are and ought to be concerned (p. 112).

Rabbi Sandmel has made the study of Scripture and exegetical literature his life work. The various analyses of the higher critics, however, seem to have left him only with fragments in his hand and without the total vision, with-

out the genius for putting the mosaic together again. All he can say, then, of Jesus is that "he was in part a teacher, a Jewish loyalist, a leader of men" (p. 110). Honesty, he declares, compels him to deny to Jesus' teachings and "striking uniqueness" (p. 109). As for his death, Professor Sandmel declares flatly that Jesus "was a martyr to his Jewish patriotism" (p. 110). One need not be a Christian to find the results of the author's intense studies a bit meager.

I do not wish to give the impression that Rabbi Sandmel is unfriendly toward Christians. On the contrary, he assures them again and again of his eagerness for understanding and cooperation, of his confidence in, and friendship for, those whose integrity he has witnessed. He is no less anxious to assure his Jewish readers of his "unswerving loyalty to Judaism" (p. 13). It is almost pathetic to see how often he finds it necssary to assert that he is "inextricably bound up in [his] Judaism" (p. 151), as it is disarming to see how he lays bare his soul, discloses his possible prejudices and resentments, and how he struggles against them. In sum, *We Jews and Jesus* could also be called *Professor Sandmel and Jesus.*

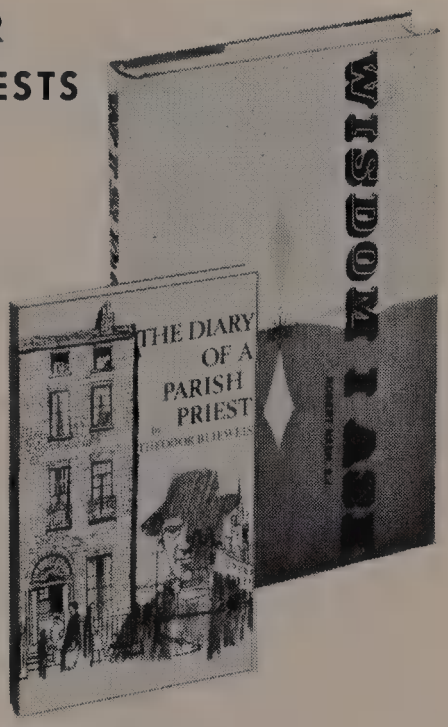
VERY REV. MSGR.
JOHN M. OESTERREICHER

"Open" and "Closed"

THE AUTHENTIC MORALITY. By Ignace Lepp. (MacMillan Co., New York, 1965), pp. xix + 203. $5.00.

Dr. Lepp (French priest-psychologist) criticizes severely moralists who have not been sufficiently attentive to the changes in the human psyche, and so have not made the necessary adaptations in moral doctrine. For this reason

FOR PRIESTS



WISDOM I ASK
By ROBERT NASH, S.J.
A series of meditations on various aspects of priestly life and work. Confronted with the demands and challenges of a many-sided ministry, the priest must think and act wisely, judging all things in the spirit of faith. And ultimately he must bear responsibility for his decisions. Father Nash, author of *The Priest at His Prie-Dieu,* suggests prayerful reflection as the means to cultivate the Christian wisdom necessary for a fruitful apostolate. And he offers these thoughts not "to curb liberty of spirit" but to sharpen the priest's insight.
$4.95

THE DIARY OF A PARISH PRIEST
By THEODOR BLIEWEIS
The experiences and reflections of a parish priest on pastoral visiting. Theodor Blieweis kept a diary of his visits in a large working-class city parish. He relates the cases, the problems, the difficulties he encountered, and bears witness to the weakness of faith and practice which make it urgently necessary *to go out* and find those who are estranged from the Church.
Paper $1.50

Wherever good books are sold

THE NEWMAN PRESS
Westminster, Maryland

he presents his "New Morality" (title of original French work).

What is the "New Morality" that Dr. Lepp presents? Briefly, utilizing the works of Teilhard de Chardin and his own experience as a psychologist, he attempts to integrate the ideas of Bergson with the Christian principle of love. Basic to his approach to morality is the evolutionary aspect: man's unlimited perfectibility as he enters more and more into the noosphere. Bound up with this progressive aspect of morality is the distinction between "open" and "closed" morality. The latter is static, conservative, looks to the past, adheres to the letter of the law, and is necessary for men who are not sufficiently mature to act morally unless constrained to do so. Open morality, the only authentic morality, guides men to do good and avoid evil, not because they are obliged to, nor from hope of reward or fear of punishment; such men act out of generosity, out of charity. Only the psychically mature person is capable of leading an authentically open moral life.

Dr. Lepp is convinced that there can and should be progress in morality—a progress that tends toward interiorization and personalism, whose criterion is found above all in relationships with others characterized by generosity (love) and tolerance. The fundamental principle of morality is to recognize and respect the eminent dignity of the human person in ourselves and in others (p. 45).

Human nature, according to Dr. Lepp, is not static, but decidedly dynamic. This in no way destroys the notion of nature, for there is identity in human nature as it develops. To define human nature and natural morality, then, it is necessary to look more to the future than to the past. Thus, humanity is seen as tending toward greater self-awareness and freedom, greater independence in regard to all kinds of determinations, greater creativity in the service of the spirit, and greater social unity both extensively and intensively. The task of moralists is to recognize the great principles of natural morality as effectively immutable, and to endeavor to concretize these principles in terms of the degree of maturity attained by human nature.

In the latter half of the book Dr. Lepp turns to concrete applications. He deals, in rapid succession, with life, property, work, conjugal-familial-national-international relations, etc. This half of the book is most unsatisfactory. Frequently and in a rather off-hand manner Dr. Lepp makes statements and draws conclusions with little preparation and less substantiation—statements which are, at best, highly controversial! In at least thirty instances this reviewer would seriously disagree with moral conclusions drawn by the author. All this underscores a more basic disagreement with Dr. Lepp's fundamental approach to morality (first half of book). Despite the many splendid things he says, despite wholehearted agreement with his emphasis on the dynamic and positive approach to morality, this reviewer cannot accept the basic theory presented by Dr. Lepp.

Dr. Lepp does admit that "some of the great principles of natural morality are effectively immutable . . . generosity, justice, respect for human dignity, etc." (p. 55), but he does not appear willing to concede the validity of intrinsic morality. Thus, he will apparently accept suicide for reasons of generosity (106), tolerate euthanasia in exceptional circumstances (108), and question the absolute prohibition of divorce in sacramental and consummated mar-

riages (189). It may be that this reviewer is too deeply emeshed in "closed" morality to appreciate Dr. Lepp's approach (and this is said seriously!), but it is not at all evident how "open" morality as presented by Dr. Lepp can be reconciled with the moral teaching of the Church.

NICHOLAS LOHKAMP, O.F.M.

Pride in the Priesthood

THE PRIESTLY AMEN. By Msgr. Roy Rihn (Sheed & Ward, New York, 1965), $3.95.

Monsignor Rihn has written a book which can well serve as a model for the contemporary retreat conference. In a collection of fifteen retreat talks, he manages to achieve many of the things a diocesan priest wants to see done in a retreat but which, unfortunately, are seldom done. The printed talks are theological without being academic, spiritual without being sentimental, challenging without being unreal. I found at times his writing was able to stir up the grace of God within me. *The Priestly Amen* is a gentle call back to the ideals of the priesthood we had in the seminary. It is, however, spoken in the only way that can be meaningful for a diocesan priest—outside the context of the seminary where we thought of the priesthood without having experienced it or dreamed of an apostolate without ever having been given a pastoral mandate. Monsignor Rihn speaks in a way that reminds us of the ideals we had. He gives us the impression that they can all be realized in the very real, often very unideal, world of the diocesan priest. One finishes the book proud of his priesthood and convinced it can still be all it ought to be and all we dreamed it might have been.

THE WAY

THE WAY is a quarterly review of Christian spirituality published by the English Jesuits. It aims to give a better understanding of the interior life in the modern world, finding inspiration through a deeper insight into holy scripture and the liturgy.

The July issue treats of the Imitation of Christ; it will examine and develop two biblical themes: the father-son relationship between God and his people, and Christ as the perfect image of His Father.

Extracts from the Fathers, not readily available in English, provide matter for reflection in the context of the articles.

The subscription is $5.00 p.a. Send the coupon with your check (made payable to THE WAY) to:

THE WAY, 31 Farm St., London, W.1

I should like to receive THE WAY and enclose a check for $5.00

Name.....

Address.....

.....

The book understandably has some weaknesses. Few things are more difficult to do than give retreat conferences to the clergy. Monsignor Rihn's task is made more demanding by the goal he has set himself: not only to inspire but also to educate, not only to speak of the unreal ideal but also of the unideal real. At times the author becomes a little superficial in his theology. This, however, is not meant to be a book for theologians or even a book of theology. At times, the generally virile spirituality becomes just slightly sentimental around the edges. More frequently, Monsignor Rihn will try to draw too much from a point. He can become somewhat forced or artificial but this does not happen so often that one must count it a consistent failing. Some material, finally, especially with regard to the liturgy, is a little dated. This is not due to a failing on the part of the author but to the impossibility of saying in one year what the liturgy will be like next year.

The impressions which remain as one finishes the book are not of the things which have gone wrong in the course of it but of the things which are "righter than right." There are a number of sections where Monsignor Rihn is clearly at his best: the sound theology of the relationship of priest to his bishop; the very welcome description of the spirituality of a diocesan priesthood in non-monastic terms; the firm but quiet hope that sanctity and salvation will be ours in death; the presentation of baptism in personal and priestly terms.

Monsignor Rihn began his book with a fear that a theologian reading it would find it unsatisfactory. I think Monsignor has underestimated himself. He has a good theological grasp of things. He speaks furthermore from experience and common sense, with pastoral concern and personal involvement. He speaks concretely and well. He knows the American diocesan priest of the twentieth century. And he has written with freshness and devotion for him. *The Priestly Amen* cannot be called an unforgettable book or an indispensable book. It is however one which can be a help for every diocesan priest. It has helped this diocesan priest.

ANTHONY T. PADOVANO

A Jewel-like Journal

JOURNAL OF A SOUL. By Pope John XXIII. Translated by Dorothy White (McGraw-Hill, New York, 1965), pp. lvii + 453. $7.95.

Journal of a Soul is the conception of the manner in which asceticism acted to produce union with God in the soul of Angelo Roncalli. It is a well of spirituality undefiled, a masterful ascetical experience. Seminarian, religious, priest especially, should drink deep of this Pierian spring. It will be a best seller with the laity and separated brethren, and all will be the better for its reading. It arranges the elements that God puts at our disposal and propounds traditional means to acquire complete union with God in life's warfare. It is very heuristic in awakening and enlarging the mind of the reader by rendering the soul the receptacle of a thousand unapprehended combinations of thoughts. Love, the only real stimulus to morals and spiritually, finds its practicality in obedience. Angelo Roncalli, inspired by St. Gregory's, "The will of God is our peace," chose the motto, "Obedience and Peace."

Introduced to the holy life by his saintly great uncle Zaverio, Angelo be-

gan his seminary life at the age of fourteen in Bergamo, and a year later, this *Journal,* which spans nearly seventy years. Not until he entered the Roman Seminary in 1901, however, did he apprehend fully that one does not seek holiness in slavish imitation of the saints, but rather by "absorbing the vital sap of their virtue and turning it into our own life's blood, adapting it to our individual capacities and particular circumstances."

Hereafter *Journal of A Soul* becomes all engrossing. It is the personal warfare of Angelo Roncalli against his lower nature in the Roman Seminary, as priest secretary to the Bishop of Bergamo, during military service, as President of the Central Council of the Propagation of the Faith for Italy, as Bishop and Papal Representative in Bulgaria, Turkey and Greece, as Papal Nuncio to France, as Cardinal Patriarch of Venice and as Christ's Vicar in Rome. The book reaches its climax in Venice, when, at the age of seventy-two, not unlike St. Paul, the Cardinal reviews his life struggle, concludes that it has been a good one and decides he must prepare more for death. There will be a few more skirmishes, but the conquest has been complete.

His greatest conquest of self happened in Bulgaria and Istanbul in this manner: "My way of seeing situations on the spot and certain ways of judging the same things in Rome hurt me considerably; it is my only real cross. I want to bear it humbly with great willingness to please my principal Superiors, because this and nothing else is what I desire. I shall always speak the truth, but with mildness, keeping silence about what might seem an injury done to myself, ready to sacrifice myself or be sacrificed."

How poetical he is in chiding himself and us priests when he saw the Bos-

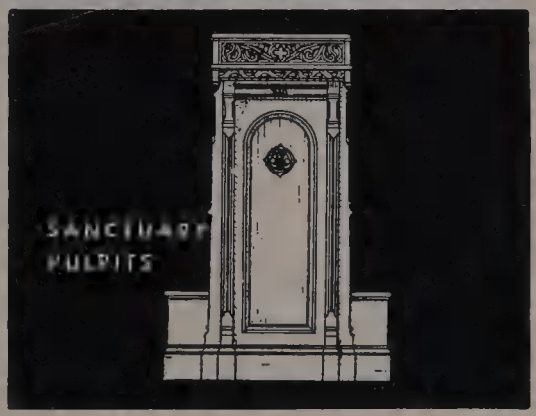
DISTINCTIVE

CHURCH FURNITURE BY

TIFFIN







CRAFTSMANSHIP SINCE 1874

Serving discriminating churches for over 80 years — coast to coast.

The TIFFIN Manufacturing Co.

77 MELMORE STREET TIFFIN, OHIO

porus fisherman: "The other night toward one o'clock it was pouring with rain but the fishermen were still there, undeterred from their heavy toil. O how ashamed we should feel, we priests, 'fishers of men,' before such an example! . . . We must do as the fishermen of the Bosporus do, work night and day with our torches lit, each in his own little boat, at the orders of our spiritual leaders; that is our grave and solemn duty." Such moving passages are found throughout this work.

There is an introduction, a Meditation, three of Angelo's letters, an excellent Chronology, part of a spiritual testament, *Little Rules of Ascetical Life*, Maxims, an Apostolic Letter and meditations on the mysteries of the Rosary, but the main jewel is the *Journal* itself. For it is impossible to read this document without being startled with the electric spiritual life which burned within the soul of Pope John XXIII. He measured the circumference and sounded the depth of grace-elevated human nature with a comprehensive and all-penetrating spirit, to produce the most moving spiritual work of our day.

Paul Ambrose O'Donnell, C.S.Sp.

A Timeless Work

The Kingdom of God Today. By Otto Karrer, translated by Mrs. Rosaleen Ockenden (Herder and Herder, New York), pp. 255. $4.95.

This present volume is a translation from the German. The original edition *Das Reich Gottes Heute* was published by Ars Sacra, Munich, in 1956. The various essays which constitute this volume take their origin from lectures and group discussions. While the German edition included also essays on the Eucharist, the Sacrifice of the Mass, on eschatological and other questions, the present English edition is shorter by about six chapters.

The translation has been fairly well done, although here and there the fact that it is a translation can be noticed. The following sentences, for example, may be clear as to their meaning, but the English wording leaves room for improvement: "The second part of the quotation could seem less obvious to men of our times, be they of a sympathetic disposition only or of deeper religious feelings" (p. 103). Or: "But even in the case of this first sacrifice we experience in full uncertainty as to whether or not God does in fact accept this gift" (p. 105). And "reverend gentlemen" (p. 113) is evidently the translation of the German "Hochwürdige Herren," an expression which might better be rendered by "Reverend Fathers." The Scripture quotations, although it is nowhere stated, follow Msgr. Knox's translation, a fact which may not please every reader. In spite of these minor blemishes, however, the translator deserves our praise.

As the title "The Kingdom of God" already suggests, topics are discussed here which concern all the major aspects of Christian life. The addition "Today" is justified by the timeliness of the applications adapted to the needs of the present day. If one were to read this book, entirely oblivious to the fact that it was first published in 1956, the reader might be inclined to qualify the book as up-to-date and written in the spirit of the Second Vatican Council. It is surprising, indeed, to realize that Rev. Karrer said ten years ago what we are reading in this English edition. Herein lies the special value of this book, namely, that it is up-to-date and yet above time so that its message after ten years is as important as it was then.

Many dogmatic questions and irenic problems to which the priest and layman look for answers are taken up: How must we view other religions? Are there purely natural religions? With what right do some distinguish between a purely charismatic Church and another led by the hierarchy? What is the meaning and mission of the Priesthood? What are the implications of the Universal Priesthood of all the faithful? Can women be priests? The communion of Saints and the image of Mary are presented in new perspectives. The last chapter, above all, entitled "The Reunion of Christians," is the key, as it were, to the whole book. The message is addressed not only to the Catholic, but also to other Christians for whom the Bible is the testimony of Christ's revelation. Caution and hopefulness is expressed for the possibilities and prospects of ecumenical development and eventual reunion. There is one reservation, however, that has to be made: The shortcomings of the Catholic Church and certain devotional exaggerations in our days and in past centuries may be admitted, but it is to the detriment of truth if they are overemphasized.

FIDELIS BUCK, S.J.

A New Look at Heresy

ON HERESY (*Quaestiones Disputatae II*). By Karl Rahner, translated by W. J. O'Hara (Herder and Herder, New York) pp. 67. $1.75.

This volume appeared originally under the title *Was ist Häresie?* and formed part of the collective work *Häresien der Zeit. Ein Buch zur Unterscheidung der Geister,* edited by Anton Böhm and published by Herder, Freiburg i. Br., in 1961. The author, as the German title indicates, is concerned

Our Missionaries are requesting

MASS INTENTIONS

If you have any surplus Mass Intentions kindly send to—

REV. FATHER RALPH
S.V.D. CATHOLIC UNIVERSITIES
316 N. Michigan Ave.
Chicago 1, Illinois

HP



The Famous
ECONOMY UNIVERSAL
CANDLE BURNER
This Burner is unequalled in . . .
APPEARANCE
PERFORMANCE
ECONOMY
CLEANLINESS
Sold by Church Goods Dealers, Candle Manufacturers

MONEY FOR YOUR TREASURY
Over 2 Million
SUNFLOWER DISH CLOTHS
KNITTED SOFT RAVELPROOF SANITARY ®
Were sold in 1964 by members of societies, clubs, groups, etc. They enable you to earn money for your treasury and make friends for your organization.
Sample FREE to Official.
SANGAMON MILLS, INC. Cohoes, N.Y. 12047
Established 1915

with heresy insofar as it affects our times. There can be no right relationship to God without right belief. But our belief today is in ever greater danger to suffer harm by unchristian and antichristian ideas and tendencies which dominate the modern world. In former times the believer could more easily distinguish between orthodoxy and heresy. Today, however, the demarcation between what is right and wrong is hardly recognizable, mainly because heresy acts similarly to cancer, which is often discovered only after the damage has been done.

In the opening chapter Fr. Rahner deals with "the Christian attitude toward heresy." In every religion which possesses a definite doctrine something like heresy necessarily arises as well as a certain reaction against it. But only Christianity, being aware of God's revelation and of its importance for salvation, has such a definite doctrine, and that is why heresy is only really found here. Now modern man no longer feels that doctrine as such is important for salvation; the man of today insists rather upon the necessity of honesty and decency. Against such an attitude the author shows that doctrine itself and the acceptance of it is one of the highest moral values.

In the second chapter Fr. Rahner analyzes the concept of heresy and heretic. According to Canon Law a baptized person who deliberately denies or doubts a dogma is guilty of heresy. But it is difficult to understand how anyone can deliberately deny a truth of faith and yet retain the name of Christian. The line of distinction between heresy and apostacy, in other words, is not always easy to draw.

The third chapter stresses "the changing pattern of heresy." The intellectual situation of our times has reached an extraordinary complexity and a certain limitlessness which is no longer accessible to any single individual. It is not surprising, therefore, that ideas and opinions which may not be in harmony with truth infiltrate the man of today and determine his attitude and outlook. In other words, with orthodoxy may coexist hidden, latent heresy. "This kind of heresy can be present in any member of the Church, even in members of the hierarchy" (p. 52). The author warns us, however, that we should not start seeing heresies and secret heretics everywhere. And he points out that the Church's magisterium can do very little against such hidden heresy. The battle against this implicit heresy is mainly a task incumbent on the conscience of the individual.

Fr. Rahner's style is dense and involved. The translator respected the author's style and gave us a text which is clear, but not always smooth. But what really matters is the content. This short outline shows what wealth of information and thought can be found in those relatively few pages. And the book may certainly shed light and give assurance at a time when many a Christian is at a loss "to discern between the spirits."

FIDELIS BUCK, S.J.

ON BEING A BETTER CHRISTIAN

MEDITATIONS AND DEVOTIONS, by Cardinal John Henry Newman (Templegate, Springfield, Ill., $3.50). Newman helps people toward God.

MEDITATIONS ON THE LOVE OF GOD, collected from various notable authors (The Newman Press, Westminster, Md., $3.50). Pointed tips.

LORD, YOUR SERVANT LISTENS, by Marcel Hertsens (The Newman Press,

Advertisers' Index

Autom Company, The..... 812

Catholic Universities, S.V.D..... 885
Char-Lite Mfg. Co..... 873
Chicago Seating Co..... 877
Creviston & Son, Jewelry Mfg. Co., Inc..... 812

Donnelly, I., Company, Inc..... 875

Fiske, J. W., Architectural Metals, Inc..... 877
Friedrichs, Geo. A..... 885

Gantner, The H. R., Co..... 812
Guild Hall.....Cover 3

Hansen, D. B., & Sons.....802-805, 812
Herder, B., Book Company..... 812

Koleys Inc..... 812

Mussner, Giac. Vincenzo, Sculptor..... 807

Newman Press, The..... 879

Parsons and Parsons Co., The..... 809

Rambusch Decorating Company.....Cover 2, 812

Sangamon Mills, Inc..... 885
Summit Studios..... 812
S.V.D., Catholic Universities..... 885
Syrall Manufacturing Co., Inc..... 809

Tiffin Manufacturing Co., The..... 883
Tonini, F., & Son..... 812
Toomey, R. J., Company..... 813

Wagner, Joseph F., Inc.....810, 814, 870, 871
Way, The..... 881
Will & Baumer Candle Co., Inc.....Cover 4

Westminster, Md., $3.95). Lending an ear to the Lord in Scriptures.

Prayers from Saint Paul, by Paul Hilsdale, S.J. (Sheed & Ward, New York, N.Y., $4.50). The Apostle reveals the soul of Christ in man.

The Message of Monastic Spirituality, by André Louf, O.C.S.O., *et al.* (Desclée Co., Inc., New York, N. Y., $4.95). Meaning of the monastic movement, its history and spirituality through the ages.

Best of Both Worlds, by Bernard Basset, S.J. (Academy Library Guild, Fresno, Calif., $3.75). Author of *We Neurotics* takes a light but full-of-meaning look at holiness in the suburbs.

Our Search for God, by L. J. Callens, O.P. (B. Herder Book Co., St. Louis, Missouri, $3.25). How one may taste of the Lord and see that He is sweet. Meaning of charity in human life.

"I Have Chosen YOU . . ." by P. J. Gearon, O. Carm. (The Carmelite Third Order Press, Downers Grove, Ill., $2.50). Retreat talks for priests on topics of special concern to God's anointed ones.

HPR Reviewers

Very Rev. Msgr. John M. Oesterreicher *is the Director of the Institute of Judaeo-Christian Studies at Seon Hall University and a member of Vatican II's Secretariat for Promotion of Unity among Christians.*

Nicholas Lohkamp, O.F.M., *is Master of Clerics and Professor of Moral Theology at St. Leonard's College, Dayton, Ohio.*

Anthony T. Padovano *is Professor of Dogma at Immaculate Conception Seminary, Darlington, N.J.*

Paul Ambrose O'Donnell, C.S.Sp., *is currently missioned at Holy Ghost Church in New Orleans.*

Fidelis Buck, S.J., *is Professor of Scripture at Regis College, Willowdale, Ontario, Canada.*

EDITORIAL

Ecclesiastical Sans-culottism

The sans-culottists, as you recall, were the French Revolutionists who quit wearing breeches because that particular article of clothing was considered by them as too upper class; they fancied pantaloons instead as the only properly democratic garment.

Nowadays the ecclesiastical heirs of the Jacobins, clerical or lay, hint darkly that the Roman collar, for example, is an archenemy of the great surge of egalitarianism that is the wave of the future. Whatever suggests that this man is a priest and that man is not one, must, perforce, be jettisoned as an obstacle to Liberty, Equality, and Fraternity. The common or garden variety necktie, worn by the ordained, thus becomes a symbol in the relentless struggle against the archaic notion that there can conceivably be *any* difference among men.

In the roseate and Utopian dream of the sans-culottists, men will be reduced to a flat sameness, with no outward marks of distinction permitted; no reverence for office; no acknowledgement of dignity of state. No longer is democracy just a form of representative government. It becomes rather an idol by whose leave the shiftless and the cynical will experience the heady delight of calling bishops and rulers by their first names. Thus liberated, society will be ennobled as an amorphous ooze, faceless and undistinguished—a proletarian fraternity.

Those who advocate that priests no longer dress one bit differently from any other man are the very ones who are convinced that the ultimate compliment paid to a priest is: "Wow! He's a regular Joe."

Ring the tocsin and sound the alarm bell, for you may be sure that the liberators don't intend to stop at the denial of any valid reason for outward distinctions. That's only the beginning. The next blow to be struck for freedom is the denial of a real difference anyhow between the powers of the ordained and the unordained. This vision is both grandiose and tragic. Grandiose because it bravely flaunts a false ideal. Tragic because its promoters have never reflected on the fate of Dr. Guillotin.

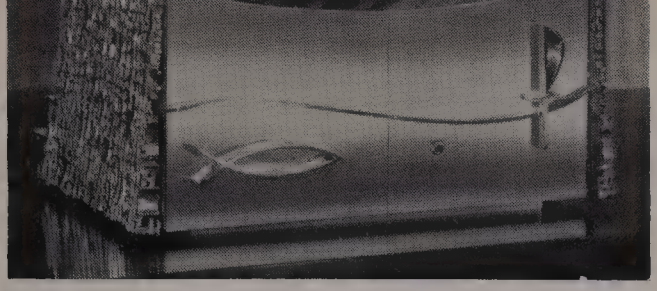


AIDAN M. CARR, O.F.M.Conv.
Editor

DESIGNERS — ARTIST — CRAFTSMEN — IN — THE — ARCHITECTURAL ARTS



GUILD HALL



TABERNACLE, FLOOR CRUCIFIX AND CANDLESTICKS—DESIGNED FOR THE

VATICAN PAVILION AT THE NEW YORK WORLD'S FAIR 1965



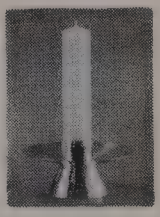
EXECUTED IN OUR OWN WORKSHOP IN PARAMUS, N. J.



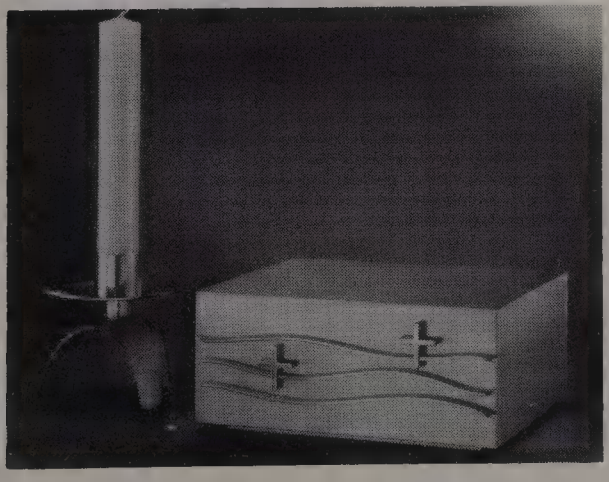
WRITE or PHONE

FOR OUR NEW LITERATURE

RIGHT—NEW LOW CANDLESTICK
DESIGN GH—115
LEFT—NEW ALTAR CANDELABRA
DESIGN GH—172
BELOW RIGHT—FLOOR
CRUCIFIX DESIGN
GH—2000
BELOW LEFT—NEW LOW
TABERNACLE
DESIGN GH—569
AND CANDLESTICK
GH—106B







GUILD HALL

141 BRIDLE WAY • BOX 174 • PARAMUS, N. J. 07652

TEL. 201
843-1393

NOW...

for "Mass facing the people"

A New Combination of Candle and Holder by . . .

WILL & BAUMER



A beautifully proportioned Mass candle unit. The dimensionally proper 9″ candle which permits full visibility of and by the celebrant is in keeping with the new liturgy. And to suit every preference, there is a wide selection of diameters, 1½″, 1¾″, 2″, 2¼″, 2½″. Available in two grades: Purissima 100% pure beeswax and Altar 51% pure beeswax.



Holder functionally designed in polished brass . . . unobtrusive in appearance.

Completing the unit in a manner conforming to taste, spirit, and law, is the new TableAltar Candlestick. Low and functional in design, this holder features the all-purpose socket to accommodate any Mass candle, large or small. Eliminates need for extra sockets, allows complete consumption of candle.

Holders priced at $13.00 the pair. Case of 12 pieces 9″ Purissima candles, 1½″ diameter, complete with two TableAltar Candlesticks . . . $27.88. Other diameters and grades priced accordingly. Order today.



See your Will & Baumer representative or Church Goods Dealer

WILL & BAUMER CANDLE CO., INC.

SYRACUSE, NEW YORK EST. 1855
BOSTON NEW YORK CHICAGO
LOS ANGELES MONTREAL

PURVEYORS TO THE VATICAN
BY APPOINTMENT

MARYGROVE COLLEGE LIBR
DETROIT, MICHIGAN
PLEASE DO NOT REMOV

the Homiletic and Pastoral Review

AUGUST, 1965

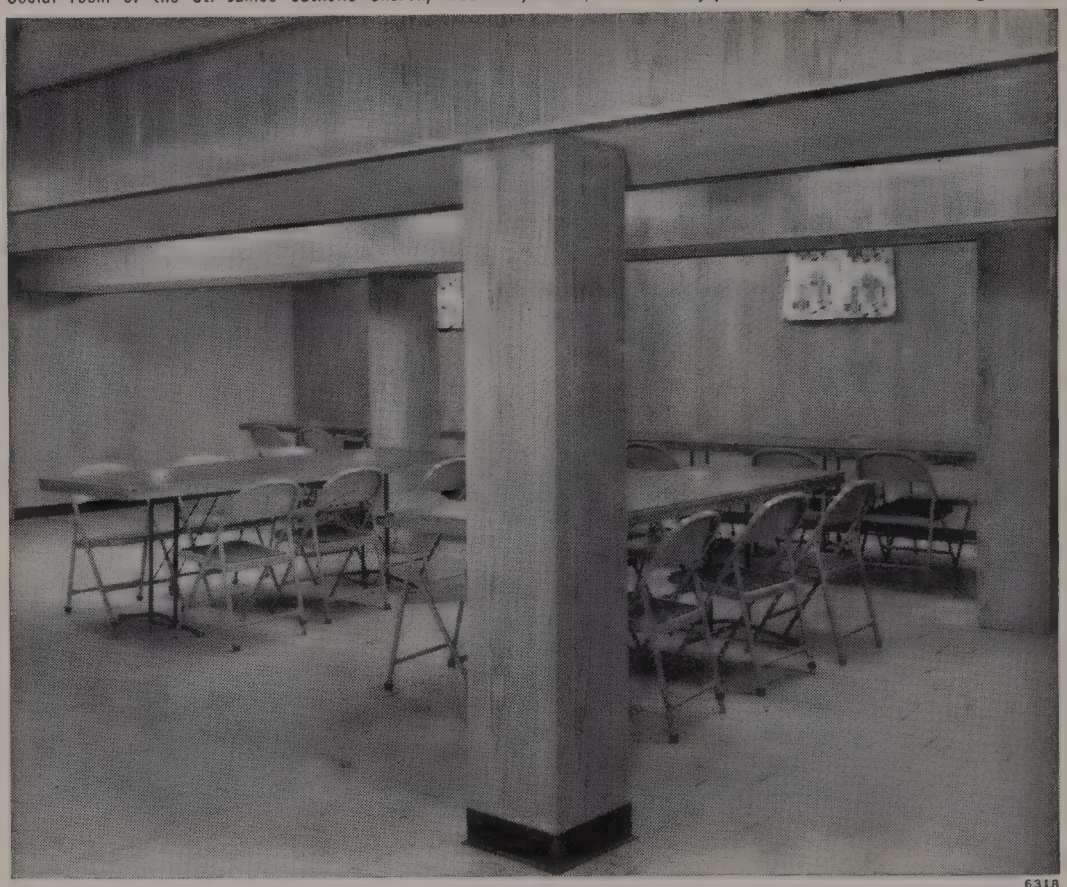
PRIMER ON FERTILITY AND THE HUMAN CONDITION

ETHICS OF CONTRACEPTION | *Edward D. O'Connor, C.S.C.*
CONTRACEPTION: ATTACK ON HUMAN DIGNITY | *John A. Weaver*

PLANNED PARENTHOOD: ANOTHER MEANING | *Charles Dollen*
OVERPOPULATION: POSSIBLE SOLUTIONS | *Very Rev. Msgr. Ralph J. Tapia*

RESPONSIBLE PARENTHOOD AND FAMILY PLANNING | *Raymond Potvin*
MONTHLY OVULATION: EVOLUTIONARY ACCIDENT? | *Thomas E. Allen*

Social room of the St. James Catholic Church, Woodland, Maine, is beautifully paneled in soilproof Marlite English Oak.



6318

Remodel with Marlite

for walls that stay like new for years

Next time you remodel a church dining room, kitchen, classroom or sanctuary, add a lifetime of carefree beauty with luxurious Marlite paneling.

Marlite saves you money in many ways. Your own men can install it over old walls without interrupting church activity. No muss, no fuss, no plaster dust or lingering paint odors. And once in place, Marlite cuts maintenance costs to practically nothing. This "wash-and-wear" paneling resists heat, moisture, stains and denting—stays like new for years with an occasional damp cloth wiping.

Select from handsome Trendwood® reproductions, beautiful marble patterns, practical plain colors. See your building materials dealer, consult your architect, or write Marlite Division of Masonite Corporation, Dept. 877, Dover, Ohio.

Marlite®
plastic-finished paneling

ANOTHER QUALITY PRODUCT OF MASONITE® RESEARCH

EMCEE

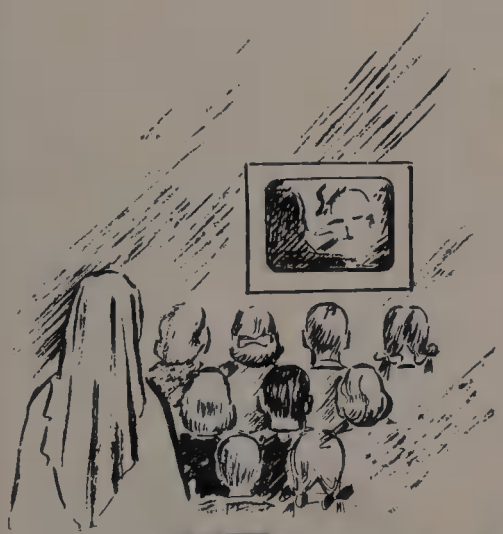
2500 mc Instructional Television...

IS IT PRACTICAL FOR YOUR SCHOOL SYSTEM?

Educators in parochial and secular areas are quickly discovering the numerous advantages 2500 mc Instructional Fixed Television offers as a source of curriculum enrichment. For instructional television is more than a service, it is an important, proven advance and aid to the ever-changing "state of the teaching art". It permits the teacher, in a highly personalized manner, to simultaneously reach hundreds, perhaps thousands, of students instead of 20, 30 or 40. It also helps the instructor to spend more time on subject matter preparation and less on repetition.

Instructional Fixed Television provides for program broadcasts from a single, master teaching area to a number of classrooms in schools or groups of schools within a 20 mile radius. FCC-designated to operate in the 2500 mc range, it employs transmitting and receiving equipment produced by EMCEE and standard television receivers and cables. With EMCEE, one can transmit telecasts in black and white or color from on-the-spot demonstrations, slides, camera, film or video tape and provide for the simultaneous telecast of one to five different programs. 2500 mc Instructional Fixed Television distinguishes itself from ordinary educational TV by providing several channels at a much lower cost than one standard broadcast facility. In addition, it is a vehicle for teacher training, announcements, meetings and other special events. Cost is quite reasonable — usually under $3 per pupil.

EMCEE was the first to design, develop and produce much of the quality equipment in the 2500 mc field . . . offering the user maximum reliability at lowest possible cost. If you are interested in what EMCEE can do for your programming, take advantage of our free feasibility survey — available at no obligation. Just send us the coupon below.



EMCEE **Electronic Missiles & Communications, Inc.**
160 E. Third St. Mt. Vernon, N. Y. 10550

Gentlemen:
I am interested in EMCEE Instructional Fixed Television equipment. Please send me your feasibility survey form and other information.

Name .....

Title .....

Address .....

City..... County..... State..... Zip.....

EMCEE **Electronics Missiles & Communications Inc.**
160 EAST THIRD STREET, MT. VERNON, NEW YORK 10550 **TELEPHONE: (914) 668-3012**

THE HOMILETIC AND PASTORAL REVIEW (Monthly), LXV, No. 11 (August, 1965). Copyright 1965 by Joseph F. Wagner, Inc., 53 Park Place, New York. Second-Class mail privileges authorized at New York, N. Y., with additional entry at Easton, Pa. Subscriptions to the U.S. $7.00 per annum. $7.25 Canada.



A The simplicity of the lines of Hansen's design Roman Style Cassock is highly recommended.

B The Semi-Jesuit Style Cassock has a convenient buttonless front, Roman form fitting back.

C A Clerical Cloak is more distinctive than an overcoat when worn over a cassock. Tailored in either Gabardine or Kersey with velvet collar or collar of same material. Made with or without armslits.





America's Finest CASSOCKS

CUSTOM HAND-TAILORED BY *The House of* HANSEN

10-62

Assured Quality and Distinctiveness Without Extravagance

There is no question that a garment hand-tailored to your individual measurements is more comfortable and better fitting. Let your next Cassock be a HANSEN Cassock.

No. A969 All-Wool Basketweave Cloth. Lightweight. For year round wear.

No. A990 All-Wool Worsted Cloth. Medium weight. Wrinkle resistant.

No. A955 Tropical all wool lightweight material. Ideal for warm weather.

No. A911 All-Wool Imported Serge Cloth from France. Lightweight.

No. A558 All-Wool French Surah cloth. Lightweight. Wrinkle resistant.

No. A758 All-Wool Imported Gabardine from Switzerland. Lightweight.

No. A951 Pure Silk Cloth. Lightweight. Ideal for summer and travel.

No. A987 All-Wool Imported Panama Cloth from Belgium. Lightweight.

No. A946 Imported Silk-Warp Henrietta Cloth from Switzerland. The finest.

WRITE FOR SAMPLES OF MATERIALS AND EASY SELF-MEASUREMENT BLANK — PRICES START AT $79.50

D The Ferraiolone worn in the Pulpit and at commencement exercises, banquets and receptions. Purple for Bishops and Right Reverend Monsignori, black Very Reverend Monsignori and Clergy.

E The Roman Cloak is tailored of purple material. Piping of gold metal cord for Bishops, red metal cord for Domestic Prelates.

F The House Cassock has Cape attached and additional half sleeves. Trimmed with red or purple piping and buttons according to rank of Prelate.

G The Choir Cassock, worn by Bishops and Monsignori. Illustrated with Mozetta and Rochet as worn by a Bishop.

H The Cappa Magna, worn by a Bishop, is illustrated with fur Cape and lace Rochet. Fur Cape available in Ermine or Coney.











The House of HANSEN

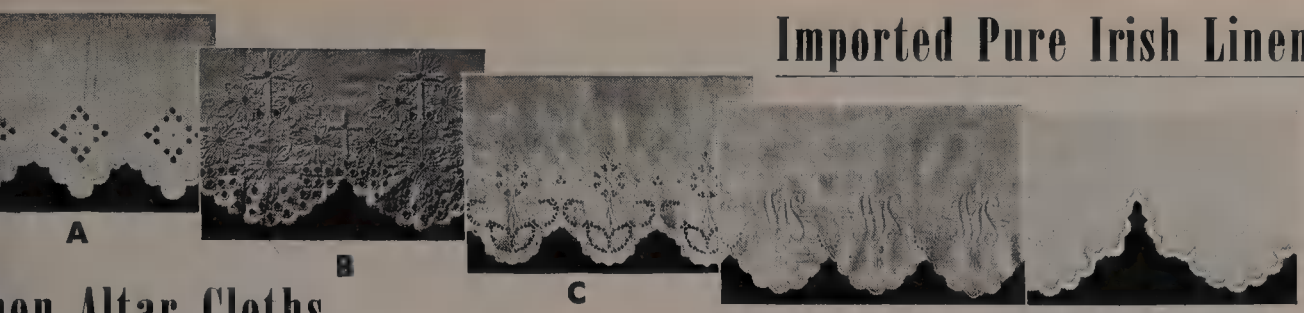
23 NO. FRANKLIN ST., CHICAGO 6, ILL.



D. B. HANSEN & SONS

Telephone FRanklin 2 875

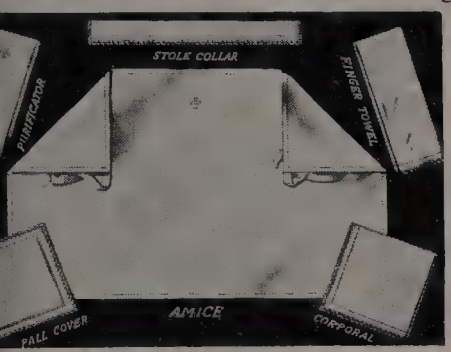
Imported Pure Irish Linen



...en Altar Cloths

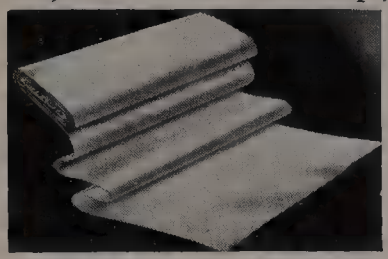
...en ordering linen *Altar Cloths,* specify *finished length,* including *side drops,* and *finished width including ...t drop. Made to order only and are not returnable.* Two inch hem on sides and one inch hem on back. ...imum width 32 inches including front drop.

No. F7 Altar Cloth. Medium weight linen, slik embroidered eyelet cross design, per yard.....**$4.00**
No. F15 Altar Cloth. Medium weight linen, silk embroidered cross design, per yard **4.50**
No. F9 Altar Cloth. Medium weight linen, slik embroidered cross design, per yard **6.00**
No. F[illegible] Altar Cloth. Medium weight linen, silk embroidered IHS design, per yard **4.75**
No. F20 Altar Cloth. Medium weight linen, silk embroidered Scallops, per yard **3.70**



ALTAR LINENS

	F1 Plain Hem		F2 Hemstitched	
	Each	Per Dz.	Each	Per Dz.
...ce	$2.00	$23.00	$2.10	$24.00
...poral ...	.80	8.60	.90	9.60
...ficator ..	.90	9.00	1.00	10.00
.....	.75	7.50	.85	8.50
...er Towel	.60	6.50	.70	7.50
...e Collar..	.40	4.00	.50	5.00



IRISH LINEN BY THE YARD

36 inches wide

No. F0* Light weight, yd.....$1.32
No. F8** Medium weight, yd... 1.56
No. F4** Heavy weight, yd.... 1.72
No. F2* Handkerchief wt., yd.. 1.73
* For light weight Albs Surplices
** For Altar Cloths, Altar Linens, Albs and Surplices.



CINCTURES

No. F0½—White, cotton, crocheted tassel. Each $1.75
No. F2½—White, linen, crocheted tassel. Each $2.75
No. F3—Rayon silk, all church colors, crocheted tassel. Each...$2.25

P-6-65



F G

No. F502 Alb. Light weight ...en, cross design embroidered ...ding. Guaranteed fast colors — ...l, Green, Black, Purple and Yel... Please state color desired. **$20.25**

No. F601 Alb. Light weight ...n top. Fine quality lace, embroid... with IHS design **$21.75**
F601 Surplice to match Alb. **$24.50**



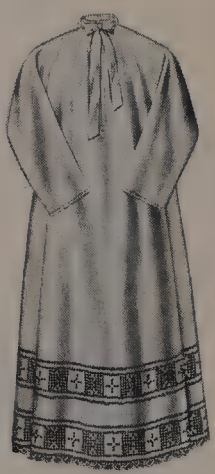
H I

(H) No. F780 Alb. Imported Swiss lace, IHS design. 3½" insertion lace and 4½" bottom lace, as illus. **$20.50**
No. F781 Alb. 3½" insertion lace only **$18.75**
No. F782 Alb. 4½" bottom lace only **$18.00**
(I) No. F200 Alb. Imported Swiss lace skirt, Chalice design. Lace in 20" length and 34" length.
Alb. with 20" lace **$29.75**
Alb. with 34" lace **$43.75**

Catalogue sent on request, containing a full line of Church goods and religious articles.



J



K

(J) No. F875 Surplice. Embroidered non-wrinkling sheer nylon. Ideal for traveling purposes **$15.50**
No. F825 Surplice. Plain non-wrinkling sheer nylon **$9.75**
(K) No. F505 Alb. with 4" insertion lace and 4¾" bottom lace..**$19.25**
No. F504 Alb. with 4" insertion lace only **$16.75**
No. F503 Alb. with 4¾" bottom lace only **$16.75**

The House of HANSEN
...3 NO. FRANKLIN ST., CHICAGO 6, ILL.
D. B. HANSEN & SONS
Telephone FRanklin 2-8750

Needlecraft Vestments

By the House of Hansen. A combination of skilled handwork with materials of unusual beauty explain why Hansen's Needlecraft Vestments are recognized as the Standard of Excellence, and vie in artistic achievement and price with importations. ***Inquiries regarding your vestment requirements are invited.***



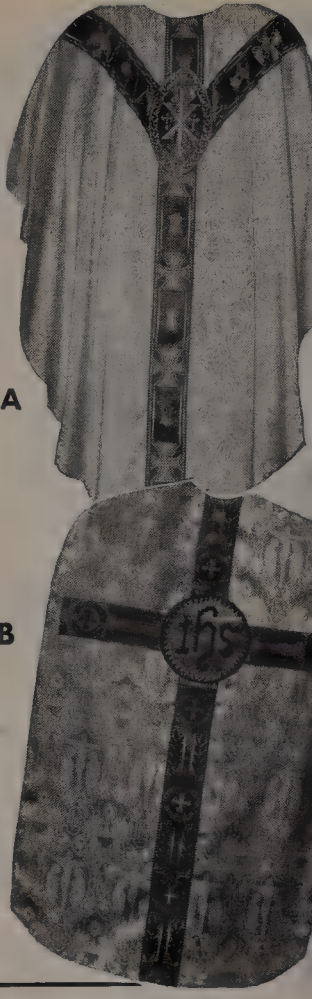
C

(A) No. Y6655. Brocaded Damask Angel Wing design material. Furnished in all Church colors. Woven cross design banding. Embroidered IHS of AXPO emblem to match.

	Unlined	Lined
Roman Chasuble	$41.50	$47.00
Roman Cope	52.50	63.60
Roman Dalmatics	83.50	94.50
Benediction Veil	22.75	27.50
Preaching Stole	LINED ONLY	9.50
Gothic Chasuble	54.75	62.50
Gothic Cope	57.50	67.50
Gothic Dalmatics	96.00	108.00

(B) No. Y6305. Brocaded Celanese, Crucifixion design material, woven Cross design Banding. Furnished in all Church colors IHS or AXPO Emblem to match.

	Unlined	Lined
Roman Chasuble	$47.50	$53.00
Roman Cope	65.00	76.75
Roman Dalmatics	99.75	114.50
Benediction Veil	25.50	31.00
Preaching Stole	LINED ONLY	11.00
Gothic Chasuble	64.00	73.50
Gothic Cope	69.00	78.75
Gothic Dalmatics	116.00	129.75



A

B

(C) No. Y6340. Large Cross design Damask material, in all Church colors. Woven Chalice design banding. IHS or AXPO emblem.

	Unlined	Lined		Unlined	Lined
Roman Chasuble	$49.75	$54.50	Gothic Chasuble	$64.75	$75.25
Roman Cope	65.25	76.25	Gothic Cope	68.50	78.75
Roman Dalmatics	111.00	124.00	Gothic Dalmatics	123.00	134.75
Benediction Veil	27.00	32.25	Preaching Stole	LINED ONLY	12.25

READY MADE PRIEST CASSOCKS IN STOCK

Roman or Semi-Jesuit Style Cassocks—for the Clergy and Seminarian.

CHOICE OF TWO MATERIALS

PANAMA-VISCO-ACETATE MATERIAL

Crease resistant, lightweight, durable, has the appearance of fine woolens. Guaranteed fast dye. Unlined.
Roman or Semi-Jesuit Style Cassock.....**$25.00**
Sash for Semi-Jesuit Cassock is additional.

65% DACRON—35% WOOL MATERIA

Lightweight, wrinkle resistant, stain repellent.
Body half lined—Sleeves completely lined—Full poc
Bottom trimmed with brushbraid Fast dye.
Roman or Semi-Jesuit Style Cassock.....$3

No. 4B/16 Snap-on Sash. Each **$4.50** or No. 4B/17 Tie-on Sash. **$3.25**



Semi-Jesuit Style

P-9-62

16 SIZES LISTED IN SEMI-JESUIT OR ROMAN STYLE

When ordering please specify *style* and *number* desired.

No.	Back Meas.	Chest Meas.	Collar Size	Sleeve Length
B5638	56 in.	38 in.	15 in.	32 in.
B5640	56 in.	40 in.	15½ in.	32 in.
B5642	56 in.	42 in.	16 in.	32 in.
B5644	56 in.	44 in.	16½ in.	32 in.
B5838	58 in.	38 in.	15 in.	32½ in.
B5840	58 in.	40 in.	15½ in.	32½ in.
B5842	58 in.	42 in.	16 in.	32½ in.
B5844	58 in.	44 in.	16½ in.	32½ in.
B5846	58 in.	46 in.	17½ in.	32½ in.
B6038	60 in.	38 in.	15 in.	33½ in.
B6040	60 in.	40 in.	15½ in.	33½ in.
B6042	60 in.	42 in.	16 in.	33½ in.
B6044	60 in.	44 in.	16½ in.	33½ in.
B6046	60 in.	46 in.	17 in.	33½ in.
B6240	62 in.	40 in.	16 in.	34 in.
B6242	62 in.	42 in.	16½ in.	34 in.

STYLING: Roman Button Front with hand sewn black buttons and coat button holes.
COLLAR HEIGHT: For both Semi-Jesuit or Roman Style, 1¼" with a 1" opening.
CUFFS: Standard size on sleeves.
HEM: Two inches at bottom.



Roman Style

The House of HANSEN
D. B. HANSEN & SON
23 NO. FRANKLIN ST. CHICAGO 6, ILL.
Telephone Financial 6-375

Altar Boys COMPLETE OUTFITS

AMERICAN MADE IN OUR OWN CHICAGO STUDIO

ATERIAL — HANSEN'S Cassocks re made of extra strong serviceable, vo-ply fabrics, vat-dyed (guaranteed st color)—tailored EXTRA FULL.

DESIGN AND FIT—HANSEN'S Cassocks are expertly tailored. The form-fit Roman back drapes nicely and the fitted sleeves hang gracefully and naturally.

INSPECTION—Every cassock is carefully inspected before the HANSEN label is sewn in, carrying with it our positive money-back guarantee.

THREE Distinctive Styles: No. B12 Zipper Front—B10 Button Front—B11 Buttonless Belt-on.



o. B12 ZIP-ON Roman Back has im-oved quick action locking zipper ont.



No. B10 BUTTON FRONT Roman Back, patented ivory-hard removable buttons that will not pull off.



No. B11 BUTTONLESS BELT-ON has hook-and-eye collar and belt front.

P-9-62

Write for our omplete Catalogue



A

B

C





D E

PRICES FOR ALTAR BOY CASSOCKS

5% Discount on 12 to 23 Cassocks — 10% on 24 or more

Choice of black, red, white, purple or green Cassocks

Age Cassock	Cassock Down Back Measurement	Poplin Button-on No. B10, Ea.	Poplin Belt-on No. B11, Ea.	Poplin Zipper No. B12, Ea.	Correct Length of Surplice
8 Yrs.	40 in.	$7.75	$7.75	$8.75	18 in.
9 Yrs.	42 in.	8.25	8.25	9.25	20 in.
10 Yrs.	44 in.	8.75	8.75	9.75	20 in.
11 Yrs.	46 in.	9.00	9.00	10.00	20 in.
12 Yrs.	48 in.	9.50	9.50	10.50	22 in.
13 Yrs.	50 in.	10.50	10.50	11.50	22 in.
14 Yrs.	52 in.	10.75	10.75	11.75	22 in.
15 Yrs.	54 in.	11.25	11.25	12.25	24 in.
16 Yrs.	56 in.	11.75	11.75	12.75	24 in.
17 Yrs.	58 in.	12.25	12.25	13.25	24 in.
18 Yrs.	60 in.	13.00	13.00	14.00	26 in.
19 Yrs.	62 in.	13.75	13.75	14.75	26 in.

For Cassocks larger than standard sizes shown above please write for price

Please specify STYLE • COLOR • SIZE when ordering

ALTAR BOY ACCESSORIES

A **No. B152 Sashes**—Poplin, yellow fringe, each.....$1.50
No. B142 Capes—Poplin, yellow fringe, each.....$1.60
No. B66 Ties—Buster Brown (Windsor) Black, white, red, gold. Per doz.....$4.50
No. B63 Acolyte Collars—Nowiltex. Size 11 to 15—in ½ sizes only, Each 60¢, per dozen.....$7.00
Skull Caps—Poplin, self lined. Specify color. Each.....$ .80

B **No. B60. Altar Boy Surplice.** Light weight cotton material. Sanforized. Made extra full. Length 18 to 24 inch. Each.....$3.25
No. B61. *(not illustrated)* Same as No. B60 but with lace. Made extra full. Length 18 to 24 inch. Each.....$4.25

C **No. B71. Altar Boy Surplice.** Fine wearing Marquisette with lace. Made extra full. Length 18 to 24 inch. Each.....$4.50
No. B70. *(not illustrated)* Same as No. B71 but without lace. Length 18 to 24 inch. Each.....$3.50

D **No. B100. Altar Boy Surplice.** Embroidered lace floral design. Extra full. Sizes 18 inch to 24 inch.....$9.85

E **No. B62. Rubrical Altar Boy Surplice.** Sanforized. Rubrical banding in all church colors, made extra full. Specify color banding desired when ordering. Length 18 to 24 inch. Each.....$5.75

Size 26 in. 50¢ additional, except No. B100 $1.00 additional.

The House of HANSEN
23 NO. FRANKLIN ST. CHICAGO 6, ILL.
D. B. HANSEN & SONS
Telephone FRanklin 2-8750

Communications from Our Readers

Fostering Vocations in the Confessional

Editor:

In the confessional, the priest must be prepared for many things. He absolves, advises, exhorts. He has to know the times of the Masses, where one can purchase a rosary, and what time the next bus leaves for downtown. Occasionally, he is called upon to administer first aid. There is no end to the surprises in store for the man who pushes and pulls that slide. The experienced confessor expects anything.

Yet some priests would be startled if they were asked to *foster vocations* in the dark box. Many priests are unaware of their splendid opportunity to increase the laborers in Christ's vineyard, while hearing confessions. Unfortunately, some feel that anything which is not absolutely necessary for the integrity of the sacrament has no place in the confessional.

But this is an excellent time to make a special plea for God and his service. A young penitent is actually well-disposed for it. He (or she) has turned inward where *the voice* will be heard. He has examined his conscience, prayed a little, expressed his sorrow and his love. The ground is ready.

Only the seed awaits the planting. "All you have to do is follow the furrow, which is like a trail left behind by divine Providence; discover a sign, respect a secret, give warmth to an idea, seize the right moment to direct, counsel, guide with a hand that is light and yet firm. . . " (Pope John XXIII).

The confessor cannot spend a great deal of time with any one penitent. He must not expect to "sign up" anyone. But he can quickly and effectively plant a seed, by asking his penitent to consider the priesthood, brotherhood, or sisterhood as a *possible* vocation. He advises *thought* and urges *action*.

To be effective, the confessor must be sure of his approach. He must have the ". . . hand that is light and yet firm. . ." A few moments consideration will show how easy it is to "follow the furrow . . . discover a sign . . . give warmth to an idea," in the hushed stillness of the confessional.

Not every penitent is ready to enter the priesthood or the religious life. To decide which ones *might* be, the confessor should recognize the indications of a deepening "furrow."

For example, a high school student enters the box. It has been about two weeks since his last confession. He mentions no serious sins. His manner and attitude are serious. He seems sincere. (Pope John's furrow is beginning to shape up.)

After the boy mentions his sins, the priest gives the penance and absolution. Just when the young man is congratulating himself on "getting off easy," there is an unusual stillness on the other side of the grill. Then the priest says:

"Do you mind if I ask a few questions?"

"What? . . . Oh, no Father."



What's so traditional about the Hammond Grand 100 Organ?

WHEN WE SAY the Hammond Grand 100 Organ is built to conform to the purest concepts of traditional organ architecture, this is what we mean:

The Hammond Grand 100 is a totally straight organ. It has no duplexing or borrowing; each of the 50 stops is separately derived and has a tone quality unique unto itself.

The Grand 100 incorporates an antiphonal division entirely independent of the main organ. Not merely an echo organ or switching arrangement, it is an ancillary division in the truest sense of the word and can be played from the swell, great or pedal keyboards to simulate the performance of a pipe organ in which the antiphonal organ consists of separate ranks of pipes.

The Grand 100 has in its specifications traditional church organ percussions located on the great — chimes, 25 note G to G, and harp which can be coupled to 4′ and played as a harp celeste. Intramanual and intermanual couplers function exactly as they do on traditional organs. Mixtures, separately derived, not borrowed, from the mutation stops are provided on each manual using pitches up to the 26th.

The ensemble of the Grand 100 is not diminished by its vast range of solo voices. Each possesses its own distinctive tone. All the controls, including the combination action, the sforzando piston, the two expression pedals, the crescendo pedal and the toe pistons conform to the highest traditions and requirements. Voicing, balance, reverberation and volume in each division are adjustable.

In short, you won't find anything on the Hammond Grand 100 that is not traditional in function or concept. There are no dial controls, no blowing devices, no cheating or compromise with tradition.

Don't take our word for it. Play it. Appreciate its response. Test its tonal versatility—its completeness. Write today. We'll help you arrange to play a Grand 100 and send you complete specifications.

© HAMMOND ORGAN COMPANY

HAMMOND ORGAN COMPANY
4200 WEST DIVERSEY AVENUE
CHICAGO, ILLINOIS 60639

HPR-8-46A

Please send me complete information about the new Grand 100 Organ plus the name and address of the installation nearest me. There is no cost or obligation.

NAME_____

ADDRESS_____

CITY_____ STATE_____

CHURCH_____

Music's most glorious voice...

HAMMOND ORGAN

Music's most valuable franchise

"Thanks. You said it was two weeks since your last confession. . . How often do you go to confession?"

"Every couple weeks, unless something comes up."

"How often to Mass and Communion?"

"Every Sunday . . . and a few other times a month. We have Mass Thursday's at school.

"From what you mentioned here, you seem to be leading a pretty good life."

"Thanks, Father. I try."

"You must love our Lord a great deal."

Usually *silence* here. (A girl would say, "Yes, Father, I love Him very much.")

"I wonder if you ever thought about the priesthood or the religious life as your possible vocation."

"Oh, when I was in grade school, I wrote for information."

"No, I mean recently. Have you read anything about it lately or talked to a priest?"

"Well, no, Father."

"It might be a good idea. Think about it at Mass and Communion tomorrow. Perhaps you could stop and discuss it with a priest . . . Might as well see if it *is* for you. You can't make a reasonable choice of only *one* vocation unless you consider them *all.*"

"That makes sense."

"It sure does. Give it a chance. . . okay?"

"Okay, Father."

"I'll be praying for you . . . God bless you."

When the slide is closed, there is a moment of silence. Suddenly, the young man comes to his senses. His big feet strike the hollow wall, he shuffles out, bangs the door and is gone.

Perhaps he sees a priest. Maybe he does not. But it will take him a long time to forget *that* confession. If this same thing should ever happen to him again, he might get up enough courage to do something about it.

This approach can be used with slight variations for boys and girls, for high school and grade school students. At any point, though, the dialogue can break down. The sweet young voice which you thought belonged to a high school junior might come back with, "Yes, Father, I have thought a lot about being a sister. I have prayed for 54 years and it just isn't for me." If you have perfect self-control, you calmly urge her to continue praying for vocations, ask God's blessing on her, and *bail out.*

Sometimes the voice might say, "Yes, I have. I'm a seminarian home on vacation." Or "I've already signed up to enter the convent next month." These last two "mistakes" should only convince the confessor that he is developing an "eye for furrows."

To ensure continuing success, he has to keep a few simple norms in mind:

a) the penitent confesses no serious sin,
b) he seems reverent and sincere,
c) he goes to confession relatively often,
d) he receives Holy Communion frequently.

Once these conditions, especially the last one, are present, the confessor may introduce the subject of priestly or religious vocation. As is evident, this line of questioning can hardly be offensive to the penitent. It takes only a few moments.

But the priest who tries to foster vocations in the confessional brings a new interest and zeal to his work. He will appreciate the full meaning of Pope John's words: "A *priest* does not appear just by accident; a *vocation* does

NEW

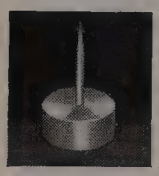
EMKAY BEESWAX CANDLES FOR THE REVIVED LITURGY OF THE MASS



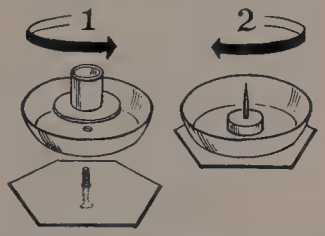
Emkay® Candles

These specially designed candles are properly proportioned for use in the "Mass Facing The People." Made with either 100% or 51% beeswax, these new Emkay Candles are 9½" high and are available in 5 diameters, ranging from 1½" to 2½". Each candle is individually cellophane wrapped.

New Special Spike Adapter Converts Old Socket-Type Holders



Eliminates need for grooved candles. Quickly converts socket-type candleholders so that they will accommodate Mass Candles of every diameter.



Simply unscrew old socket fixture from bobeche and replace with Emkay Special Spike Adapter. Takes only a few seconds.

For complete details on these and other Church candles and accessories, call The Man From Emkay or write direct.

Purveyors to the Vatican by Appointment

MUENCH-KREUZER CANDLE CO., INC.

P. O. Drawer 1299 Dept. P-85
Syracuse, New York 13201 Tel. GR 1-6147

New York—225 5th Ave., Room 639, Murray Hill 6-5263
Chicago—439-447 E. Illinois St., N. Pier Terminal 527-1452
Boston—73 Park Drive, Commonwealth 6-6930
New Orleans—6140 Gen. Diaz St., GAvez 5220
Western Division: Los Angeles—2031 E. 51st St., 582-4673
2306 E. 48th St., LU 2-7214

not develop by itself. And so we must work. All together and with good will: priests first of all. . . ."

CARL QUINN, O.F.M. Cap.
Pittsburgh, Pennsylvania

Disobedience or Respect?

EDITOR:

Father Charles Paris' article is a perfect example of the distance between theologians and reality. We so badly need moralists in touch with the facts of race relations in our country, especially those patterns which produce real tensions today. Father Paris seems to lump all demonstrations as civil disobedience whereas only a very limited number have involved civil disobedience at all. It does seem to me on the question of civil disobedience that the better position is taken by Father Robert F. Drinan, S.J., the Dean of the Law School at Boston College, namely, that civil disobedience, if properly exercised, rather than being a defiance of authority is done out of the greatest respect for authority, and for law.

I am not recommending civil disobedience for anyone but I do recommend that people who are interested in writing about racial demonstrations get close enough to them to see what is really involved.

MATHEW AHMANN
National Catholic Conference for Interracial Justice
Chicago, Illinois

Re: Civil Disobedience

EDITOR:

Having worked in the Negro Apostolate in both North and South, I was particularly interested in the "pro" and "con" articles regarding *The Priest and Civil Disobedience.* After reading the first article—especially the statement: "Then let it be seen as more than mere lip tribute—those of its members who do not, in imprudence or misguided zeal, adhere in their actions to the unqualified support of legitimate authority, should be summarily and publicly rejected from membership in the Church," I got a better understanding of the Protestant Reformation. The best rebuttal of this view was in the very same edition but not regarding civil disobedience, the article on *Canon Law: Criticism and Reaction.* May the ideas of the latter prevail.

If I would judge an idea differently were I a white or colored person, or were I a layman rather than a cleric, then I reject the idea as not being truly Catholic. If it is harmful to one, it is harmful to The People of God.

FABIAN MERZ, O.F.M.
Riverton, Illinois

The Voices Are Willing . . .

EDITOR:

American priests working in a poor suburb of Managua, Nicaragua need a (used) electric organ for a church that seats 450 people. The parishioners are too poor to buy one and the priests need it to facilitate proper participation in the restored liturgy.

Catholic Relief Services will ship without charge from New York City. The parish is able to pay U.S. and local shipping charges.

Benedictine Fathers
Parroquia del Sagrado Corazon
Barrio Monsenor Lezcano
Managua, Nicaragua

Many thanks for any consideration shown toward this appeal.

PETER HAASL, O.S.B.
Managua, Nicaragua



Holy Family
Study by
Gerard Briault

LOOK TO

dapra to

FOR THE UNUSUA

766 WEST ADAMS ST., CHICAGO, ILL. 60606
18 EAST 53RD ST., NEW YORK, N.Y. 10022

problem:

UNSIGHTLY MARKINGS
ON FLOORS AND OTHER SURFACES

solution:

EASY, DAILY DUSTING WITH HILLYARD ***SUPER HIL-TONE®***

what is SUPER HIL-TONE?

It's the modern treatment for dust cloths and mops. It can be used on any sealed surface — floors, woodwork, furniture and metal surfaces.

what does SUPER HIL-TONE do?

It ADsorbs dust (attracts and holds it like a magnet) for maximum removal. At the same time, it builds an invisible protective film on the surface. SUPER HIL-TONE cleans and conditions floors to help the protective surface coating resist dirt and wear; scrubbing and refinishing cycles are lengthened with a substantial saving on labor cost.

On doors, woodwork, wainscots, lockers and desks, Super Hil-Tone removes body oils, fingerprints and other common markings where water emulsion cleaners fail.

how to get SUPER HIL-TONE:

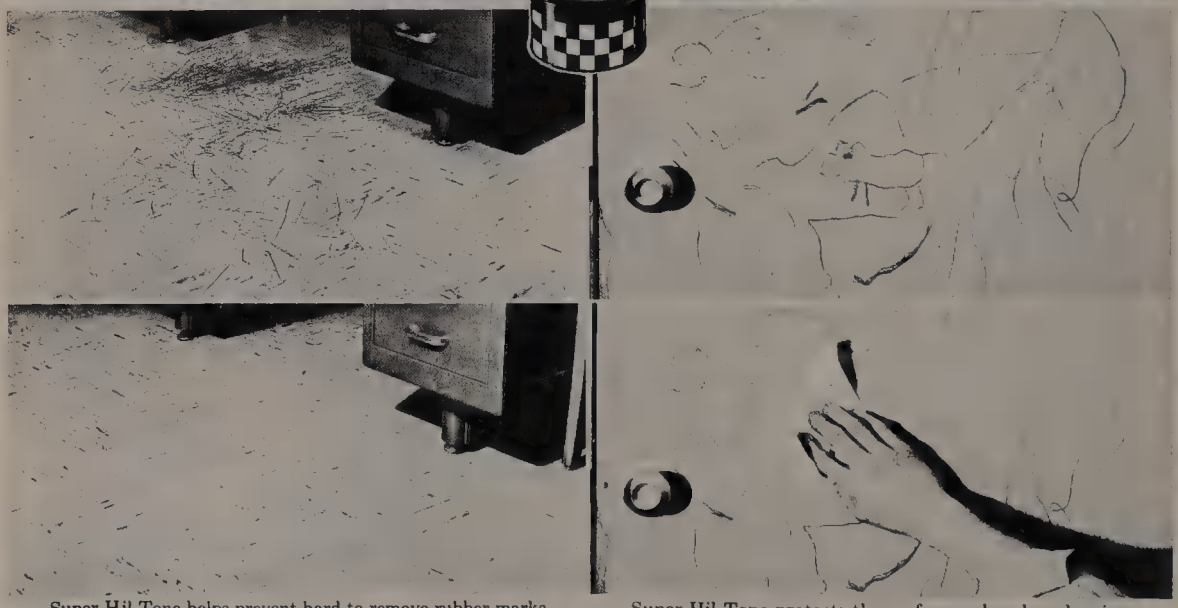
Write, wire or call collect for complete information. Ask for a trained Hillyard "Maintaineer" (On Your Staff — Not Your Payroll) to demonstrate SUPER HIL-TONE.

Since 1907

The Most Widely Recommended and Approved Treatments For Every Surface

HILLYARD FLOOR TREATMENTS

St. Joseph, Missouri, U.S.A.
Totowa, New Jersey • San Jose, California



Super Hil-Tone helps prevent hard to remove rubber marks

Super Hil-Tone protects the surface and makes cleaning fast and easy

THE HOMILETIC AND PASTORAL REVIEW

VOL. LXV, NO. 11 AUGUST, 1965

Publishers • JOSEPH F. WAGNER, INC. • 53 PARK PLACE • NEW YORK 7, N. Y.

LONDON: B. HERDER • MELBOURNE: W. P. LINEHAN

Editor • AIDAN M. CARR, O.F.M.Conv., S.T.D., J.C.D., LL.D.

Editorial address: St. Anthony-on-Hudson, Rensselaer, N.Y.

CONTENTS

Page

Editorial

Et in Arcadia Ego **984**

Ethics of Contraception **905**
By *Edward D. O'Connor, C.S.C.*
Moreau Seminary
Notre Dame, Indiana

Contraception: Attack on Human Dignity **914**
By *John A. Weaver*
Confraternity of Christian Doctrine
1530 West Ninth St.
Los Angeles 15, California

Planned Parenthood: Another Meaning **921**
By *Charles Dollen*
University of San Diego
Alcala Park
San Diego, California 92110

Overpopulation: Possible Solutions **928**
By *Very Rev. Msgr. Ralph J. Tapia*
Fordham University
Bronx, New York 10458

Page

Responsible Parenthood and Family Planning **941**
By *Raymond H. Potvin*
Dept. of Sociology
The Catholic University of America
Washington, D.C. 20017

Monthly Ovulation: Evolutionary Accident? **947**
By *Thomas E. Allen*
Trinity High School
4011 Shelbyville Road
Louisville 7, Kentucky

Spotlight on Liturgy **954**
By *James D. Shaughnessy*
Sacre Coeur Parish
312 Albert St.
Creve Coeur, Illinois

Questions Answered
By *Aidan M. Carr, O.F.M.Conv.*
Intrauterine Contraceptive.....966
Dispensing for a Celebration.....968
Who Gets This $-Offering?.....969
Can She Read the Epistle?.....972

Communications from Our Readers
Fostering Vocations in the Confessional...894
Disobedience or Respect?.....898
Re: Civil Disobedience.....898
The Voices Are Willing.....898

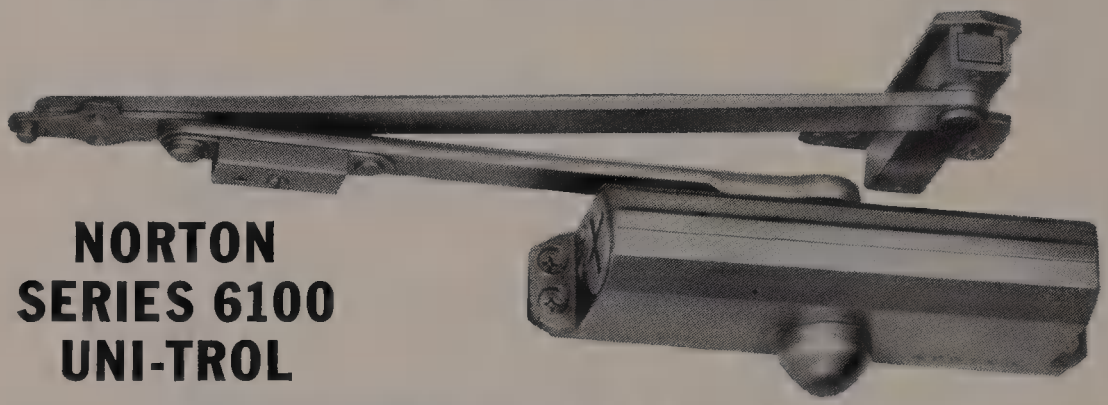
SUBSCRIPTION RATES

PAYABLE IN ADVANCE	IN THE U. S. A.	ONE YEAR–$7.00—TWO YEARS–$13.00
	IN CANADA	ONE YEAR–$7.25—TWO YEARS–$13.50
	FOREIGN	ONE YEAR–$7.85—TWO YEARS–$14.70

Solicitors of subscriptions for The Homiletic and Pastoral Review are not authorized to receive payments. Payments for subscriptions should be made only to its office or through the responsible booksellers who handle subscriptions.

COMPLETE CONTROL

FOR EVEN YOUR "PROBLEM" DOORS



NORTON SERIES 6100 UNI-TROL

A COMBINATION DOOR CLOSER AND DOOR HOLDER



ENTRANCE DOORS



AUDITORIUM DOORS



CAFETERIA DOORS

School doors receive the most abusive punishment. The pounding volume of traffic through these doors puts all school hardware to a real test. In many cases, the continued pounding results in failure.

To overcome the problems associated with these high traffic areas, the Norton Series 6100 has been developed. It basically combines a door closer and a door holder into a single product. It is a coordination of both functions to give complete door control. Acting as a door closer it keeps door closed when it should be closed. Acting as a door holder it easily engages the holding device when a large amount of traffic comes through. A spring acts as a cushion to absorb the jarring effect when the door is opened quickly.

The over-all effect is less abuse to door, frame, closer, and holder with improved control. Extreme testing conducted prior to the introduction of this product confirmed the benefits of unitized door control. If you're interested in seeing for yourself how well this new closer-holder operates, contact your builder hardware distributor and arrange for a test installation. Or, if you wish, send the coupon at the bottom of the ad and we'll have our representative arrange ■ test installation. Give it a fair test, but install it where it will get lots of use, or, if you wish, abuse. It'll take it. You'll find the investment well worthwhile.



GYMNASIUM DOORS



NATATORIUM DOORS

1098 M

SEND COUPON FOR TEST INSTALLATIONS

Norton Door Controls HPR-45
372 Meyer Road
Bensenville, Illinois 60106

I'd like to make a test installation of your Series 6100 Uni-Trol. Please have your representative arrange ■ for me.

Name_____

Title_____

School_____

Address_____

City_____ State_____ Zip____

NORTON® DOOR CONTROLS

372 Meyer Road, Bensenville, Illinois 60106

Page

Books and Reviewers

Seminary Education in a Time of Change. *Francis J. Weber*.....973
Seminary in Crisis. *Wenceslaus Plotnik, O.S.B.*.....974
Apostolic Renewal in the Seminary in Light of Vatican Council II. *Bonaventure Stefun, O.F.M.Cap.*.....976
Christianity and Social Progress. *Ramon V. Echevarria*.....976
A Theology of Mary. *Martin W. Schoenberg, O.S.C.*.....977
Our Tongues Were Loosed. *Joseph M. Champlin*.....980
Parish Mass Book and Hymnal. *Paul M. McGlinchey*.....983

SERMON OUTLINES ON THE LITURGY OF THE SUNDAYS AND FEASTS

By *Germain Schwab, O.F.M.*

Our Lady of Angels Seminary, Franciscan Fathers
3644 Rocky River Drive
Cleveland 11, Ohio

Faith in the Promised Redeemer Saves Us.....958
Thirteenth Sunday after Pentecost
The Life of the Spirit.....960
Fourteenth Sunday after Pentecost
Doing Good to All.....962
Fifteenth Sunday after Pentecost
True Progress in Spiritual Life.....963
Sixteenth Sunday after Pentecost

IT'S SOFT!
the Comfort
COLLAR
by *Toomey*





PAT. PENDING
NEW COMFORT TOP EDGE

Washable too no laundering expense or bother

More comfortable to wear because . . .
1. It's a single band with less bulk.
2. Its plastic material is soft to the touch . . . resembles linen.
3. It has a new No-Rotate feature, and . . . *it will fit most TOOMEY fronts including plain neck style.*

Comfort collars are available in sizes from 14 to 18½ and the following center heights: Comfort No. 4 — 1⅝". Comfort No. 3 — 1½". Comfort No. 2 — 1¼". Comfort No. 1 — 1".

Price 65¢ ea.
6 for 3.75
1 doz. for 7.25

R. J. TOOMEY COMPANY

BUY THEM FROM YOUR TOOMEY DEALER (Religious Supply Houses) THROUGHOUT THE UNITED STATES and CANADA

Primer on Fertility and the Human Condition

It may seem strange to our readers that *HPR* is only now coming out with a "family planning" issue. But do not be disturbed by the title. We are not going to go off the deep end, speculating, thinking wishfully, adding confusion to chaos. Our purpose in publishing these articles at this time is twofold. We feel there is a need that the priest be presented with a meaningful review of the basics of periodic continence, something he can still use to counsel his parishioners and penitents according to the present mind of the Church. We also judge the time to be opportune for a few new ideas, ones which we hope you will find to be strikingly pertinent and which may have some bearing on future discussions of the problem.

If you think some of the positions put forth and re-explained are "old hat" we wish to remind you that they are as modern as the last official statement on the topic, that of Pope Paul in June, 1964. He has not, as yet, felt obligated in conscience to change anything. Should the commission he established to investigate this crucial question report to him that changes are necessary and possible, be assured that *HPR* will make every effort to secure the explanations and interpretations of experts. Till then, we respectfully offer this "Primer on Fertility and the Human Condition."

The Editor

Ethics of Contraception

By EDWARD D. O'CONNOR, C.S.C.



A member of the theological faculty at the University of Notre Dame and at its Institute of Medieval Studies, Father O'Connor has pursued theological studies in Paris and Tübingen.

MAN'S POWER OVER NATURE is one of the striking features of the present age. We are already so used to it that our sense of wonder has been dulled; but it is the greatest marvel in the chronicles of our planet that this hairless, puny being that lurked in caves for æons to save himself from the mighty beasts of the forest and swamp now swaggers across the surface of the earth, its unchallenged lord and (more and more as each year goes by) its master. Today, instead of struggling to survive by adapting himself to a harsh environment, man remakes his environment to suit his whims.

Not only the physical world around us, but also the physiological world of our own bodies and the psychic world of temperament and attitude are opening their secrets to the prying fingers of human curiosity, and surrendering their sovereignty to the conquering advance of human management. But though we have grown accustomed to the new balance of power between man and nature, we have not yet grown aware of its profounder implications, and we have hardly begun to reckon with the moral issues it raises.

For man used to wrestle with nature almost as irresponsibly as a child struggling with an adult who laughs at his puny efforts. Nothing man could do had any very profound effect on the course of nature. But now the child has suddenly grown, and his increased strength has altered the relationship between himself and his erstwhile sparring partner. He is learning, to his surprise, that nature is a being of great delicacy, liable to be injured seriously by an ill-considered use of man's new strength. Hence, man no longer dares to permit himself the adolescent impetuosity with which he used to seize every new opportunity to control some function of nature. It is rather his own power that needs to be controlled by a mature wisdom that reflects carefully on the consequences of an action before it is undertaken.

"Birth control" is one of the new powers that most require thoughtful appraisal. In the past, the desire to be free from unwanted children could hardly be realized, except by onanism (which was not very dependable) or by infanticide and abortion which in-

volved taking of life. Modern contraceptives are much more reliable, and do not ordinarily entail the destruction of a human being. Hence the new methods of birth control do not arouse such moral repugnance as did the old ones, and immense numbers of people welcome them as a release from the burdens of "uncontrolled" parenthood or as a solution to the problem of overpopulation which threatens earth-bound man.

But it is no light matter to tamper with the vital processes by which life is transmitted from one generation to the next. There are those who feel that birth control, when achieved by artificial interference with the reproductive system, damages something in man too precious to be sacrificed for the sake of *any* physical convenience: namely, the very moral order which alone entitles a man to be called fully human. This view is held by great numbers of people, both in our own and in other types of culture and civilization. Contrary to a widespread assumption, it is not identified with any one religious outlook.

The Case Against Contraception

The objection against birth control sometimes takes the form of a deeply felt conviction for which it is difficult to give a reason. As a result, it is often treated as an irrational prejudice (as if most of the moral convictions of men were not in a similar condition). The sense of the objection is sometimes completely misconstrued, e.g., by Aldous Huxley, who supposes that destruction of life is the issue. He retorts with perfect irrelevance that the allegedly "natural" method of birth control involves "just as much destruction of life as any other" (*Knowledge, Morality and Destiny*, p. 88).

Frequently the objection against birth control is regarded as a queer religious dogma, to be treated, perhaps, with respect by those who do not share it, but not something about which one could argue. But if many of those who object to birth control are unable to give a satisfactory account of the repugnance it arouses in them, there are others who have reflected on it intelligently and have formulated their position in terms quite susceptible to rational discussion. Their arguments may not be equally convincing to everyone; but, given the gravity of the issue, they ought not be dismissed without serious consideration.

In essence, the case against contraception is a case in favor of nature and, specifically, human nature. This may sound implausible to anyone who regards the sex urge as the chief aspiration of human nature and looks upon birth control as the deliverer of man from encumbrances that have hitherto inhibited him from giving this urge full play. But if you grant that sex represents only *one* of many values in human life, it follows that man's self-fulfillment requires the integration of sex into a pattern reflecting the whole of his nature. In this perspective, birth control appears as a violation of a truly human pattern of life.

The argument can be broken down into two steps: 1) for man to act against his nature (that is, his nature truly and profoundly understood) is a grave error, an evil; 2) the use of contraceptives is against nature. Or, to put the matter positively: Man's good is measured by man's nature, and a course of action, to be good for man, must be in accord with his nature; this, contraception, is not.

Such assertions are not formulas that can be manipulated mechanically and made to yield an automatic conclusion. They hinge upon some of the most

delicate values in human existence, values which cannot be enclosed in a phrase, but can be suggested only to one who is willing to reflect attentively upon them. A certain amount of explanation is needed to make their sense clear. Let us consider them, one at a time.

Nature, a Moral Standard

The first proposition, that it is bad for man to act against his nature, is beset by the difficulty that there are different ideas about what nature means, and different ways in which an act can be "against" nature. Some people even deny that "nature" means anything at all. To fight one's way through all the philosophical arguments about nature that have arisen during the past few centuries would take so long we would never get back to the problem at hand. But it is sufficient for the argument to rely on the common idea that people have of nature when they say, for example, "It is in the nature of water to run downhill," or "Trees naturally grow upwards." Such simple statements leave unformulated many hidden suppositions relative to the gravitational field, the direction of the sun, etc. Nevertheless, these statements illustrate well enough for our purposes the obvious truth that there is in the being of things a certain definite structure which determines (in dependence, of course, on environmental factors) *how they behave.* This is what is meant by the nature of things.

To make a perfect definition or complete description of the nature of any particular thing, even the most familiar object, would indeed be difficult; many would call it impossible. Who, for example, would be prepared to furnish a rigorous definition of a tree? Or even merely of an apple tree? Yet any farmer is cognizant enough of the nature of apple trees to tell them apart from pear, or plum, or peach trees and to forecast many things about them, such as the approximate season when the fruit will ripen. This illustrates how it is possible to know something about the nature of a thing, even without being able to define it precisely.

This vague but very real perception of the nature of an apple tree serves in a practical way as the standard for measuring how good a particular apple tree is, and also what is good for it. When the tree puts forth leaves of sickly-green hue and produces only a few small apples, the farmer says, "It is a poor tree." Similarly, he knows it is good for the tree to have the soil above its roots kept loose, and bad for it to be crowded in too closely among other trees. When he makes such judgments, the farmer is taking the nature of the tree as a standard by which to measure what is good and bad for it.

In an analogous way, we know something about human nature, and thereby can measure what is good and bad for man, even though much about him still remains a mystery to us. We know that food and drink are good and also that too much of them is harmful. In effect, we are supposing that there is a measuring rod, built into man himself, by which what is good or bad for him can be measured. This measuring rod is nothing other than human nature.

Man's nature is, of course, more complex and subtle than that of an apple tree or any other living being that shares this earth with him. The list of qualities required in a good apple tree might vary from farmer to farmer, but in any case it would be far shorter than the corresponding list for man. Man's needs are more complex: besides the food, drink, warmth, exercise, etc., which he needs like other living beings, he has spiritual needs for knowledge,

friendship and love. And over and above the matter of needs, he has obligations and responsibilities. Hence there are qualities he must not lack if he is to be considered a good man: courage and honesty and good judgment; generosity, dignity, affability, and so on. With all our disagreement over details as to what constitutes a good man, there is, nevertheless, general agreement over a remarkably large area. In the case of man (as in that of the apple tree), to judge an individual good or bad is to measure him against his nature, and try to assess the degree to which he fulfills the demands and aspirations of that nature.

Underneath such judgments lies the recognition of a profound wisdom hidden in the design of things. The reason why it is good for a being to live and act and be treated in accord with its nature is that this fulfills the logic of its "structure" and respects the wisdom of its inner design. To disregard or to go against the dictates of this wisdom is correspondingly bad. We don't speak of anything being good for a pile of stones or a chunk of mud, because there is no design in them and no wisdom inscribed in their substance with which anything could be said to accord. (Even if you imagine some farfetched case in which one might speak of what is good for these things, it is only on condition of supposing some kind of design or order in them.)

The Wisdom of Nature

What is the meaning of this mysterious wisdom in the nature of things? Where does it come from and what does it signify? Men disagree over these questions, and, although they are questions of the highest importance in themselves, they can be set aside for the moment here. *All that is necessary for the present argument is the fact that this wisdom is objectively there.* It is a matter of common experience for all of us in the conduct of the most basic activities in our life: eating, drinking, exercising, etc. When we act in accord with nature, we do well; when we do violence to nature, we suffer.

What is so obvious on the physiological level is certain also on the psychological, even though observations are more difficult to make. There are attitudes that discord with man's nature; and, if he persists in them, they tend to disturb his psychological equilibrium. Exaggerated concern for one's health is a familiar example of such an attitude; its effect can be the actual ruin of health. Too great an ambition to succeed is another inordinate attitude that has led many a man to his ruin. The laws of mental health are much more variable and elusive than those of physical health, but the same general principle underlies both: good health comes from living in accord with one's nature, acknowledging its wisdom, while the opposite course is bad.

It is not always possible to point out bad effects resulting from unnatural deviations. Nevertheless, the wisdom and rightness of conforming to the design of nature has so profoundly impressed the generality of mankind that they are repelled by unnatural attitudes, regardless of whether evil consequences are evident. Thus, most people react instinctively with horror or contempt toward a mother who lacks compassion for her children or toward a man who experiences a homosexual attraction for boys. The person who lacks the humane attitudes which are felt to be the due complement of his human nature strikes us as a blighted entity, ugly and repulsive in a more profound and disturbing way than if he had been physically deformed. This is because we detect a certain substantial "design"

and "sense" in man, the logic of which has been denied and offended by the defect.

These last examples make it clear, incidentally, that human nature is not to be equated with the sum of inclinations and desires that arise spontaneously within us. If that were the case, there could be no such thing as unnatural desires; but there are many clear cases of desires that are obviously contrary to the best interests and demands of the nature of those who experience them. Alcoholism and drug addiction result from just such desires. People often experience attractions which they recognize to be unnatural, and which cause them shame, but which they must admit to be real. These cannot all be explained away as results of suppressing or repressing the Freudian *id* for the *super-ego*. In many cases they signify rather the awareness that certain inclinations, arising from relatively superficial centers of our psychology, are out of accord with the deepest laws of our being.

Thus it is not always easy to judge which of several possible lines of conduct is in truest accord with the demands of nature. There is no simple gauge that will give us an automatic measurement. Experience and reflection are often required. The support which comes from the ancient moral traditions of mankind does not suffice to free us from many grave moral dilemmas about what is the right thing to do. But this does not weaken the fundamental principle that it is good for man to live in accord with his nature, which was the first step of the argument against contraception outlined above. It means only that to determine what is or is not in accord with nature is often difficult and requires the most loyal attention to the many different facets of nature's design.

Before going on to the second step of the argument, we may note a point that was by-passed above: for one who believes in a personal God, to live in accord with nature has a sacred and personal significance. In his perspective, the "wisdom" of nature is nothing other than the intelligent work of a wise Creator, and the laws of nature represent the will of God inscribed in the structure of the universe. For such a person keeping the natural law is more than mere good sense; it is even greater than simple moral duty: it is a religious service.

But it is not necessary to admit the existence of God in order to perceive the wisdom of nature and of a life in accord with nature. The Stoics of ancient Greece and Rome had only the mistiest notions of a divinity, yet they were profoundly impressed by the order of nature, and on this basis composed some of the most important moral treatises ever written. And in our own, as well as other modern cultures, there are many people who respect the order of nature, although they do not see their way to acknowledging a personal Lawgiver and Judge who transcends nature.

On the other hand, for the Christian who believes that the Creator has not only designed man's nature but has also invited the human person into communion with Himself, man's welfare cannot be defined merely in terms of abiding by the natural law; it must be seen much more as a response to the divine invitation. Yet, even for him, the law of nature is not superseded, but rather sublimated, by being taken up into a transcendent order that ennobles it.

Contraception's Attack on Nature

The first part of this article argued that man ought to live in accord with

his nature, that it is wrong for him to go against it. The name usually given to this kind of "wrong" is *moral evil.* We can do without that term, however, which would require a long discussion of the meaning of morality, by staying on the plane of the basic insight that man's good consists in the fulfillment of his own being—in other words, living in accord with his nature. The next step is to see that contraception is not in accord with human nature, but in direct opposition to it.

In a sense, this is immediately evident. By definition, a contraceptive is a device to prevent the procreative act from achieving its natural result. A more obvious case of interfering with nature and acting "against" it could hardly be imagined. But to make it clear that no logical sleight-of-hand is being employed here, it will be useful to examine the matter at greater length, and then discuss some of the difficulties raised against the argument.

There are four common methods of preventing conception: 1) premature interruption of the marital act, 2) physical or chemical devices which prevent the semen from reaching and fertilizing the ovum, 3) rhythm, and 4) the anovulant "pill," together with analogous medical means now available or under development. The third and fourth methods will not be discussed in the present article. They represent comparatively complex cases in the application of the principles here to be examined; but it is the sense and reason of these principles, not the full range of their application, that is being sought after here. A moral principle needs to be established firmly and understood clearly by reference to simple and (as far as possible) clear-cut cases before being applied to the complex and obscure ones.

Hence, in the context of the present article, *contraception* will be taken to refer only to the first two methods listed above: interruption of the act, or the posing of mechanical or chemical obstacles to fertilization.

The essential point made by those who oppose contraception is that it contradicts nature, not in some secondary or accidental manner, but by directly opposing the goal aimed at by one of nature's most basic functions. The purpose of sexual intercourse is the bringing together of the two elements, sperm and ovum, from which human life begins, while the purpose of contraception is the blocking of this very result.

There is no intention here of implying that sex should be regarded as a purely biological function. The physical union of man and woman can be the expression of a spiritual union; indeed, unless it is, it is not truly human. Nevertheless, the basic reason for sex is biological rather than spiritual, and the spiritual rests on the biological in the way that music presupposes sound. For the reason why human love expresses itself carnally does not come simply from the needs of love itself, but from the exigencies of man's animal nature which, by that mysterious law that holds throughout so much of both animal and vegetable kingdoms, cannot give rise to new life except through the union of male and female elements. The spiritual values which may attach to sexual union among human beings reside in the personal affection which it expresses; but the union itself has the same reason and purpose in man as in any other animal. This is why to engage in it, while at the same time employing artifices to prevent it from achieving its natural effect, constitutes a clear case of using a natural function in direct opposition to nature's own intent.

It should not be overlooked that this

makes man's act even less rational than that of other animals. In the latter, sexual union has a rational purpose, even though the animal himself is incapable of apprehending it. But man, in the case of a contraceptive union, is using his rational powers to deprive his action of its reason, to make it therefore wholly unreasonable—something that it never is in the "irrational" animals. By the same token, even the personal quality of human love is spoiled; for man is fully a person only when his nature is fully and freely fulfilled in him, not when he revolts against the line of its development.

Goal of Sexual Union

Only in comparatively recent times has scientific enquiry begun to disclose how intricate a process is involved in reproduction, and to what an extent it engages the whole structure of the human organism, both psychic and physical. The reproductive system proper constitutes an extraordinarily complex organization of glands, nerves, muscles, vessels and secretions, functioning in an interlocking and yet flexible sequence, to achieve an extremely difficult result with a remarkable degree of efficiency. And while the male and female organisms are each distinct systems in themselves, they are so mutually complementary and interdependent as to constitute a single great organism. Moreover, the reproductive system interacts with the other systems of the human body in a delicately poised balance, involving not only organic structures but also instincts, sentiments and reactions. Long before procreative activity is ready to begin, from the very beginning of human life, some of the factors on which it depends are already in operation, by their marvelously equilibrated interaction preparing for the distant day when their work is to have its fulfillment. And all of this complicated mechanism tends toward a single achievement: the fertilization of the ovum and its subsequent sustenance.

In our discussion of the concept of nature, it was pointed out that man's complexity makes it difficult in many cases to determine what is truly "natural" for him, and hence difficult to judge that a given course of action is really "against nature." But in the matter we are dealing with here, there is hardly room for doubt about the goal toward which nature points. It is so evident, in fact, that it raises a serious problem for those who deliberately adopt a life of celibacy. The objection is often raised that such a life is contrary to nature, because it is deprived of the fulfillment of a natural aspiration. We need not here assess the reply of those who defend celibacy as *super*-natural rather than *un*natural; but the fact that the objection is raised illustrates how profoundly men are aware that the "sex drive" corresponds to an aspiration of nature itself. Whatever, therefore, interferes artificially with it or with the procreation at which it is directed is opposed to nature's own aims. This is surely the case with contraception, whatever may be said about other matters.

So much for the argument against contraception. It is not meant to cast doubt on the right intention of those who accept the practice. In a question so difficult as this, opposite views can be held with entire good faith. What is intended is simply an objective explanation of the position of those who regard the practice of contraception as hostile to human nature's truest interests.

Nature and Art

It is time now to examine some of the objections that may be raised against

this argument. The most basic is that it seems to outlaw all of man's attempts to improve on nature by artificial means. Anyone who attempted to live purely in the state in which nature places him would be a weak and miserable being, without shelter, clothing or tools, and with a selection of food too poor to sustain him in good health. Even the language by which we communicate and the social structures within which we associate (including the marriage contract itself) are artifices of human reason. Would not all of these be swept away by the principle that man should live according to nature? Certainly not. There is a basic difference between using art to *realize* nature's own intentions and turning art against nature by *thwarting* the latter's operations.

To live in accord with nature does not mean to confine oneself to nature's spontaneous products, but rather to advance along the line that nature has laid down. This distinction is missed by those religious sects which object to medicine on the grounds that it is unnatural. When the doctor prescribes medicine or even when he replaces a damaged organ by an artificial substitute, he is not using art against nature. He is helping nature to achieve the goal toward which it is aimed, but of which it falls short because of some defect. In the use of contraceptives, on the contrary, man's artificial intervention is designed to prevent nature from achieving a goal of which it is perfectly capable by itself.

Some claim that birth control is merely a way of putting order into nature. The farmer clears the ground between his crops so that they will flourish better, and man controls his appetite so as not to overeat; why, then, should not reason be employed to regulate reproduction?

This objection brings out the best grounds that can be given to justify birth control; but it also helps to clarify the true sense of the argument against it. Control, as such, is not unnatural or objectionable. The day may well be near when control of the population becomes necessary. The problem, however, is about the *means* of control employed. An attempt to regulate the population by killing off certain races or all people over a certain age would be regarded by most people as immoral. In a parallel way, even though the evil is not so evident, contraception is objected to, not because of the control at which it aims, but because of its intrinsic contradiction to the order of human nature. If control of the population is called for, it must be achieved by means in accord with the nature of marriage and the dignity of the human person. If the only methods that meet these requirements demand self-control on the part of those who practice them, that does not exempt from the obligation to use them.

The Role of Sex

If this sounds unrealistic and impossible, it may be because the emphases of our culture have given sex an unnatural and unhealthy importance in our scale of values. Moderation and self-control are indeed impossible in a populace whose appetites are kept in a state of sustained excitation by the stream of innuendos and enticements poured out by all the channels of entertainment and advertisement. They are also impossible for people ground down by economic misery that allows them no delights beyond those for which their own bodies provide sufficient resources. In either case, sex is torn out of its ordered place in the over-all picture of human life and made to play the role of center and fulfillment for

which it is not suited. American hypersexuality has not, in fact, brought our people the happiness and satisfaction it promised, but rather an aggravated sense of frustration, misery and depression. Proof of this can be seen in the marital wreckage strewn along the highways of American life and in the disillusioned complaints that whine unremittingly through four decades of American literature. Man will not be liberated from this disillusionment until he recovers sufficient sense of his own meaning and dignity to restore sex to its due place in a life enriched by other nobler and more substantial values; and at that same moment it will become possible to regulate sex in a spirit of reason and moderation.

Someone imbued with the spirit of the empirical sciences is liable to be jarred a little by the references above to the goal at which nature "aims." This way of conceiving things is rejected by many biologists. It is used here deliberately, however, not out of scorn for the scientific mentality, but because the question we are treating carries us beyond the scope of science. The empirical biologist may well have reason to set aside all thought of aim and direction in the beings he studies and to confine his attention to their actual structure and operation. This methodological procedure does not, however, settle any question about the philosophical implications of that which he observes.

The assumption which underlies the present argument is that there is a design in nature, and in the reproductive system in particular, furthermore, that this design makes sense only when seen as pointing in a definite direction, toward a determinate goal which is the conception of offspring. A person doesn't need science to see design in nature. One of man's most primitive intellectual perceptions is the recognition of purposefulness in the bodily organs. The eye is made for seeing, the ear for hearing, the stomach, etc., for digesting; so likewise the reproductive system is *for* reproduction. Empirical science does not contradict this judgment. On the contrary, it adds to the confirming evidence for it, and all the more so because the scientist himself abstains from passing judgment on the question of design. And once it be granted that procreation is the goal aimed at by nature in the reproductive process, it would seem to follow inescapably that contraception is directed against nature's aim.

It should be clear from the foregoing that those who oppose contraception are not insensitive to the demands of human nature, and do not seek to cramp it by artificial and inhuman restrictions. On the contrary, *respect for nature* is the basis of their position. What they object to in contraception is precisely the failure to heed the authority of nature's demands. Rather than impeding the fulfillment of human nature, they are trying to ensure its *authentic* fulfillment.

It should likewise be clear that to object to contraception is not to deny the reality of the population problem or to imply that merely exhorting men to continence will solve it. The problem is one requiring the most earnest consideration (which, however, is not to be identified with a sensationalism that exaggerates its urgency, disregards its uncertainties, and refuses to take note of more than one possible solution). The fact that a problem exists does not mean that any proposed solution should be adopted. Even if it is not yet perfectly clear what the true solution is or how it is to be implemented, this is no reason to adopt a solution that gives evidence of being a bad one.

Contraception: Attack on Human Dignity

By John A. Weaver

WHENEVER A KNOWLEDGEABLE CATHOLIC is confronted with the question of the morality of artificial contraception he is accustomed to reply, almost glibly: "This is the frustration of a natural faculty, an offense against the natural law, and therefore it is evil in itself." The force of this argument may be felt by those who are able to appreciate the distinction between an immutable law established by God in nature and a law that is impressed by a changing human society. But for the average Catholic the only thing that is clear is that contraception is always forbidden by the Church, and this prohibition will admit of no exception. Protestants from Calvin to Karl Barth, influenced perhaps by their notion of a nature radically corrupted by original sin, would tend to reject the argument, even if some might admit of the divine prohibition. The modern secular humanist dismisses it as nonsense.

Perhaps the time has come to advance what seems to be a much more fundamental argument to a sophisticated society, an argument which should be more acceptable, not only to Catholics and Protestants, but also to anyone who claims to believe in a personal God and a spiritual soul. This is the foundation of our traditional argument against contraception from the natural law; it is the argument from the dignity—the sacredness—of the act itself by which parents cooperate with God in his continuing act of creation in bringing into existence another human being.

Let us look, for a moment, at the fundamental truths revealed by God to man relating to the question of human fertility and sexuality. The first account of creation presents the human couple as the crowning masterpiece of the six days. Man is established as the ruler of inferior beings and given the command to increase and multiply and to become the master of all things, including himself. The second creation narrative emphasizes that man is not to be a solitary being, but



Father Weaver, ordained in 1953, has since been engaged in parish and high school work. Having completed his theology and religious education courses at Catholic University in 1964, he is now Assistant Director of C.C.D. in Los Angeles.

a community of persons. Eve is "a mate of his own kind."[1] This community of persons is one of the greatest possible intimacy: "the two become one flesh."[2]

Then the Scripture intimates delicately that sexuality and emotions are created under complete control. They are naked but undisturbed.[3] This happy equilibrium is lost by sin, since by their sin the two partners desire to be the source of their own union, God's rival, not his image. A measure of this equilibrium can only be regained by work, pain, prayer and penance, by the help of grace asked for and obtained.

But God will not abandon man to his unruly passions and the confusion that arises from them. He gives man the Mosaic law, which not only denounces homosexuality, fornication, and adultery, but also trains the mind to seek the ideals of monogamy and, little by little, of indissolubility. This doctrine is amplified and extended in the thundering voice of the prophet Malachias[4] who protests against the incidence of divorce.

Then there is another truth implicit in the Scripture narrative that only becomes apparent in the light of the revelation of subsequent history: the blessings of marriage are those of begetting the generations to come and, with or without children, the mutual aid and happiness given to one another by the partners. This doctrine in the ideal of Israelite marriage has perhaps its best expression in the prayer of Tobias:

> And now it is not pleasure
> That I seek as I take my kinswoman to wife.
> But I take her with a sincere heart.
> Deign to have pity on her and on me
> And bring us together to our old age![5]

How brief and almost bitter is the Scripture account of the first human conception: "The man had intercourse with his wife Eve; so she conceived and bore Cain."[6] Yet Eve rejoices that from being merely the servant of her husband, she has now been blessed by God to become the mother of a manchild. While stressing the omnipotence of God, the whole Old Testament seems to reserve a special place for human conception in God's providence. Consider Psalm 138:

> For thou didst create my vitals
> Thou didst fashion me in my mother's womb
> I praise thee because thou are fearfully wonderful;
> Wondrous are thy works,
> And I myself know it well
> My bones were not hidden from thee,
> When I was made in secret,
> And molded in the lowest parts of the earth
> Thine eyes saw the sum total of my days,
> And in thy book they were all written;
> They were formed, when there was not one among them.
> How precious are thy thoughts to me, O God!
> How great the sum of them!
> Were I to count them—they would out-number the sands!
> Were I to come to the end of them, my life-span must be like thine![7]

The prayer of Esther before the banquet reiterates these sentiments of reliance upon God. Perhaps the clearest expression with regard to God's domination over human conception is found in the prayer of the Maccabean mother for her sons:

---

[1] Gen. 2:18. The Jerusalem Bible is even stronger: *"qui lui soit assortie"* (who shall be matched with him).
[2] Gen. 2:24.
[3] Gen. 2:25.
[4] Mal. 2:14–5.
[5] Tobias 8:5–9.
[6] Gen. 4:1.
[7] Ps. 138:13–18.

I do not know how you appeared in my womb,
For it was not I that gave you life and breath,
And it was not I that brought into harmony the elements of each.
Therefore the Creator of the world,
Who formed the human race and arranged the generation of all things,
Will give you back life and breath again in his mercy,
As you now are regardless of yourselves for the sake of his laws.[8]

In the New Testament, Jesus confirms the ideal of a monogamous and indissoluble marriage, and makes it obligatory without exception. Adultery and debauchery are again condemned[9] even when committed only in thought.[10]

Eunuchs for Christ

The real innovation of Christ's teaching however, is found in the warning He issues to his Apostles that there is still a higher calling, that cannot be answered by everyone: the vocation to voluntary continence for the sake of the Kingdom of Heaven.[11] The Apostles Peter, John and Paul, guided by divine inspiration, add nothing to this doctrine essentially, but only make it explicit. They make clear its most profound meaning. St. Paul calls upon the notion of covenant to teach that the model of human marriage is the union of Christ with his Church.[12] This mystery is intended for married people not merely to contemplate, but it is a union in which they are to share according to their capacity and generosity under the influence of grace.

First, St. Paul shows that marriage in itself is to be considered a good thing.[13] Then he brings out the peculiarly Christian doctrine that virginity is a higher state than marriage, more directly dedicated to God.[14] As for those who are married, St. Paul wishes them to tend toward a progressive spiritualization of their married love, even to the point of perfect continence.

On the other hand, he warns them of the illusion of angelism. They must not starve one another,[15] and every temporary continence must be done for a spiritual motive and by mutual consent. For those who have not the gift of continence, they should take up their common life.

If we consider the idea of the Christian's body as St. Paul understood it, this doctrine, in spite of its variations, forms a perfectly coherent whole. The bodies of Christians "are meant for the Lord,"[16] "belong to the body of Christ,"[17] "are the shrines of the Holy Spirit, that dwells in you. And he is God's gift to you, so that you are no longer your own masters."[18] The rule, then, is the same for both the unmarried and the married: chastity only varies with the manner in which we belong to the Lord. For the unmarried, complete continence. For the married, a deepening spiritualization of their love for one another in the love of God.

Theology of Conception

Perhaps it would be well at this point to review briefly the development of theological realization with regard to human conception. It is the certain teaching of the Catholic Church that every individual human soul is immediately created out of nothing by God at the moment of its unification with the

[8] II Mach. 7:22–23.
[9] Mt. 15:19.
[10] Mt. 5:28.
[11] Mt. 19:21.
[12] Eph. 5:21–32.
[13] Tim. 4:3.
[14] I Cor. 7:7–9, 32–35.
[15] I Cor. 7:1–6.
[16] I Cor. 6:13.
[17] I Cor. 6:15.
[18] I Cor. 6:19.

body.[19] Having passed through the vagaries of pre-existentianism,[20] emanationism,[21] generationism[22] and the Aristotelian view of three forms of foetal life, modern Christian philosophy generally holds that the creation and infusion of the soul coincides with the moment of conception.

Moreover, as Catholics, it is a matter of faith that we believe that God alone created the world and everything that is in it. Indeed, philosophically speaking, it is impossible that anything but an infinite power could overcome the infinite distance between non-being and being. Although Jacob Frohschammer held in 1893 that parents, through a power of creation bestowed upon them by God, produce the soul of the child out of nothing, it is the opinion of most theologians of our day, with St. Thomas,[23] that it is impossible for a creature to cooperate, even as an instrumental cause, in the production of a thing out of nothing.

Here we must stress the absolute freedom of God in creating. The Vatican Council has solemnly defined that God creates with a will free from necessity.[24] He is not only free to create or not to create, He is also free to create *this* rather than *that*. A pressure from without or an urgency from within to create is incompatible with God's absolute being and the autonomy which this implies. Even the desire for self-communication inherent in infinite goodness is satisfied by the family life of the Trinity. Although divine goodness is indeed the reason for creating, there is no necessity; He is not compelled to make this communication of being. If one were to deny God's freedom in the choice between this or that human being, one would limit his omnipotence, which extends to all that is intrinsically possible. It is precisely in the choice of intelligent beings to share God's happiness that the divine autonomy is declared.

Moreover, Holy Writ and the solemn definition of the Church reveals that God, by his providence, protects and governs all that He established, reaching mightily from end to end and ordering all things sweetly.[25] St. Thomas has established speculatively that God has a special providence for all rational creatures. This divine plan is fulfilled with infallible certainty through God's government of the world, and nothing happens without God's providence, or independent of it. As the universal Cause, it is impossible for any event to happen which God does not foresee, desire, or at least permit in the divine world plan.[26] God can cause physical evil, natural as well as punitive, but only as a means to a greater advantage in the physical or moral order.[27]

The implication in Catholic teaching, then, is that human conception is profoundly different from animal conception, even though the biological process by which it is accomplished is similar in the higher animals. The parents are not the cause of new life, but they only place a condition under which it is possible for God to project a new human being into existence. Thus a child is not a biological accident who automatically comes into being whenever a stray spermatozoa unites with a mature ovum, which process can be reasonably calculated according to physiological and mathematical laws which govern the an-

[19] Decree of Innocent XI against abortion Dz. 1185; *Humani Generis* is explicit: Dz. 3027.
[20] Dz. 203, 236.
[21] Dz. 1804.
[22] Dz. 1341, 1910.
[23] *Summa Theo.* I 22, 1–2.
[24] Dz. 1783, 1805; cf. Dz. 706.
[25] Wisdom 8:1; Dz. 1784, cf. Dz. 239 ff.
[26] *Summa Theo.* I 22, 1–2.
[27] Wis. 1:13; Ecclus. 11:14; 39:35 ff.; Am. 3:6.

imal kingdom. The conception of a human being is a vital part of God's plan continuing the eternal instant of creation in time.

The Catholic existentialist Gabriel Marcel in his work *Homo Viator* says: "I can no more give existence to someone else than I can to myself." Father de Lestapis[28] would put the matter this way:

> This amounts to saying that the married union is procreative only under the sign, implicitly at least, of the transcendent Author of all existence. In the final analysis, the creative will may be defined in relation to the eternal subsistent being of God in terms of his presence which we actively share. It is by plunging its roots into God's eternity that the will of husband and wife takes shape and comprehends itself as a hope going beyond all ambition and all personal claims. Love does not produce the child, it expresses the wish to have the child, and this means that husband and wife undertake to place all their powers at the service of a possibility, which already compels them to recognize its eternal values.

Meditating in a personal way upon human creation, we may say that there was a time when time was not, when God existed Himself alone in all the wonder and splendor of his Trinity, wanting nothing, needing nothing, perfectly happy, perfectly content. And seeing in his mind's eye all of the infinite number of possible ways in which his goodness and happiness could be reflected—could be imitated in the world, he saw *you*, as you were as a baby, as you are now, and as you will be at the moment of your death. And He saw something unique in your life to love. For human beings are like leaves, or snowflakes, or fingerprints—there are no two of them exactly alike. You can reflect God's glory in a way that no other human being can, no other human being who has been created or will be created down to the end of time. And this is why you exist, this is why God, in that eternal instant that goes on now in time, determined to reach back into the realm of possibility and to project you into reality in this our 20th century, in the atomic age, in this generation, in the particular condition in which you find yourself, which God has matched to your individuality. This is why you are male or female, here in this country and not in another part of the world, born of your parents, with your family situation, with the streams of heredity that flow from both sides of your ancestry, with your temperament, with all the *complexus* of talent and intelligence and physical appearance that makes you *you*—the peculiar human chemistry that makes up the individuality of a man or a woman. It would seem to follow that God, in his infinite wisdom, chose conditions so responsive to your individuality, that for you at least, and perhaps no other, they are the very best possible conditions, if you use his help properly, in which you can work out your destiny and reflect that spark of divine splendor which is your reason for existence in the world.

Human Freedom and Conception

If this is true, there would seem to be a certain inevitability about the divine plan with regard to the number and individual traits of God's children and the circumstances in which He wishes them to begin their existence and work out their salvation. The degree to which this plan is conditioned by the non-cooperation of his subjects bears examination: *A couple cannot compel God to create.* They can only place the act of union as a prayer that creation will be accomplished in them.

[28] *Family Planning and Modern Problems*, Herder, 1961, p. 163.

On the other hand, if God wishes to create an individual with a certain set of hereditary characteristics in this family, can a fertile couple thwart his plan while exercising their marital privilege? It must be admitted that total continence or a surgical sterilization would preclude the possibility of any but a miraculous conception. As for contraception, aside from the unquestionable facts of human experience, there is no logical deduction from revelation that would indicate that God "forces" pregnancy upon an unwilling couple. However, there are many theological arguments from convenience that converge upon this conclusion. It is an accepted *dictum* in theology that when the argument from convenience from many points of departure all point out the same thing, the force of the combined argument is strong enough to outweigh the lack of a direct revelation or a deductive method of reasoning. This theological principle is amply illustrated in the definitions of the dogmas of the Immaculate Conception and the Assumption of Mary.

Given the fact that it is dependent directly upon a positive creative act of God, it seems unquestionable that human conception would be, in the last analysis, according to God's initiative. This is not merely a providential act, which can be conditioned by human response or lack of it, by which God governs creatures already existing. This is the drawing of being from non-being by an infinite, irresistible power. Whatever our attitude with regard to the question of the workings of sufficient and efficacious grace, it would be difficult to place the uniquely creative act of human conception under the heading of natural *concursus*. There is nothing discernible in theology to indicate that the divine plan and the divine freedom is conditioned as to the choice of rational beings who will have the opportunity of sharing God's glory as well as the choice of heredity and circumstances within which they will work out their salvation, by the willingness or non-willingness of the parents to accept his plan.

Conception Is God's Concern

There are also a number of curious phenomena with regard to the medical history of contraception. Competent research indicates that there is no known method of contraception proved by science to be infallibly effective, even by mathematical calculation based upon considering human conception as a mere physiological process. Even prostitutes occasionally become pregnant. This is usually explained by human error, and the matter is dismissed in terms of percentage of success.

It is true, statistically speaking, that the conception rate drops, as the abortion rate rises, wherever (as in Sweden and Japan) contraception has been practiced on a mass scale. The same is true in studies of small groups, but there is always that margin for error, taking into account the sincere motives or the selfishness of the couples involved, within which God's plan can be carried out. Our best argument against birth control is that although it does seem to reduce the pregnancy rate of the group, there is no guarantee that it will work in the individual case. Human conception is dependent, in the final analysis, upon the eternal will of God in creating.

This argument is usually confirmed subjectively by the human experience of childless couples who are compelled to adopt the child of another union to satisfy their need, where medicine cannot detect any physiological obstacle to their having children of their own. The other side of the picture is discernible also, I believe, to most people. Almost

everyone has within the circle of his acquaintance a couple who have resorted to many methods of contraception short of surgical sterilization for most of their married life, and they still produce, reluctantly, a fairly large family.

I believe that emphasis on the central truth that human conception is essentially God's business will help married couples to cultivate the virtue of trust from the beginning of their wedded life, to help them over the crises that occur in most marriages on this burning question. I believe that this emphasis also will guide us to evaluate much of the literature that seems to urge upon parents a responsibility for family planning that, while exercising their marriage rights, is physiologically impossible for them to assume. It will help remove the stigma of irresponsibility from generous couples who are willing to make sacrifices to raise a large family.

I believe that here the uniquely sacred character of the act of sexual intercourse is shown in sharp relief. This is the one human act by which man comes in direct contact with the finger of God creating. In the natural order, sexual union holds the highest place, just as in the supernatural order the conjugal love of the couple may be compared to the union of Christ and his Church. It is an act of love, an act of union with God, an act of impetration and worship. Its very sacredness is the reason for all the Church's doctrine on purity. This act is exercised by the married couple in a progressively more spiritual way as they advance in married love. They are continually confronted by the necessity of at least temporary physical continence by menstruation, pregnancy and human prudence. These are opportunities for mutual growth in grace and virtue as well as mastery over self. The carnal act becomes spiritualized so that their being "two in one flesh" becomes a oneness of mind and heart and affection, especially when they are unable to give physical expression to it, or voluntarily renounce sex pleasure from a spiritual motive.

In spite of sanctioning periodic continence for the purpose of avoiding children for a time, the Church has never (as some modern authors would seem to indicate) thrust upon parents the responsibility of planned parenthood. For those confronted with a problem regarding the possibility of another child, there are three solutions: first, to continue to exercise their marriage rights, trusting God not to harm them or their family, and willing to accept a pregnancy as a mark that his wisdom is superior to human prudence. Secondly, for those who have the strength and self-mastery, total continence as an opportunity of spiritualizing their love. Or, for those who have neither the spirituality to trust God completely nor the will power to observe total continence, a planned periodic continence under the supervision of medical help.

Declining Birth Rate

Washington—The U. S. Public Health Service has reported the downward trend in the U. S. birth rate continued in 1964. The birth rate for the year was 21.2 per 1,000 population. It has declined annually since 1957. Births registered last year totaled 4,054,000, the smallest number since 1955.—**The Register,** 25 July, 1965, p. 3.

Planned Parenthood: Another Meaning

by Charles Dollen

TO FALL IN LOVE—deeply, completely, perfectly. Isn't that the dream of almost every girl? A beautiful wedding dress, a simple wedding band, and whispered marriage vows bring a mistiness into her eyes. When she first comes to see the priest, hand in hand with her dream man, the stars in her eyes tell the priest so much more than those words, "Father, we want to get married."

The young man stands so proud and possessive, longing to put his arm around this beautiful person who has finally given consent. Whatever the color of her eyes or the shade of her hair, he has discovered a depth of personality that he believes will hold him fast for a lifetime. He has found the person who will give motive and direction to his life. Now there is someone worth living for, working for, coming home to. This will be the wife of his heart, the warmth of his home, the mother of his children.

Their pre-marital instructions will naturally turn to both the rational and animal natures that combine to make human beings such challenging, contradictory, and fascinating creatures. To talk about receiving Holy Communion together every Sunday is as natural as a talk on family budgeting. To urge daily family prayers is as normal as discussing the future family social life or the possibility of in-law trouble.

Since they are created in the image and likeness of God, the bride and groom must be taught that their love is a deeply spiritual attraction, rising far above a mere romantic or emotional attraction, yet firmly rooted and begun in the magnetic pull of their senses and emotions. As creatures of body and soul, they instinctively long for a union which will join them to each other perfectly, as complete persons.



Father Dollen has recently been appointed Pastor of St. Louise de Marillac Church in El Cajon, California. Well-known for his books and articles, Father Dollen is editor of Marmion: Fire of Love *(Herder of St. Louis, 1965).*

The noble gift of sex that God has given is fundamental to the married vocation. Neither the spiritual nor the physical aspects of sex must be minimized for sex is a holy, dynamic, and physical reality.

No matter how much a young couple is in love, no matter how deep and strong that love becomes as the years go on, the vehemence of the male sex drive will always be a surprise to a young woman. On the other hand, the psychological need of the wife for love, affection and cherishing, often more important than actual physical needs, is a fact that most men underestimate.

From this outpouring of human love arises the possibility of the co-creation of a new person. In the ecstasy of physical love, which is consecrated by the sacrament of matrimony, God at times will also act to create an immortal soul, another person made in his own image and likeness.

Need for Control

Because we are thus created, we are able to act with reason, with free will, with love. Our bodies are temples of the Holy Spirit and the instruments through which we work out our salvation. Human love and bodily needs must be regulated by reason if this love is to be truly human.

Unregulated appetites reduce man to the state of the animal, if they do not debase him even further. Drunkenness or gluttony, for instance, blur the image of God in man. We all know the terrible excesses that are caused by religious or political fanaticism. Man is meant to control himself, to be the master of his fate, to co-operate with the grace of God.

How strong is love? How *real* is love? True love is as strong and as real as the self-control it brings forth. How strong is love? Love is as powerful, as vital, as real as it is truly human. Love is so great that it can give of itself without limit to promote the happiness of the person who is loved. Love is so great that it can restrain itself when the happiness or health of the beloved is at stake. As has been said, love can be measured not only by what it is willing to give, but by what it is willing to give up.

Sex is important to love and marriage but sex is not the sum total of married bliss. Love proves itself in so many ways that we cannot even count the number. Marriage consecrates that love so that a new unit is formed in the Mystical Body of Christ, which is his Church. Marriage is the foundation for both the Church and the State, since from a holy family will come tomorrow's citizens and saints.

Perhaps the day is coming when there will be too many future citizens, but there can never be too many saints. And sanctity presupposes that man has risen above himself, that he has learned to control himself and live a life of grace.

Because of many pressing reasons, economic as well as medical, it may be necessary to control the number of children born in a family. From everything that has been said about love, sex, and marriage, it is obvious that this control must be truly human, reasonable, and loving.

The Cycle

When God bestowed the gift of sex on the human race, He implanted a natural rhythm of fertile and infertile days in the female menstrual cycle. During most of the days in this "menstrual month" a woman is unable to conceive. For a few days in the middle of this month, a woman can conceive.

Conception occurs when the male seed (sperm) is deposited in the vagina and unites in the tube with the ovum (egg) produced by the woman, and then becomes embedded in the wall of the uterus. This union of sperm and ovum

(fertilization) can take place only when a mature ovum is present. Since a woman usually produces only one ovum per menstrual month, and since this ovum remains alive only for about 30 hours, there is only a short space of time when she can conceive.

Obviously, if the physician could tell us exactly when that time is, the rhythm system of natural birth control would be very, very exact. We can only hope and pray that medical science will discover a simple, exact method of determining this fertile time, and predicting it. However, at present, two factors complicate the determination of this fertile time. First, a woman must try to calculate as accurately as possible the time of her ovulation and then the time that her ovum is alive, from the *next expected* menstruation. Secondly, the male sperm from a healthy, virile man may live from 48 to 72 hours. Even when the "unsafe" period is fairly well-known for a particular woman, three days must be allowed for the life of the sperm cells, and another three days must be allowed to prevent any mistakes in the calculations.

Therefore, the eight to ten days in the middle of the menstrual month are the "fertile" days; the rest of this month is "safe."

This natural birth control system is based on nature's own laws and it can be effective only if two people love each other so much that they can practice self-control during the fertile days. There can be absolutely no cheating, or trying to use an extra day. During the fertile days, even casual love-making may have to be kept to a minimum.

For the woman whose menstrual cycle is regular the determination of the fertile period is quite simple. Scientists have discovered that a mature living ovum is produced (ovulation) usually fourteen days before the beginning of the next menstrual period. If a woman's menstrual cycle were always the exact same length (say, every twenty-nine days) then the exact time of ovulation could be known for sure. The "unsafe" time for intercourse would then be four days before that, the day itself, and the three days after.

If a woman's menstrual cycle never varies by more than a day or two (say, 28 to 30 days), then the "unsafe" time can still be known with reasonable accuracy. By counting back 14 days from the 28th day, and allowing an extra day on each side of the 8 day "unsafe" time, the fertile period could be avoided.

What about the woman whose menstrual cycle shows more irregularity? A calendar method is available which will help her predict the fertile period around the time of ovulation, including a few extra days to allow for possible variation.

In order to make such a prediction, a woman must know the exact length of her menstrual cycles for a period of at least eight months, and better still, for a period of twelve months. This can be done by taking an ordinary calendar and circling each month the exact day that bleeding begins. This is the first day of her cycle. The cycle ends the day before her next period.

The day the next menstruation starts is the first day of the next cycle. For eight to twelve months this first day must be circled on the calendar. With this information now available she can begin to calculate her probable menstrual cycle for the future.

Figuring It

To calculate the many "safe" days in the month, she must first know her fertile days. Since ovulation comes sooner

in a short cycle, and later in a longer cycle, room has to be left to cover both possibilities. Dr. K. Ogino of Japan figured that conception can take place (because a living ovum is present) some time between the 12th to the 16th day before the next menstrual period. As a result of his investigations, he proposed two Key Numbers—11 and 18.

When a woman has the results of a year's figures for the length of her cycles, she subtracts 18 from the shortest cycle. This tells her the earliest day in her cycle on which she can conceive. She subtracts 11 from her longest cycle, and this tells her the last day on which she can conceive.

For example, let us suppose a woman finds that she has great variations in her menstrual cycles. Over the course of a year they have varied from 25 to 32 days.

25 (shortest cycle)
18 (Key Number)
—
7th day = first fertile day
32 (longest cycle)
11 (Key Number)
—
21st day = last fertile day

Because of the variations in her cycle, this woman would have to allow at least two full weeks in the middle of every menstrual month as her fertile time. The rest of the days in her menstrual month are "safe" days.

For the woman who is just starting to use rhythm and who has not established exactly her menstrual month, she must estimate the longest and the shortest times that she can remember, and then use the Key Numbers above. However, it is most important that guess-work be kept to a minimum. For instance, if "I think my longest cycle was 32 days," then compute it at 33.

In getting started on the use of natural birth control without previous exact information, husband and wife must expect to make heroic sacrifices, and it is possible that even as long as a three-week period of abstinence might be necessary for the first few menstrual months. Love can demand such sacrifices and the graces that God gives to love sanctified by the sacraments can make this possible.

Unfortunately, too many married couples wait too long before they begin to experiment with the rhythm system. In conjunction with their physician's advice, the knowledge of this system should be a part of their pre-marital counseling. Then, after the birth of their first child, they should begin the experimentation with rhythm and, as their family gradually grows, they become familiar with this technique. When it seems wise or necessary to use rhythm strictly, it does not come as a strain on their love, but as the loving fulfillment of mutual and mature plans which unite them in deeper sharing. Nor should a woman wait too long to keep track of her cycles. The earlier this is started, the better.

Some Reminders

1. When there is much variation in the menstrual cycle, the calendar must be kept as a record. Don't trust memory.
2. Keep track regularly on a marked calendar, but use only the twelve most recent cycles.
3. Even if the variations seem slight, it is wise to keep a record. Emotional and physical disturbances can change the length of the cycle, as can times of greater work or relaxation. Many women who think they have regular cycles are surprised by the variation.
4. Husband and wife must cooperate. This is not simply the wife's private concern. During the fertile periods a wife may feel more need of her husband. Also,

any unusual display of affection at that time may make self-control more difficult for husband or wife.

5. The husband cannot expect to practice self-control in his sex life only. Self-control is a much wider problem. The good Catholic home will be observing Friday abstinence, Lenten fasts, and voluntary sacrifices for self-control as part of the spiritual growth of the family.
6. There can be no cheating. It is never possible to say "just one more day..."
7. After pregnancy, total abstinence should be practiced until the first period. Then, the longest variations in cycle should be presumed until after several months when there is a record of actual cycles.
8. When first beginning to use this rhythm system of natural birth control, wide variations should be presumed unless there is real evidence of some regularity.
9. The advice of the family doctor should always be sought.
10. The rhythm system is much more effective than many systems of artificial birth control and will work for many more women than is sometimes thought *if directions are followed carefully.*

Ovulation in the female body is not a separate and strange happening divorced from a woman's life. The production of an ovum opens the door for a whole new possible life. The woman's entire body prepares for the wonderful mystery of a new creation.

During the lifetime of the ovum, approximately 30 hours, the temperature in the vaginal regions increases to prepare a warm home for the possibility of the ovum's fertilization. The sugar content in this region increases so that when sperm and ovum unite, the new being just conceived can start the long period of growth that will result in birth.

Testing

Theoretically, it is possible to measure the temperature change and the increase in sugar content, if this is done carefully and exactly. Both can be used together to give additional security and accuracy, where necessary. If either temperature rise or evidence of sugar content increase is noted, this should be taken as the sign of the start of ovulation.

Recent medical advances have suggested that the increase of sugar content is very exact and can be measured fairly simply. The *Testape Method* consists of the use of a small *Testor* applied to the cervix every morning. When the sugar content increases, the color of the tip of the Testor changes to blue. This is evidence of ovulation and means that the fertile days are present.

The *Testape Method* is not separate from the rhythm system. It helps pinpoint the fertile days more exactly and is a refinement of the rhythm system. Note that it is still necessary to count back from the time of the next menstruation, since the husband must abstain for several days previous to the time of ovulation. Since virile sperm lives for many hours, intercourse must be avoided for about four days before ovulation. *Testor* and *Testape* should be obtained from the doctor, of course.

Another method of finding the time of ovulation is by taking and recording the temperature on awakening each morning. A woman's temperature varies from day to day during the course of her menstrual cycle, and when it is recorded it normally follows a pattern. During the early part of the menstrual cycle the variations from day to day is very little, only two or three tenths of a degree, and the thermometer reads generally between 97°F. and 98°F. Around the middle of the cycle there

usually occurs a slight drop, followed by a more or less sudden rise to above 98°, although occasionally the rise may be more gradual, extending over two or three days. This shift in temperature from below 98° to above it generally happens when the ovum is released. Then, during the remaining days of the cycle, the temperature stays up at the higher level, usually between 98° and 99°, and drops down a day or two before the next cycle begins.

Since the rise in temperature usually occurs just *after* ovulation, it cannot be used to predict the day when an egg will be released. However, when the temperature stays around 98° for two consecutive days (in the absence of illness) near the middle of the cycle, this is fairly good proof that ovulation has occurred. Therefore, in the middle of any cycle after the temperature has remained at the higher level for 48 hours, the remainder of the cycle may be considered safe. The temperature chart indicates the earliest possible time for ending the fertile days, thereby shortening the period of abstinence.

Unfortunately, there are serious drawbacks to the use of this system (called the Basal Body Temperature, or BBT). To be of value, the temperature must be taken immediately on waking in the morning when the body temperature is lowest. It must be taken before getting up, or sitting up, moving, smoking, drinking a glass of water, etc. The temperature variation must be noted with the greatest of accuracy. And a reasonably long period of uninterrupted sleep must have preceded. Specially printed charts for BBT records can be obtained from the physician.

Why Revere Sex?

In creating us male and female, God decreed that the love of a man and a woman would express itself with the closest possible physical union. From this union of love, God intended that children be co-created as the visible, personal outpouring of that love. The love of a man for a woman was intended by the Creator to be not just a passing memory of sense pleasure but a fruitful cooperation with God in the work of the continuation of the human race.

Just as the appetite for food is given us to sustain life and promote health, so the sexual appetite is given to us to generate life and foster mutual love. Willing the act of physical union and at the same time obstructing the ultimate completion of the act is a violation of the integrity of husband and wife. Thus an act that should be an ennobling fulfillment becomes a desecration.

Even the rhythm system of natural birth control needs a justifying reason. The spontaneous love of man and woman consecrated in the sacrament of matrimony is sacred, and only a good reason, freely and fully accepted by husband and wife can make even a natural system acceptable. Without a good spiritual foundation in their personal lives, even this natural system might become an occasion of sin for husband or wife.

But such reasons *do* exist. The health of either parent or the economic position of the family may urge husband and wife to surrender, at least for a few days of each month, the use of their natural rights. For a man and woman to undertake the joys and responsibilities of family life, great love is needed. For that relationship to rise to the heights of sacrifice and self-control, perfect love is needed.

Toward Responsible Parenthood:

1. As Catholics we firmly believe in the duty of responsible parenthood.

2. We recognize, however, a threefold responsibility; that of man and wife to Almighty God, to each other, and to the children born of their union.
3. Through marriage and parenthood, man and woman confer upon each other the added dignity of father and mother. This involves a new relationship with God, the sacred responsibilities of stewardship and the strict accounting to which they will be held as to how they discharge this stewardship.
4. Responsible parenthood is predicated on the dignity of human nature endowed by its Creator with intellect and free will. As a creation of intellect and free will, man can discipline himself. Discipline details sacrifice and self-denial as opposed to weakness and indulgence.
5. Responsible parenthood demands that husband and wife freely cooperate with God in full consciousness of their divine destiny, working with nature rather than frustrating it, in planning for their children.
6. The frustration of the natural law is abhorrent to the dignity of God and man. Control of the sexual appetites for the good of the beloved is ennobling and uplifting.
7. The rhythm method of natural planning for responsible parenthood is in keeping with the inherent dignity of all concerned—man with intellect and free will working with God in using the powers with which God has endowed him. It is the Creator Himself who placed the fertile and non-fertile periods within the rhythmic cycle; certainly He expects man to work with Him in the intelligent loving use of these natural powers.
8. This is the concern of *both* husband and wife—each must cooperate and accept responsibility for family planning. This should be done with the consultation and direction of the family physician, for detailed instructions are necessary to meet individual needs.
9. Priestly spiritual direction must be available to the husband and wife to motivate and guide the sacrifices that will raise their love to new heights.

"Ite, Missa Est"

Vatican City—(NC)—the varied approach in translating parts of the Mass into the Vernacular was put in bold relief by the bulletin of the postconciliar liturgy commission here.

"Notitiae" published a list of approved translations of the familiar "Ite, missa est" at the conclusion of the Mass. Aside from "Go, the Mass is ended," which is used in the United States, Canada, Australia and New Guinea, "Notitiae" lists the following in English:

"Go, this is the dismissal"—England and Wales.
"You may go. The Mass is ended"—Scotland.
"Go in peace and the Lord be with you"—New Zealand.
"Go, you are sent forth"—elsewhere where English is spoken.

In Ireland, the Latin has been retained for the dismissal. In France, the usage is equivalent to: "Go in the peace of Christ." In Italy, it is "The Mass is finished. Go in peace."—**The Tablet,** Vol. LVIII, No. 24, p. 8.

Msgr. Tapia, a priest of the Monterey-Fresno diocese, is Professor of Moral Theology at Fordham University in New York. He has attended the sessions of Vatican Council II as secretary to his Bishop.



by Very Rev. Msgr. Ralph J. Tapia

Overpopulation: Possible Solutions

If one were to look at the rate of world population increase from 1650 to the present time, he would see the reason for the current concern of many demographers, sociologists, economists, etc., and for the use of the term "population explosion." Although the validity of this concern is dependent upon a number of factors, the very fact that population, especially in the last century, has been increasing at an extremely rapid pace cannot be ignored.

An estimate of the population of the world in 1650 placed it at 545 million. By 1800 the population had increased to an estimated 906 million and by 1850 to at least 1,094 million. Assessing the 1900 population at 1,550 million, a recent United Nations report reveals an increase in the latter part of the last century of 42 percent in 50 years. With a population of 1,907 million in 1925 and 2,497 in 1950 we can see corresponding percentage increases of 23 and 31 percent, respectively, for the first and second quarter periods of this century. If we accept the recent medium population estimates of the United Nations for 1975 and 2000, we see that with populations of 3,830 million and 6,280 million the respective percentage increase is 53 and 64 percent.[1]

[1] Harold L. Geisert, *World Population Pressures* (Washington, D.C., 1958) pp. 2, 69, 71. See also Dennis A. Wong, *Population and Society* (2nd ed. revised, New York, 1961), p. 13.

It is not sufficient to merely look at these increasing percentage rates and at the estimated population of 6.3 billion in the year 2000 to fully understand the problem. We must try to relate these figures to other factors involved in future states of man's existence here on this earth. In attaining such an understanding it should first be realized that the rate of population growth is basically determined by the rate of fertility and mortality so that where there is a low mortality rate existing alongside a high fertility rate we can expect to see a corresponding increase in population, and vice versa. Since, until recent times, high death rates co-existing with high birth rates had been the norm, population tended to increase rather slowly and sporadically. With improvements and advancements in growing and transporting food, stronger generations were possible by reason of the fact that it was less difficult for people to feed themselves. With the Industrial Revolution came scientific and technological advancements never before dreamed of which waged and won wars against disease and high mortality. Although there was a considerable drop in the rate of mortality, there was no corresponding decrease in the birth rate. Mortality rates have been mainly reduced by medical advances which, once developed, take effect almost immediately, while birth rates tend to be determined more by traditional and cultural attitudes towards fertility and contraception. Since such attitudes are slow in changing they could not be expected to be altered overnight, especially not in areas where controlled fertility has never been accepted by the people. This was the situation in Europe from the seventeenth to the second half of the nineteenth century—rapid population increase due to declining mortality rates and fairly stable high fertility rates. After a while population began to decline due to a lower fertility rate.

Present and Future

At present we have a world population of about 3.3 billion and a current growth rate of 1.7 percent. This present growth seems similar to that experienced by Europe, the difference being that, due to perfected medical techniques and discoveries, the mortality rate is decreasing faster than ever, and fertility, especially in areas such as Latin America and Asia, is considerably higher than it was in Europe.[2] Hence, it is not merely the figure of 6 billion that is so disturbing but rather the fact that this estimation will be realized within such a short span of time—less than forty years from now.

The problem, however, entails more than the simple fact that due to decreasing mortality rates and increasing or stable fertility rates world population is exploding. As true as it is that about 55 million people are added to the world population each year, and every day sees 150,000 more people, these facts in themselves have little meaning. It is not until we relate all figures of population growth to human economic and social needs and the limited size of the earth that we can begin to see what problems are involved. An increase of 150,000 people per day means not only 150,000 people but 150,000 people that have to be fed, clothed, and cared for presumably in a manner that maintains, rather than destroys, human dignity. The problem lies in the fact that we

[2] Geisert, *ibid.*, pp. 1, 14; Thomas K. Burch, "Facts and Fallacies About Population Growth," *Population Resources and the Future,* ed. Wm. J. Gibbons (New York, 1961), pp. 32, 36, 37. See United Nations, Population Reference Bureau, Dec. 6, 1964.

seem to be rapidly approaching the point when we will not be able to adequately supply the needs of the existing population. It is the problem of increasing numbers versus man's ability to provide for himself in a limited area with limited resources. Granting that demographers are unwilling to predict beyond the year 2000,[3] and granting that no one can say ultimately just how many people could live adequately on this earth, it is not necessary to look so far into the future to see the problem. Furthermore, at the present time there are areas in the world which are both densely populated and technologically underdeveloped, a combination which leaves their inhabitants in a state of poverty and extreme need. These are the areas which are at this very moment actually feeling the impact of "population explosion." Unlike the situation experienced by European nations earlier described where there was a gradual hand in hand increase of both technology and population, these areas are so underdeveloped that they are nowhere near ready to meet the needs of their great numbers which are increasing at a far more rapid pace than before. Most noticeable in this regard are the areas of Central America and Asia. In Central America can be found some of the highest population densities in the world, as well as extremely rapid rates of increase. With nearly one half of the world's population and prospects of extremely high growth rates, Asia presents something of an extreme population problem.[4]

Moreover, it is not only in underdeveloped areas that population is increasing. In Japan, although the extreme birth control efforts of abortion (abortions outnumber live births) have slowed the rate of increase, total population remains staggering in relation to the land area available, and the population continues to increase. In the United States, although the density of population is not so great, the rate of increase is considerable.[5] Even here poverty is an issue of considerable concern and importance recently stimulating special presidential attention. Although it cannot be said that the increasing rate of population growth is the sole direct cause of this poverty (for there are many factors involved), nevertheless it still remains true that the faster the rate of population growth, the more difficult it is for a nation to provide its people with those things necessary to allow him to adequately participate in the nation's economic life.

". . . Only So Big. . ."

It seems fairly obvious that even if there were no immediate economic or social problems due to increased population, the fact remains that the earth is only so big and has only so many resources, and if population growth is not curbed the time will come when there is neither food nor space. This is in reference to the world as a whole. We are told by some that we need not actually worry about there being a time when there will be "standing room only" because before the population increases to

[3] Arthur McCormack, M.H.M., "Population Explosion," *America* (April 4, 1964), p. 483; United Nations, Department of Economic and Social Affairs, *The Future Growth of World Population* (1958), p. 21.

[4] Wrong, *ibid.*, pp. 15, 17; United Nations, *ibid.*, pp. 22–29; F. C. Madigan, "Asian Population Conference," *America* (February 8, 1964), pp. 188–190.

[5] Charles Darwin, *The Problems of World Population*, The Rede Lecture (Cambridge, 1958) p. 24; Stanislas de Lestapis, S. J., *Family Planning and Modern Problems* (New York), pp. 308 ff.

such a point, the poor conditions resulting from such a development would effect higher mortality rates, thereby leveling the scales.[6] This seems like a rather morbid alternative—but a most probable one if no steps are taken to halt the population increase!

Moral Obligation

The fact that population growth, if left to itself, without either being checked or at least provided for, can result in serious deprivation for the individuals concerned, must bring us to the realization that we have a moral obligation—not only in charity, but in justice—to find some solution! The choice of solution that seems to face us when we first glance at the problem seems to be between controlling population (either by morbid means of increasing mortality, or by decreasing fertility) or so improving our technology and economic–social wellbeing that we can reap from the earth and our own ingenuity all that is to be had, and hence fulfill the needs of those in the present time.

It seems that most of the optimists argue in favor of the latter solution. One of the major aspects of this solution is that of providing ourselves with sufficient food. Other aspects, all of which are really interrelated, are industrialization, education, innumerable social improvements, adjustments and migration. All pertain to means of preparing ourselves for overpopulation without really doing anything about the population growth itself. Regarding the first aspect there seem to be two basic opinions concerning our ability to adequately provide ourselves with food in future times: 1) with all our resources and technological possibilities there is no reason why there should ever be any food problem;[7] 2) we are eliminating our natural resources at an alarming rate; but even if we were not our greatest efforts to increase food production could not solve the problem for no matter how magnificent our achievements, pressures on the food supply will continue to increase by reason of the increasing populations. Although the achievements of modern technology are indeed marvelous the latter opinion seems far more realistic. Though an attempt to provide uncontrolled numbers might well be theoretically possible, it seems to hold little validity in the practical order. It necessarily demands complete cooperation on the part of all nations of the world—cooperation which presumes a relationship the nature of which the world has never known and perhaps may never realize, and certainly not for some time.[8]

Stalemate

It must be realized that the most developed countries in the world are only beginning to make advancements in the new methods of increasing resources that sound so exciting, such as desalination of ocean water, farming the sea, developing new foods, and full scale irrigation of deserts. The underdeveloped areas of the world have not yet mastered even the most basic techniques of modern agriculture. With the modernized world only on the threshold of the necessary developments for feeding un-

[6] Wrong, *ibid.*, p. 111; *Population Bulletin* (Washington: Population Reference Bureau, 1959), vol. 15, p. 2.

[7] Anthony Zimmerman, "The Catholic Viewpoint on Overpopulation," Divine World Publications (Techny, Ill., 1960). See also George A. Kelly, *Overpopulation: A Catholic View* (New York, 1960), pp. 35–45; Frank W. Notestein, "Regional Population Trends and Prospects," *Population and World Politics*, ed. Philip M. Hauser (Clencoe, Ill. 1960), pp. 51–64.

[8] Burch, *ibid.*, p. 44; Wrong, *ibid.*, p. 110; *Population Bulletin*, vol. 15, p. 1 and vol. 17, pp. 81–85; Darwin, *ibid.*, p. 34.

controlled population and the rest of the world not even in the running it seems unlikely that such a plan could be relied upon as an adequate solution in itself, especially when the problem is so close at hand. This one truth will always lurk around the corner—more people and more pressures on the food supply, until eventually the supply must collapse and the people must go hungry.

Neither can industrialization nor education, nor social reforms, nor migration be relied upon as efficacious solutions. True as it is that industrialization has, in the past, tended to "automatically" effect the conditions (e.g., general urbanization) which tend to favor a declining birth rate, Japan's experience might well indicate that it can't be counted on to do so to a sufficient degree to prevent serious population pressures.[9] Furthermore, one does not spring industrial reforms upon people who do not even travel the same paths. They must be educated from the simplest demands of a mechanized society to the most complex, and they must learn to adjust to the social demands and limitations of such a society. All of this takes a great deal of time. Migration can hardly be said to be much of a solution, especially to a world-wide problem, insofar as it merely calls for the shipping of blocks of population from one area to another. The fact that people might not completely favor the idea of packing themselves up and moving off to another corner of the world might also be worthy of some consideration. Prospects of men living on other planets are so remote or unencouraging at this point that it would hardly seem prudent to give any serious consideration to it as a real solution.

None of these endeavors can be expected therefore to solve the problem created by increasing population. However, they are all extremely important, and indeed necessary to such a solution. We have an obligation to develp each and every one of them to its fullest extent, and we must work toward the day when all nations may well exist on a relationship of intense cooperation and assistance. But even if we do all this the population problem will still be with us, unless we have by that time taken efficacious measures to halt the march of population. There are actually few who would not admit that some degree of population control is necessary.[10] Since it could hardly be maintained that doing so by increasing mortality rates is a method that maintains the dignity of man, the only alternative is birth control.

Birth Control

The issue of birth control has long been a matter of extreme importance, especially for the individual husband and wife, and with the increasing awareness of the population explosion, the issue of birth control has come more and more frequently into the public mind. Although we are herein primarily interested in birth control as an absolutely necessary contribution to the solving of the population problem, and therefore the morality of the same in relation to this problem, it is necessary to investigate its morality first in respect to individuals, for it is individuals, not nations, who practice birth control. Only after the morality of birth control for the individuals practicing it has been determined can the question of whether or not it could be legitimately advocated as a means of halting population growth be considered.

The moral problem lies not so much with the general issue of birth control

[9] Geisert, *ibid.*, p. 41.

[10] Kelly, *ibid.*, p. 48.

(or "responsible parenthood" as clergy prefer to call it now), but with the methods of birth control. Outside of criminal abortion, there are at present five such methods available to couples who have decided not to have a child. They are: 1) total abstinence; 2) periodic continence (restriction of intercourse to nonfertile periods—rhythm); 3) different contraception methods whereby the interference with the marital act prevents the natural fulfillment of normal fertilization of the female egg by the male sperm; 4) surgical sterilization involving mutilation; and 5) most recently, use of steroid or anovulant pills. We will limit the consideration of the morality of the issue to Catholic thought.

The only methods officially condoned by the Catholic Church at present are total abstinence and the periodic continence or rhythm method. Pius XI in his encyclical *On Christian Marriage* clearly maintained the position that marital use of sterile periods was not contrary to morality.[11] Pius XII carried the problem further by explicitly stating that it is morally lawful to restrict the marital act to non-fertile periods as long as serious motives (be they medical, eugenic, economic or social) are present. He further stated that the limits were wide within which periodic continence could be practiced, and he also encouraged research for the purpose of making rhythm more reliable.[12]

As helpful as all this support of rhythm might sound, the fact is that periodic continence involves many difficulties for the individuals attempting to abide by it. They might well be tempted to sins against chastity and even infidelity. Tensions are extremely likely to arise between them—tensions that could threaten to separate the partners and thereby destroy the totality of their marriage. When these dangers are present the practice of periodic continence would actually be illicit. Ideally, it seems that continence certainly could have the effect of strengthening and revitalizing, deepening and intensifying the love between the marriage partners, and hence be the genuine source of virtue; practically speaking, however, the couple's relationship must have considerable strength and intensity before they can attempt such an endeavor. Moreover, insofar as everyone is psychologically different, not everyone is capable of attaining to the same heights of virtue. The practice of periodic continence may be only an exercise of ordinary Christian virtue for some, while for many others it would be an exercise of extraordinary heroic virtue.[13]

Discouragement

The fact that so many couples who have attempted the practice of birth control by using rhythm have nevertheless had children tends, to say the least, to discourage them and others from continuing with this method. Those who find it an extremely difficult endeavor are certainly not going to be anxious to endure such difficulties when there is little hope of the desired result being achieved. True efforts (such as the special rhythm research projects being

[11] *Casti Connubii,* Dec. 31, 1930, *A.A.S.,* 22 (1930), p. 561.

[12] "Address to Midwives," Oct. 29, 1951, *A.A.S.,* 43 (1951), pp. 84446, and "Address to Convention of The Family Front," Nov. 26, 1951, *A.A.S.,* 43 (1951), p. 859.

[13] John C. Ford, S.J., and Gerald Kelly, S.J., *Contemporary Moral Theology,* vol. 2, *Marriage Questions* (Westminster, Md., 1964) pp. 438 ff.; Louis Dupre, "A Reexamination of the Catholic Position on Birth Control," *Cross Currents,* 14 (Winter 1964), p. 84. See also Michael O'Leary, "Some Thoughts About the Oral-Steroid Pills," *Jubilee* (March, 1964), p. 46.

conducted at St. Vincent's Hospital in New York City and at Notre Dame, Indiana) are being made at present to perfect this method; specific attention is directed to developing more certain means of determining exactly when ovulation occurs or possibly regulating it.

Although there is a possibility that the rhythm method will be considerably improved in the future it will still most likely demand the exercise of heroic virtue on the part of many. Again, an interesting point has been made by recent biologists. They have pointed out that genetic mechanisms (regularity or irregularity of cycles) are inherited. Under those circumstances women for whom rhythm works will have fewer children while those for whom it does not work will have more and more children. Eventually, the natural effect of genetics will be the elimination of women capable of the successful use of rhythm.[14] Under such conditions rhythm does not appear as an effective solution to the population problem. Hence it would be advantageous to investigate the morality of other means of birth control that might more adequately protect the totality of marriage.

The Church's traditional position on, or more correctly against withdrawal or interrupted intercourse and contraception has been quite clear. The most authoritative text is to be found in the encyclical *Casti Connubii* wherein Pope Pius XI says:

> But absolutely no reason, even the most serious, can turn something which is intrinsically against nature into something conformable to nature and morally good. Since, therefore, the conjugal act is designed of its very nature for the generation of children, those who, in performing it, deliberately deprive it of its natural power and capacity act against nature and commit a deed which is shameful and intrinsically immoral.[15]

In his "Address to Midwives" Pope Pius XII summarized the teaching of *Casti Connubii,* again referring to a deprivation of a specific act of its inherent force. He also explicitly stated that the precept was as valid in his time as it was in the time of his predecessor and would be equally valid in days to come.[16] Paul VI has since reiterated the views of Pius XII.[17]

There can be no doubt as to the fact that these popes were teaching that contraception was immoral and could not be objectively justifiable. The existential question is: Is this teaching binding now and for ever? Will the Church ever alter her position? One aspect of the answer, of course, would be the consideration of whether or not this teaching is irrevocable and infallible. There are only a few traditional theologians who hold that the doctrine expressed in that passage of *Casti Connubii* is infallible by reason of its being an *ex cathedra* pronouncement. Others prefer to attribute the infallibility of the doctrine to the *magisterium ordinarium* of the Church, stating that Pope Pius XI was only reformulating what was already held to be infallibly true. Still other theologians, unable to find justification for calling it infallible doctrine, label it "at-least-definable-doctrine" which would be nonetheless irrevocable be-

[14] Cf. Robert Francoeur, S.J., in *The National Catholic Observer* (Nov. 11, 1964).

[15] *A.A.S.,* 22 (1930), pp. 559–60.

[16] *A.A.S.,* 43 (1951), pp. 843–44.

[17] "Allocution to Cardinals," June 23, 1954, *A.A.S.,* 56 (1964), p. 588. For a clear analysis of papal teachings on this matter cf. Ford and Kelly, o.c., pp. 280–291, and also Gerald Kelly, S.J., "Contraception and Natural Law," *Proceedings of the Eighteenth Annual Convention, The Catholic Theological Society of America,* 1963 (New York, 1964), pp. 25–45.

cause it is so much a part of the Church's teaching that it does exclude all possibility of error.[18] On the other side of the fence are those who find difficulty in seeing anything between infallibility and fallibility (that is to say if something is not infallibly defined it is meaningless to say that it might have been or could be defined if only certain things had happened) and who point out that because there is so much divergence of opinion on the matter, it could hardly be said to be infallible doctrine.[19] However, even these later voices do not maintain that the doctrine is not true, nor do they think that the Church will ever alter her position in this point, but they argue that the traditional "rational" argument behind this teaching is not convincing and must be reappraised to avoid embarrassment and confusion. This will be discussed later on.[19b]

Still another method of controlling birth is that of surgical sterilization. It is regarded as doubtful that direct sterilization can be included in the condemnation of contraception of *Casti Connubii* other than by inference, but condemnation of direct sterilization can be found in the authentic, but not infallible teaching of Pope Pius XII and of the Holy Office.[20] On the other hand, indirect sterilization was explicitly stated by Pius XII to be "permissible according to the general principles concerning actions having a double effect.[21] Removal of the uterus for the intention of preventing conception and pregnancy would be considered direct sterilization and would therefore be absolutely forbidden. If, however, the woman's uterus happened to be diseased or damaged and another pregnancy might result in death, the uterus may be removed, not with the intention of preventing a pregnancy, but with the intention of removing the diseased organ the presence of which is injurious to the physical wellbeing of the total body. Nevertheless, since the woman lacking a uterus is no longer capable of conception, she is sterilized; the act itself however was only an act of indirect rather than direct sterilization and hence permissible. The reasons for the condemnation of direct sterilization will be pondered in the following method.

The Pill

The most recent addition to the methods of birth control is that of the use of steroid or anovulant pills. Actually these pills have many and varied uses and effects. Research is still in progress. Changes are being made in their composition and new names are coined for them. We are discussing them here solely on account of certain effects they produce and on account of particular purposes for which they might be used. Since their usage is more common among women (although men may use them e.g., to reduce the sperm count, etc.) we speak of them as "anovulant."[21b]

There is question as to the degree to which these drugs constitute an entirely

[18] Ford and Kelly, *ibid.*, pp. 256–278.

[19] Dupre, *ibid.*, pp. 64–65.

[19b] For this see *Contraception and the Natural Law,* G. Grisez, Bruce (Milwaukee, 1964).

[20] "Address to Midwives," *ibid.*, pp. 843–844; "Address to Hematologists," Sept. 12, 1958, *A.A.S.*, 50 (1958), pp. 735–736; Decrees of the Holy Office of March 21, 1931, *A.A.S.* (1931), pp. 118–119 and of Feb. 24, 1940, *A.A.S.* (1940), p. 73.

[21] "Address to Hematologists," l.c.

[21b] Felix F. Cardegna, S.J. in "Contraception, the Pill, and Responsible Parenthood," *Theological Studies,* 25 (December, 1964), pp. 617–18, footnote 12 discusses some other factors or effects in the use of progestins. We do not study here the implications that these effects may have in the assessing the morality of the use of the pill.

new birth control method as opposed to a further development of other methods. They could be considered as medical assistance to the practice of rhythm in as much as they could serve to regulate the cycle, etc. At the same time, they usually involve temporary sterilization. It is precisely insofar as they are considered to be sterilization agents that the morality of their use is questioned.

According to recent publications there are at present some six anovulant pills on the market approved by the Food and Drug Administration. It is presumed therefore that their use is medically sound.[22] Their function is to cause the body to behave as though ovulation had occurred when it has not. With their synthetic progesterone they repress ovulation when taken daily from the fifth to the twenty-fifth day of the cycle.[23] This act of repressing ovulation and hence preventing the possibility of conception is considered by many to be an act of sterilization. It is not considered to be a strictly contraceptive measure insofar as it does not immediately and directly interfere with the specific act of intercourse. However, the validity of identifying repression of ovulation with sterilization should be, and actually is questioned by many insofar as it does not "deprive . . . the organism . . . of the faculty of procreating a new life,"[24] the ova remaining in the ovaries ready for future fertilization. However, Pope Pius XII expressed his view on the use of the pills to prevent ovulation in his "Address to Hematologists" in 1958. In this address he stated that the use of pills for the purpose of preventing pregnancy is a case of direct sterilization and therefore illicit; it could only be said to be indirect sterilization and licit by the principle of double effect if they were taken not for the purpose of preventing conception but of remedying a malady.[25] Traditional moralists follow this view. Whenever the usage of the pills can be worked under the principle of totality or into a double effect situation, there would seem to be little problem involved. The pills can have other desirable concomitant effects which can be validly and directly intended, rendering the repression of ovulation or so-called "sterilization" only an object of indirect intention and hence permissible. Fertility itself, or at least increased fertility, may be some of these effects in the case of so-called "rebound therapy." Still a more interesting and challenging effect is that of their proposed ability to regulate the ovulation-menstruation cycle of women possessing irregular cycles when taken for three or four months and then stopped. In view of papal statements approving of periodic continence and particularly in view of the statement of Pius XII expressing a desire that research would find a way of perfecting rhythm, it would seem that the use of the pill for such a reason could hardly be argued

[22] "Pills: More Effective and More of Them," *Time,* March 20, 1964, p. 64. O. J. Devaney and P. Reaves, in *The Truth About the New Birth Control Pills* (New York 1961), pp. 52–54 and 84–86 speak of harmful side effects of the pills on both men and women. Cf. also John J. Lynch, S.J., "Notes in Moral Theology," *Theological Studies,* 21 (1960), p. 232.

[23] Cf. among others John Rock, M.D., *The Time Has Come* (New York, 1963), p. 143.

[24] Rock, *ibid.,* 149. Cf. L. Janssens, "Morale conjugale et progestogènes," *Ephemerides Theologicae Lovanienses,* 39 (1963), pp. 822–24; Alfonse Auer, "Eheliche Hingabe und Zeugung: Zu einem Diskussionsbeitrag des Mainzer Weihbischofs Dr. J. M. Reuss," *Theologisch-praktische Quartalschift,* 111 (1963), pp. 131–132.

[25] A.A.S., 50 (1958), pp. 735–36.

against.[26] Moralists find more difficulty in legitimizing the use of these drugs in connection with the directly suppressing of abnormal fertility. In their case they define as illicit only that sterilization which deprives women of normal fertility.[27] Under all these circumstances the pills would be expected to render the rhythm method a far more worthwhile contribution to the population problem than it would otherwise be. Apparently it is in this sense that some Church authorities have approved the use of the pill in their territories.[28]

Far more debatable arguments would arise were one to attempt to justify the use of the pills as direct repression or sterilization agents. It would seem necessary to seek out the morality of the use of the pills in these realms since, as it has been previously pointed out, the use of rhythm, even if perfected, could be for some a practical impossibility and even a sinful practice. These people cannot be considered as having an absolute obligation of undergoing pregnancy, insofar as they presumably have the right to the methodology of periodic continence.[29] They simply are not in a position to fulfill what moralists call "the primary end of marriage" which includes the rearing as well as the begetting of children, because they do not have the physical, economical, or psychological ability to do so.

The basis of the moralists' arguments against direct sterilization is that it is contrary to the natural law. Man, they argue, has no absolute or direct dominion over his body or over its functions. This appertains to God. Man's rights are restricted to those of stewardship, to use according to nature. Therefore man cannot dispose of a member or of a function of his body directly or at will, but only indirectly when the benefit of the entire physical organism demands it. This is particularly true regarding his reproductive faculties which have a unique character because they are given to man not for his personal good but for the good of the offspring. Man cannot directly destroy or mutilate the generative faculties inasmuch as they are generative. In the light of this reasoning and assuming that the steroid pill is a sterilizing agent, its direct use is regarded as intrinsically evil or *per se* immoral.

Exceptions?

Aside from the judgment on the full validity of these presuppositions and of the traditional concept of natural law, there is at first glance a point which puzzles the thinker. On one hand, when moralists teach that a certain action is intrinsically evil, under no circumstances can it be said to be morally permissible. Yet on the other hand some of these same moralists who label as *per se* immoral the use of the steroid pills as direct sterilization agents uphold the legitimacy of at least one exception, namely, for women who face inevitable

[26] John J. Lynch, S.J., "Moral Aspects of Fertility Control," *Proceedings of the 13th Annual Convention of the Catholic Theological Society of America* (1958), pp. 127–138 at 134–35; *Id.*, "Anovulant Drugs," *Theological Studies*, 23 (1962), pp. 243 ff.; Francis J. Connell, C.SS.R., "The Morality of Ovulation Rebound," *American Ecclesiastical Review*, 143 (1960), pp. 203–05 and "The Contraceptive Pill," *ibid.*, 137 (1957), p. 50; John R. Connery, S.J., "Notes on Moral Theology," *Theological Studies*, 19 (1958), p. 550.

[27] Ford and Kelly, *ibid.*, pp. 360–374; cf. Joseph J. Farraher, S.J., "Notes on Moral Theology," *Theological Studies*, 22 (1961), pp. 627 ff.

[28] Reportedly the Archdiocese of Toronto in Canada circulated an official directive letter among the clergy instructing them in this respect (*New York Times*, Oct. 21, 1964). This seems to be an attitude of some bishops of Northern Europe. See L. L. McReavy, "The Dutch Hierarchy on Marriage Problems," *Clergy Review*, 49 (1964), pp. 113–115.

[29] Ford and Kelly, *ibid.*, p. 406.

danger of rape. (This was, for instance, the case of certain nuns in the Congo.) This inconsistency of thought is inexplicable.[30] Nor can they argue that under those circumstances sterilization is thought under the grounds of a double effect, namely the protecting of the body from the evil of an unwillful and damaging pregnancy. The action and the immediate effect of sterilization are prior and not concomitant with the actual cause of such pregnancy. Were they to state that sterilization under these circumstances is legitimate on the grounds of the principle of totality, namely, seeking or permitting a lesser evil, or procuring the physical wellbeing of the body, why would it be considered as illegitimate when preventing a greater evil or securing the wellbeing of the entire psychic life of the individual and of the whole marital society? Again, the argument that those nuns were under no obligation of undergoing pregnancy can equally apply to many married women under certain circumstances. All these considerations, however, are irrelevant when assessing the *intrinsic* morality of the action.

A growing number of recent thinkers, however, seem to be not satisfied with seeking the morality of the use of the pills merely on the basis of a double effect situation, or even that of their direct use on the basis of the inconsistency of the moralists' views regarding intrinsic immorality. They would rather go deeper and back to the source of the entire question. The examination of the ultimate criterion by which the morality of sexual behaviour is judged. They would like to investigate the possibilities and perhaps necessities of reinterpreting the natural law regarding these matters. These men argue that in the past the tendency was to limit the natural law to purely biological function laws. In keeping with this, the natural fulfillment of the biological marital act was given greater consideration than the natural fulfillment of the entire marital relationship. This was inevitable inasmuch as the relational significance, the paradoxical nature of involvement and transcendence of the matrimonial act has only recently been recognized. They would like to see this emphasis shifted so that the biological ends of marriage will not be thought of as being so predominantly important to, or so isolated from the other ends of marriage. Even granting that procreation and education is "the primary end of marriage," can this end be said to exist of and by itself or rather and precisely in its relation to the other essential ends of mutual love and family unity? If this love and unity is allowed to be endangered by the exercise of a control that cannot be psychologically endured, will not the so-called primary end also be endangered? The question seems to come down to whether we should continue to give greater importance to the strictly biological purpose of the marriage act or to the fulfillment of the total primary end of marriage.[31]

It would generally seem more in keeping with the concept of the total

[30] P. Palazzini, F. Hürth, F. Lambruschini in "Una Donna Domanda Come Negarsi alla Violenza," *Studi Cattolici*, 5, n. 27 (1961), pp. 62–72, using different argumentation admit the exception.

[31] Dupre, *ibid.*, pp. 66 ff.; cf. *id.*, "Augustine's Theology of Marriage," *The Commonweal*, June 5, 1964 and *Contraception and Catholics: A New Appraisal* (Helicon Press, 1964); E. Schillebeeckx, O.P., "Interview Given to Rev. P. Wesseling and Carol Enkelaar," tr. by J. Donceel, S.J., from *De Linie*, Brussels, Dec. 20, 1963; O'Leary, *art. cit.*, p. 46; L. Janssens, "Morale Conjugale et Progestogènes," *Ephem Theol. Lov.*, 39 (1963), pp. 787–828. See also Auer and Cardegna; *art. cit.*, pp. 126–29 and 621–22, respectively.

human nature (as opposed to the concept of man's biological structure) to be concerned about maintaining the marital love and family unity of marriage, and about providing children with an existence proper to the demands of human dignity, than about merely producing children at random and placing upon God the responsibility of providing for them with the unreasonable assurance that all will go well. If the body virtually protects the existing foetus from lethal competition by the secretion of progesterone, could not consumption of artificial progesterone be justified in order to protect the existing children and family unity from the addition of another child which well might be injurious to their and his wellbeing?[32]

These thinkers maintain that the genuine concept of nature and of natural law is bound to evolve with the progress that man makes of his empiric perception of nature, of nature's determinations and regularities, and particularly of its indeterminations and irregularities. In the course of this progress man has come to know that biologically or functionally speaking nature frustrates itself incomparably more than it fulfills itself, for instance, in the process of metabolism. As a matter of fact, in this process it is these frustrations that keep us alive. Consequently also in the moral realm natural law must be conceived of as a dynamic rather than a static reality that evolves, just as does man, with time and the changing circumstances of time. It is in accordance with this evolution that it must be interpreted and applied by the mind, which is in itself part of and the climax of nature itself. This is not to deny that there is a permanent, unchangeable element to the natural law, but only that this element cannot be separated from the evolutionary aspects of the conceptual structures in which man perceives it.[33] Theonomic values must be retained but formulas and expressions may become antiquated. It is possible that the Aristotlean and Thomistic concept of natural law as purely biological may perhaps be in the way of modern man's perfect fulfillment of his moral and religious engagements. Moralists, in the course of time, have to a certain extent modified their opinions on some of these matters according to the progress made on the empirical knowledge of nature, and according to the demands of time, for instance, regarding the concept of the principle of totality. It is therefore conceivable that in due time they might continue to review more noticeably their traditional position or reword their expressions on the matter under discussion. They need not go so far as altering their position regarding the use of contraceptive devices which would mutilate the act as *per se* procreative, and therefore would more palpably frustrate nature and pervert the symbolism of marital love, but they may modify their views concerning direct guidance or control of fertility under justifiable reasons.[33b]

As true as it might have been once to say that the obligation to procreate was demanded by natural law in a more exacting manner when there existed a necessity of populating the world in the interests of God and man, can this be

[32] Rock, *op. cit.*, pp. 174–175.

[33] Cf. Petition of International Group of Catholic Laymen directed to Pope Paul VI and the Ecumenical Council to reappraise the Church's position on birth control (*New York Times,* October 19, 1964).

[33b] Cf. Cardegna, *art. cit.*, pp. 626–30. This author discusses the possibility of concluding from this type of thinking that surgical ligation of the Fallopian tubes as well as the use of occlusive pessary may be considered legitimate. See also Janssens, *art. cit.*, pp. 820–21.

said to be the case today when, not only is there no such necessity, but there is rather a recognized need of controlling population? The Church itself has become quite conscious of this problem as shown in Vatican II's schema "The Church in the Modern World" and particularly in the bold discussions of that draft by some of the most distinguished conciliar fathers. Pope Paul VI himself has set up a commission of experts to reappraise the Church's official position.[34]

Prudence and Patience

That birth control is necessary to the solving of the population problem is clear. It also appears that neither complete abstinence nor periodic continence seem to be adequate methods even with the use of steroid pills to perfect rhythm. The question remains whether the Church will officially approve the use of steroid pills or similar devices outside the realm of double effect; whether or not in its "reappraisal" the Church will reconsider its traditional approach to the marital act in general, in order that the desired ends may be achieved both on the individual and world levels. Since at the present time the issue is only in the first stages of discussion and theological controversy, prudence suggests patience as well as awareness in seeking and following the dictates of conscience.

To conclude, it must also be pointed out that birth control alone (no matter what the method) cannot be considered as the completely adequate solution to the population problem in all its platitudes. It is advocated only as one essential element of the total solution that involves the various other measures previously discussed.

[34] "Allocution to Cardinals," June 23, 1964, *A.A.S.*, 56 (1964), p. 588.

Latin America "Si"

Bridgeport—In a poll conducted among priests of the Diocese of Bridgeport, approval for a proposal to send 10 percent of the priests of the diocese as volunteers to the Latin American field of the Church by 1975 was announced by Bishop Walter W. Curtis.

Of the 141 ballots received, 43 voted "Yes" to the proposition, 54 voted "Yes, but subject to reservation" and 41 voted "No."

The results of the ballot have been sent by Bishop Curtis to each of the priests of the diocese together with a list of every reservation indicated on the cards that were received and the letters that came with the ballots.

To the priests, the Bishop expressed his thanks for their careful consideration of this matter and for their willingness to assist him in making so important a decision. He assured them that consideration would be given to each of the comments received, and noted that "these results indicate a serious and deliberate interest of our priests in the well being of their people, as well as the needs of the Universal Church."—**The Catholic Transcript**

Responsible Parenthood and Family Planning

By
Raymond H.
Potvin



Father Potvin, a priest from the diocese of Springfield, Mass., is an Associate Professor of Sociology at C.U. He has recently been awarded a Visiting Fellowship at Princeton, and a Post-doctoral fellowship from The Population Council for study and research in demography.

THERE IS a singular appeal to the utopia of Rousseau's natural, free moral chains and society's constraint. Walt Whitman, that strange paradox of a man, felt and expressed it with the brazen acuteness of the poet:

> The great chastity of paternity, to match the great chastity of maternity,
> The oath of procreation I have sworn, my Adamic and fresh daughters,
> The greed that eats me day and night with hungry gnaw, till I saturate what shall produce boys to fill my place when I am through,
> The wholesome relief, repose, content,
> And this bunch pluck'd at random from myself,
> It has done its work—I toss it carelessly to fall where it may.

The issue at stake in this philosophy of life and reproduction is not simply promiscuity but parental responsibility. I doubt very much that contemporary spouses subscribe to Whitman's half cynical, half sincere yearning, but sometimes I wonder, if by implication, some of us do not encourage a parallel mentality by stressing the positive value of procreation in married life while neglecting to illuminate this message in the qualifying light of practical reality. The normative belief in responsible parenthood is not new but its partial equation with family size and family planning is a fairly recent development generated by current needs for adequate rearing of children, the preservation of family stability and realization of the common good. The link may be new, perhaps underdeveloped, but it is not a screen for an immoral return to sexual license. It is religion's dictate and reason's rule, a cobbled-way to self-fulfillment and one keystone of the public weal.

Unfortunately such reasoning often is disturbing to the conscience of some Catholics emotionally and intellectually committed to the large family. Contemporary surveys reveal that rejection of planning and limitation is true especially on a significant segment of the more devout and the more Catholic-educated. These people stress the glory —and love's glory it is—of childbearing, but within an aura of idealism devoid of any compromise with the sharp reality of this world. They fear not children they can little afford because God Himself will provide. They are blessed in their faith but often faithless to their blessedness.

The responsibility of parenthood is meaningless existentially unless it influences human action within a prudential context which includes the number of children a couple can reasonably rear. Though Pius XII was most eloquent in detailing the blessings of a large family he recognized the practical limitations of life in his statement asserting "the legitimacy, and, at the same time the limits—in truth very wide—of regulation of offspring." The possibility of control now in the hands of man redefines in effect the relationship between human effort and divine trust to the extent that this new dimension cannot be evaded or rejected. St. Thomas insists that a rational creature "partakes of a share of [God's] providence by being provident both for himself and others." Man's failure therefore to use legitimate techniques of birth limitation when such is a prudential, conscientious judgment is in all truth a rejection of that same divine providence upon which he relies.

The Couple Decide

This responsibility to plan one's family is personal; it is intimate, inalienable, and so is the decision to have many or few children. Not the theologian or social scientist, not the Church or government must usurp this right; it belongs to the married couple. Experts and institutions advise, educate and encourage, stress principles or facts and point out errors; the spouses alone know the full reality in which they live and the adequacy of material, emotional and spiritual resources which they possess. Nonetheless their choice is far from responsible if exercised in a vacuum, however ecstatic, divorced from a context which makes relevant the somatic, psychic, socio-economic and spiritual consequences of family size. In the words of Solomon: "A wise heart acquires knowledge; and the ear of the wise seeketh to know .... The wisdom of a discreet man is to understand his way: and the imprudence of fools erreth" (Proverbs 18: 15; 14: 8).

In effect family size affects the welfare of parents, of children and of society. Whether it is the number itself that is causal or another factor related to number is of deep scientific interest certainly, but is not a crucial issue for the couple who must evaluate the impact, for good or evil, of another child. People differ and situations differ, but impact there is, whether latent or manifest.

For some the consequences are obvious, for example, those physically and emotionally unsuited to rear more than one or two children. Should these people be deprived of marriage? We are long past the dark time when all disturbances and incapacities were impugned to the individual's lack of will or sincerity. When additional burdens are invitations to psychotic or spiritual despair, when childbearing unleashes a chain of somatic illness, problems too often encountered by doctors, confessors and

psychiatrists, few would deny the need to limit procreation. Why then should this sacrifice be considered any less than that of the capable who assume the responsibility of another child? The implication is that the large family, in and of itself, independently of circumstance, is not necessarily a positive value to the parents.

Nor is it a benefit to their children who must very often carry the burden of parental lack of foresight in sad hours of yearning for basic attention, comfort and security. Needing more than a minimum of material necessities, they require concern, education, beauty and culture, their cost high in money and in time, both increasingly indispensable because of urban living. One example is especially relevant. This past year a study of wealth and welfare in the United States revealed that family size is negatively correlated with the amount of education that a child receives. This relationship is partially the result of the generally negative correlation between income and fertility, but the authors pointed out that the failure to educate children is not simply a function of low income but a failure of many parents with large families to motivate their children. The conclusion is not surprising; mothers and fathers have just so much money and time to parcel out, and a child thus deprived of adequate motivation and education faces a bleak future in a complex, highly competitive society. Why should not this and similar factors be appropriate considerations before planning another child?

In the U.S.

While at the moment demographic pressures as such in the United States may not impose directly an obligation to limit births, the dynamics of population growth are relevant for responsible family planning since the common good is of concern to every citizen. High birth rates are usually discussed in relation to underdeveloped areas but industrialized nations are affected also, sometimes negatively. The United States is no exception. During the last few years the crude birth rate has dropped from a high of 26.6 in 1957 to 21.6 in 1963, and the year 1964 showed a further decline. This phenomenon, however, should not be interpreted as the end of the high fertility era since it is in part a function of the increase in the younger and older age groups in our population. The fertility ratio has decreased also, but the number of women of childbearing age will in the future increase rapidly so that eventually a lower rate will not necessarily mean fewer children. In 1970 women aged 15–44 will number 43 millions and by 1990 seventy millions, more than twice their present number. It is expected that annual births will linger at around 4 millions for the next few years, but that by 1985 they will reach a level of approximately 6.3 millions, a tremendous rise in population growth unless the birth rate falls even more. Since many of the demographic forces responsible for this expectation are already in motion it is slightly ridiculous to claim that projections are not reliable beyond ten years. It is the better part of prudence to take them seriously.

One of the implications of such an increase is that children born today will live their older years in a country with a population almost three times as large as at present and with the problems that will entail. In the past our gross national product has risen more rapidly than population and this explains in part the optimism of the American people, but since our population will now

double in much less time than in the past this historical relationship may be reversed because the economy will have less time to adjust. As it is we have difficulty keeping up with demands upon the gross national product. Federal action is required to strengthen our educational system, to combat poverty and unemployment, to furnish needed services and facilities. Do we want still more intervention? Can the nation meet these increased costs and still maintain high standards of life commensurate with the inherent dignity of human beings? There are no easy answers to these questions but they demand attention.

Some economists like Colin Clark feel that increasing population is a spur on the economy because of increasing demand for consumer goods, but others point out that it is effective demand which stimulates another matter entirely. In any case automation will certainly change the traditional pattern and we have not as yet adjusted to its implications. This, however, is only one segment of the problem. A rapidly increasing population strains the organization itself of society and social institutions are often not capable of adapting or handling the resultant social disorganization. Years ago Durkheim suggested this relationship between demographic dynamics and social structure and to this day we have no evidence to disprove it.

A Functioning Society

The goal at stake is not material comfort. If society itself is to function adequately, these problems of the secular order must not become overwhelming. The common good calls for a social system in which every member might enjoy the possibility of realizing his perfection and his eternal beatitude. This is really why population growth should be of serious concern to every citizen. Reduction of fertility cannot of itself solve all difficulties looming on the horizon, but in some circumstances it can help to increase the efficiency of constructive measures which otherwise would be doomed to failure.

And this is why population growth should be of concern to government. Few Catholics, if any, objected to the pro-fertility policies and programs of some nations after the turn of the century on the basis that low replacement rates would affect the common good. Now that the concern is with overpopulation it seems that the same principle should apply as long as the rights of parents to plan their own families and their moral convictions as to method are respected. In other words the government cannot dictate family size or technique but it is within its province to educate its citizens on parental responsibility and to encourage planning to the extent that it is related to the public weal.

One problem generated by the recommendation of parental responsibility is the danger that children might become a status symbol, the rich being able to afford more, the poor less. In a sense the issue is spurious because wealth is only one of the factors related to child rearing and the upper classes do not have a monopoly on nor do they necessarily possess the qualities of mind and heart required for parenthood. In any case the government, if needed, could reestablish equity, as it is now attempting to do in the fields of health and education, through regulated subsidies of one sort or another since citizens certainly have the right to an average-size family. Legislation in this area would be extremely delicate and complex but not impossible. Perhaps we should

begin to think about the problem and remind ourselves that refusal of utopian dreams should not entail rejection of courageous vision.

Rhythm

Of more immediate concern is the reported non-efficiency of rhythm, at the present time the only planning method clearly approved by the Church. Recent studies report that 30 percent of all Catholics have departed from official doctrine and as many as 50 percent of fecund couples who have been married at least ten years. Obviously many Catholics are having some difficulty planning according to the moral law, but is it true that rhythm is so ineffective?

The continuing Princeton study of young married residents in the metropolitan areas of the United States who had a second birth in September, 1956, reveals fascinating data. The wives averaged 26 years of age and had been married little more than 5 years. For the great majority sexual intercourse occurred from one to three times a week. Coital frequency however failed to explain rhythm success or failure. An important reason for this unexpected result is that frequency of intercourse is related but slightly to chance-taking. To any great extent sexually active couples simply do not take more chances than the less active. Among the same study population only 60 percent of the white collar Catholics and 45 percent of the blue collar Catholics had an approximately accurate knowledge about a woman's fertile period, but for all practical purposes those with incorrect knowledge were as successful as the others. The explanation may be that a mere 35 percent of the respondents reported avoiding sexual relations on specific days as a precaution against pregnancy and a third of those using rhythm, even those with correct knowledge, admitted taking chances. Motivation, therefore, appears as an important factor in the effectiveness of rhythm.

Another intriguing conclusion is that when couples approach their desired family size, the effectiveness of all forms of birth limitation increases dramatically. As a result demographers now realize that a comparison of failure rates of the various methods in any single birth interval will be biased if the users of one method are nearer their family size objectives than users of another. Since, as a general rule, Catholics, and especially the more devout Catholics, desire larger families and limit birth regulation to the rhythm method, it shows up as less effective in comparison with others in a single birth interval.

For example, among all couples using some form of control, in the marriage-first pregnancy interval the failure rate was 30.5 for those desiring two children but it was 59.6, almost twice as high, for those desiring four children or more. Since their second live birth these same couples have become more efficient. The failure rate for those desiring four or more children dropped to 13.7, while those desiring only two had a rate of 3.7 only, a drop close to 90 percent. This increased efficiency holds true for Catholics who practiced rhythm as well as for non-Catholics who used other methods, the failure rate of the former rising significantly only when they desired four or more children.

Also it is becoming clearer that as duration of marriage increases, all forms of birth limitation improve. This is not due necessarily to couples shifting from ineffective to effective methods, because in this study at least the methods used after the second birth were much

the same as those between marriage and the first birth. Nor is declining fecundity the explanation since the relative young ages of the wives preclude this factor and, given the lack of a relationship between the coital frequency and efficiency, the primary reason for the improvement appears to be the regularity of practice, which in turn presumably results from increased motivation to control fertility once the last child desired has been born.

Motivation

This may explain the apparent contradiction between directors of rhythm clinics who claim that rhythm is as effective as any other method, and reports, such as the Harris poll, that significant numbers of Catholics are dissatisfied and desire the Church to approve another method. The clinics are dealing with highly motivated people who receive competent help, which is not always the case for the majority of Catholics. They may have a "problem" as revealed in the poll, but let us situate it where it belongs. Even if rhythm is effective it still requires abstinence on specific days, for some a longer period than others, which may create difficulties for family stability. This is certainly a factor to be taken into account in planning and in the use of method but is no excuse for rejecting the whole concept.

The relationship between family planning effectiveness and desired family size should not obscure the fact that there are families larger than originally desired by the parents. For some individuals the monthly cycle is completely erratic. Happily medical science is making some progress in stabilizing it and predicting ovulation but a breakthrough in these areas will be a partial solution only. For many the crucial issue will remain intensity of motivation to regulate births and not simply one of method. It is important therefore that couples understand the responsibility of parenthood in all its dimensions, societal as well as familial, and not leave family size to chance. A Christian, conscientious decision by the parents themselves, would seem to be the rule in this day and age.

If it is, then within this context the words of Gerard Manley Hopkins take on an especial glory:

> God with honour hang your head,
> Groom, and grace you, bride, your bed
> With lissome scions, sweet scions,
> Out of hallowed bodies bred.
> (From *At the Wedding March*)

No Choir—No Contest

. . . Let's suppose that the choirs are done away with—can anyone seriously believe that Church music of the future in this country will consist of the unaccompanied unison singing of four mediocre hymns by an untrained congregation? This is nonsense. Church music in this country is entering a brand new phase, and choirs are needed to stimulate and to train the congregations. To disband a choir now is like firing the teacher and letting the pupils educate themselves. Father Joseph Nolan compares it to "fielding a basketball team without coach or practice because the school office urged all parochial schools to participate in athletics. Of course the latter absurdity would not happen, because **athletics** gets the professional attention that **worship** does not as yet command."
—From "Don't Break Up Those Choirs" by Paul Weston in **Operation Understanding,** Vol. LIV, No. 12, p. 3.

Monthly Ovulation: Evolutionary Accident?

by Thomas E. Allen

THE THEORY OF MORALITY based on the natural law judges an act by its conformity to the nature of the whole man. This theory, when describing the whole man, considers him as a composite being. Man is pictured not only as a rational animal with all the inner complexities that rationality entails, but also as a being who is a dynamic force in the world. Therefore, when judging whether an act is in conformity with man's nature, an appraisal must be made of man's internal, personal make-up, plus his essential relations with the rest of creation.

It is against the background of this all-embracing concept of man's nature that moralists judge the legitimacy of any human act. Yet, in the consideration of the so-called contraceptive pills, it seems that the moralists have narrowed their viewpoint. The stress has been put mainly on the inner complexities of man, and his overall role in nature has been minimized.

We cannot isolate man from his world. The whole man is a product of the world in which he lives. From early biological time, man has affected and, at the same time, been affected by his environment. He is an integral part of creation. As much as a pig on the farm, an orangutan hanging in a tree, or a

Father Allen has been teaching biology at Louisville Trinity High School for seven years. He received his Master of Education in Biology at Xavier University in 1962 and is presently studying for a Master of Science degree at St. Mary's College, Winona, Minnesota.



prairie dog seeking water in the desert, man is and has been a member of the biosphere, the world community of life. Man from prehistory has lived with his fellow organisms, competed with them, and evolved with them.

It is important to understand this interplay between man and his fellow creatures when discussing the morality of artificially controlled ovulation. To determine whether the progestin pill is or is not in conformity with nature, one must judge its use within the concept of the whole man.

Who is this whole man? He is none other than the evolved product of an ageless struggle for survival waged between our ancestors and their environment. The evolutionary history of man is an important aspect of man's nature. It made him what he is. To ignore the fact that present-day man is an evolved man, distorts our judgment.

Nonetheless, it seems that our present stand on the use of the "contraceptive" pill is just such a distorted judgment. The general opinion of moralists is that the pills are against nature. They say that the pills frustrate nature. But their whole approach seems to be anatomical, for they consider only ovarian functions. If one sees the reproductive anatomy from the viewpoint of evolution, to alter ovulation does not seem to be against nature at all. From an evolutionary viewpoint, as well as anatomical viewpoint, one can draw a moral conclusion. The aim of this paper is to focus attention on the importance of an evolutionary viewpoint by contrasting the anatomical and evolutionary approaches.

Why Monthly?

It seems that our condemnation of birth control through the pills has been based on an overemphasis of the anatomical and physiological aspects of reproduction. This involvement with the inner complexities of organs, the nature of internal structural patterns, can be seen in the way we use medical data to decide the morality and immorality of the pills. Practically all the ethical judgments concerning the use of the pills hinge on the physiology of the ovaries. Although there are many variants in the length of the ovulation cycle, medical research has shown that a 28 day cycle can be considered "normal." This "normal" 28 day cycle is the basis for most of our moral judgment.

For instance, the pill can be taken to establish a "normal cycle." Supposedly, with the proper use of the pill, the person will ovulate on the 14th day and have the menstrual flow on the 28th day. This will give the couple a greater probability in the use of rhythm, and they can adjust their marital life accordingly. The reasoning on which this moral judgment is made asserts that the normal cycle which is found in nature is a 28 day cycle. Now all persons, the moralists continue, have a right to normality. Therefore, the taking of the pill for the gaining of normality is morally acceptable.

This argument is based on an inner complexity found in man, how he is built. The basic question is: How much a part of human nature is this 28 day cycle? Can it be that a six month, a twelve month, or even a two year cycle is just as natural to the human animal as a day cycle? Why 28 days? Can it be that the present day reproductive cycle is not an integral part of man's nature at all; that it is an accidentally acquired trait? Evolutionary evidence seems to say that this frequent reproductive cycle is an accidentally acquired trait. The cycle is to-

day what it is because of circumstances in the past. The cycle was acquired through the mechanics of evolution, and not because it is an integral part of man's nature.

Struggle to Survive

Since my whole thesis will revolve around the mechanics of evolution, let us review the scientific principles of evolution. Such a review will ensure a common perspective from which to discuss whether or not the present patterns of the ovulation cycle are really a component of man's nature.

Darwin based his theory on two observable facts:

1. Animals have a tremendous ability to reproduce.
2. There is constant change in nature.

Both of these principles can easily be proved by the mere observation of nature. The first of these, reproductive abilities of living things, can easily be shown by several obvious examples. A pair of sea slugs lay 900 million eggs in 17 weeks. Flies, if all survived through a full year, would form a covering about 47 feet deep over the whole surface of our planet. To use a Darwin-Wallace example—two birds placed in a bird's paradise (where there were no predator, water, food, plague or climatic problems) would produce 15 million offspring in ten years.

Yet we know these phenomenal numbers are never realized in practice. The sky never gets so thick with birds that you can't see the sun. The sea never gets so populated with sea slugs as to crowd out all other forms of life. Nonetheless, in theory, this should happen. The world population of these organisms should grow out of proportion, but our experience with nature tells us that the populations stay reasonably constant year in and year out. The only logical conclusion is that there is a tremendous fight for survival among living things. In other words, two sea slugs potentially have 900 million offspring, but only two survive and the other 900 million, less two, fail to compete successfully for existence, and perish.

Progeny and Genes

The second observable fact from which Darwin derived his theory of evolution is based on change. One must only look at his own children or a litter of animals to see that the offspring are not exact replicas of their parents. There are always slight changes from one generation to another. The offspring mutate and the change is due to reshuffling of the genes through the meiotic process involved in the formation of sperm and egg. Then, the reshuffled genes are recombined into a new unique assortment of hereditary material at fertilization. The overall result is that the genes which were present in the parents have been combined in a new unique way making the offspring different from either parent.

Also, because of cosmic rays and other forces, the mutations can become even more drastic than those found simply because of genetic mixing occurring in sexual reproduction. By means of cosmic rays and other mutagenic agents, genes can be transformed, changed and given to the offspring. In such a mutation, new genes are found in the offspring which are not even present in the parents. A new gene and trait has spontaneously appeared in the population.

That radiation can produce such mutations was proved experimentally by Herman J. Mueller. In 1948, he won the Nobel Prize for inducing mutations

in *Drosophila* through radiation. Under controlled conditions, Mueller produced fruit flies with white eyes instead of their normal red eyes. Notice the complete change from the parents. The same thing can and does happen to all animals in nature, including man, through radiation from outer space.

Life for the Fittest

With such a phenomenal rate of reproduction, one would expect mutations to occur in the population at a reasonably regular rate. This does actually happen. For instance, from the records of 126,000 births in two large hospitals of Copenhagen, it was found that there were 14 cases of chondrodystrophic dwarfism. The gene for this trait is dominant. Therefore, when a mutant for the gene appears in the population, it is easily detected because before the child could have received the trait from its parent, the parent would have had the disease. Yet, in only 3 of the 14 cases of dwarfism did either parent have the disease. The other 11 had to be mutants. This gives a rate of one mutant for dwarfism in every 11,500 births.

With mutations showing up at so frequent a rate, in any given species, a certain amount of mutations will predictably show up in each generation. Obviously, not all these mutations will be advantageous to the species. Most of the mutations will not be advantageous. Yet, given enough chances, mutations will appear and, by random chance, some will be beneficial.

To conclude this section on evolution, we can state several points. Only a small portion of potential offspring survive. Survival will largely be determined by the presence of beneficial traits in the animals competing for survival. These beneficial traits appear in the population as mutations and such appearances take place at a reasonably regular rate. Based on these observations, a common sense generalization can be made. Animals, because of the tremendous potential for reproduction, place their offspring in a vital conflict for survival. Over a long period of time, only those with beneficial traits will survive the conflict imposed by the environment. The rest will die and the more desirable traits will be passed on to the following generations.

Changes Appear

Another point to consider about evolution which is valuable to our discussion is how these changes come about. They do not happen because the organism needs them for survival. If this were true, there would be no extinct animals. They would have evolved the traits they needed for survival. Rather, the changes came about through the workings of random chance. To say that mutations happen because of need is Lamarckian and the theory of Lamarck has been disproved.

Lamarck has said that water birds in their effort to swim, extended their toes and so stretched the skin between their toes in order to gradually develop webbed feet. This is not true. They acquired the trait by a random chance happening. Because of the change, they could survive in a water environment. This new trait aided them because they no longer had to compete with birds on land for the necessities of life. They found a new niche in the world of life. Here they had no competition with their own kind and were more easily able to survive. It is an important distinction to note; namely, they did not change in order to survive, but they survived because they happened to change, a beneficial change that took place by random chance.

To give another example: why is the whale not extinct? Mammals are land animals. The whale is a mammal. But a whale could not have survived on land. Because of its size and a corresponding clumsiness, the whale would not have been able to compete with smaller and more agile land animals. It would not have even been able to support its own weight, much less fight for the necessities of life. Then, a mutation, perhaps a cosmic ray mutating a gene, enabled it to live in the sea. Once in the sea, the buoyancy of the water would aid the whale in the support of his weight. In the sea, the whale could get around with ease to hunt food and survive. Once again notice, the whale did not change in order to get into the better environment of the sea. It survived because it accidentally acquired a trait enabling it to live in the sea.

In summary, one can see two points of the mechanics of evolution.

1. All organisms will survive that are endowed with traits which make it fit for survival in a given environment.
2. These traits are acquired through chance happenings.

These principles about evolution will aid us in our discussion. For it is these principles that have made man what he is today. In man's relations with his fellow creatures, he also had to have traits which made him fit for his environment. All his anatomical and physiological traits had to give him the ability to compete with his fellow creatures for survival. This includes the anatomical and physiological traits of his reproductive system and behavior. This includes the 28 day cycle.

Thus we return to the earlier proposed question, "Is the 28 day cycle a component of natural man or is it an accidental trait acquired by man because of some circumstance in which man found himself in prehistoric times?" The 28 day cycle seems best explained as a selected evolutionary trait.

In order to survive, any organism must be able to reproduce at least as fast as it tends to die off. For example, mice have about 7 young to a litter and have about 17 litters a year. Why are we not overrun with mice? Since so many animals prey on mice, their survival depends on a high fertility rate. Had not the organism picked up this trait through some change in an early biological era, it would be gone.

The same holds for man. In prehistoric times, man was not nearly the master of his environment that he is today. He was in vital competition with other animals. Competition for food, water, shelter, and other necessities was a way of life for him. Fatality and short life spans also were factors.

If man was to survive, he had to reproduce faster than these natural environmental factors warred against his survival. God had provided for man's continuance through the mechanics of random chance. He was to give to man a frequent possibility of reproduction. Man was to have the trait by which every 28 days or so an egg would be ready for possible fertilization. By chance happening, this frequency of ovulation could have been every half year, every 2 years. Perhaps back in prehistoric times, there did develop a race of people with such an infrequent ovulation cycle. If so, they are extinct. To survive, the possibility of conception had to be present at shorter intervals. Any race that had a cycle less frequent than a month would not be able to keep up with the death rate and thus would have become extinct.

Only those with a near-monthly cycle

could survive. The environment was working on man in the same manner that it does for all living creatures; namely, as a sieve to filter out those fit for existence. Frequent progeny was a necessity, and this trait evolved in man by natural selection.

To Live—Change

But what is a survival trait in one biological era is not necessarily beneficial in another. In fact, under new environmental conditions an advantageous trait in one era can be detrimental in a new era. When this happens a new trait is needed. How is the new trait obtained? By chance mutation. If the change happens to take place, the new breed will survive and the old will become extinct. If the change does not take place, the whole species will disappear.

For the sake of example, let us take an imaginary case. Suppose a species of plant was growing along the seashore. Its stems were made of delicate tissue. This aided survival by allowing light to pass easily into the cells for efficient photosynthesis. Because of a shifting of the terrain, the shoreline started to lower and the sea came farther inland. Let us suppose that it came in far enough that the spray of the sea water hit the plants. Because of the tenderness of the stems, salt penetrated the stem and killed the plants. The demands of nature, in this case, would have changed and a previously beneficial trait now was detrimental.

Now let us suppose a mutation has crept into this population of plants. The mutation was for hardier stems. If any plants survived the changed environment, clearly it would be the hardier stemmed plants. The other plants would die. Notice the trait was not an integral part of the nature of the plant. The new trait was found in the population simply by chance mutation, and because of circumstances, it was selected out over other traits. Had the environment been different, the traits selected would have been different.

Explosion

Man's ability to reproduce in the modern age has become detrimental. Many people are becoming aware of the need for some form of control of the birth rate. Statistics of our population growth are alarming. We know that in the 23 year period from 1940–1963, that the world population has grown from 2.5 billion to 3.2 billion. This increase of 700 million represents more people than inhabited the whole earth in 1800.

Imagine the increase of stress and competition with his fellow creatures this population growth causes for man. This competition is over the very necessities of life: food, water, shelter and space. The competition for food alone, at this very moment in history, causes half of the world population to be underfed or otherwise undernourished.

Now one might argue that, with development, backward nations could produce much more food. This is true, but this would also involve a raising of the living standards which, in turn, would again raise the population.

In these backward nations the death rate among children is 20 to 60 times higher than in our own country. The life span is also much shorter. This would change as you raised standards of living. Higher standards would improve agriculture and productivity. But also, better standards would increase the population because of the greater infant survival and longer life spans.

The intensity of competition for survival between man and his fellow living creatures can be seen in the struggle developing over one basic need—water. Each year, mankind demands about 10 tons of water for every ton of human flesh. The need of his domesticated animals is about the same. But even the things that he grows as sources of food are in competition with him.

It takes 1000 tons of water to grow a ton of sugar or corn. Wheat, rice, and cotton require about 1,500, 4,000 and 10,000 tons respectively for each ton of the specific product. As the population increases (and it is predicted to double early in the 21st century), the interspecial and intraspecial competition is going to become worse and worse. Man, by his high birth rate could reproduce himself into extinction, unless his birth rate is drastically cut.

Must man wait for a mutation to change his birth rate? If man is not free to alter the normal ovulation cycle, the only real hope to stop the upswing of the population growth is a naturally occurring mutation. But remember how mutations take place in nature. They take place by random chance. Something must happen to man's genetic make-up and this happening must be by sheer chance.

Now, one might object to the repetition of the words "random" and "sheer" chance on the grounds that nothing is chance with God. This objection, obviously, must be conceded. But even conceding that a mutation does appear by *guided, providential* chance, the concession does not help matters. Why?

Let us suppose that there was a small group of mutants with a lengthened ovulation cycle. In our example with the plants, what happened to plants with the trait that no longer fit the environment? They died and disappeared. In the case of man, conceding providential chance, there would still be mass death and extinction of those without this trait.

Maybe, one might object, God could give this mutation to the whole world population at once. This is demanding a mass miracle from God. Is this reasonable? I believe not.

Is it not more reasonable to suppose that God has endowed man with the necessary talent to solve this problem? Is it not a basic principle of our religion that God has given man an intellect enabling him to solve his problems, freeing him from the many exigencies of chance? Was not man meant to be the master of his environment, rather than its victim?

It is the hope of this author that this discussion has posed a new question for consideration. Is it not necessary to consider facts of evolution, as well as anatomy, when discussing the morality of the "contraceptive" pill?

This is an important question. *If the monthly cycle is natural because this is the anatomy of present-day man, the cycle is untouchable. But, if the cycle is a product of natural selection of the past, given a new environmental stress in the future, a new cycle could be selected by nature. If nature can change the cycle, cannot man direct the production of a new beneficial cycle, thereby avoiding the exigencies of chance involved in natural selection?*

Spotlight on Liturgy



Concelebration

By JAMES D. SHAUGHNESSY

THERE IS PERHAPS NO ASPECT of the current renewal of worship for which we are less prepared than the renovation and extension of the rite of concelebration in the Roman Rite. It comes to us rather suddenly and unexpectedly and we seem to be at a loss how to handle it. This is due in no small part to a long history of religious and spiritual individualism.

This excessive individualism has deprived us of our sense of community, and made us insensitive to our need for unity in Christ and in one another. This is particularly true with respect to our worship life. Too long people have been "attending" Mass with little or no sense of forming a community in their act of worship; attempting to find their own little way to God by means of all sorts of private prayers and devotion. As a result they have unconsciously applied their concept of private devotion to their public worship, and in so doing have robbed their worship life of its communal nature.

Priests, by and large, have not been spared in this period of individualism. Hampered by atrophied rubrics which left no leeway for the pastoral principle of adaptation to the people's needs, and immobilized by an exaggerated legalism which prevented any significant dialogue or real communication between the nave and the sanctuary, many slipped easily into the notion of "my" Mass, into a sort of spiritual aloofness in which the people mattered, but they were not really necessary.

As a result of this introspective worship we had lost our sense of community. No longer were we conscious that we assemble to form God's People at worship. That by gathering together in Christ's name we make Him present in our midst, that by the experience of united action we create a unity in Christ and in one another, and

that by being assembled by the Spirit we are enabled to offer with Christ our united worship to the Father.

For these reasons, and many others, concelebration seems to come to us "out of the blue" with little or no meaning or significance in our lives. At least not significant enough to warrant our deep and abiding concern. Certainly it is not understood as the most appropriate demonstration of the unity we all have in the one sacrifice, the one priesthood, the one altar, the one bread, the one Body of Christ.

If we have lost sight of some basic facts of human life and worship, we must look for psychological and historical sources of our narrowed habits of thought, and then enlarge our vision. This is not to point the finger of blame at anyone, nor is it to call into question the dedication or sincerity of any priest or layman. It is simply to acknowledge that we are the products of our times and environment, and yet have the power to grow.

A factor contributing to our current ignorance of both the sign value and the long history of concelebration is the almost total lack of published material on the subject in English. To the best of my knowledge there is but one book published in English on the subject of concelebration. This is Mother Jean McGowan's recent book, *Concelebration, Sign of Unity of the Church* (1964). It is a very small book and is, therefore, somewhat limited in its treatment. Furthermore, a rather extensive search brings to light a mere handful of published articles on concelebration in periodicals printed in English.* This is evidence enough that concelebration has not been a burning question in our land and presents a further problem of a scarcity of material on the subject. This contributes in no small way to the lack of both understanding and appreciation of the proper place of concelebration in our worship life today.

Before concelebration will be understood and completely accepted we must clearly establish that it is not a new thing in the Church, that it is not a departure from the basic theology of the Eucharistic Action, or an innovation of liturgical practice. We must realize that tradition has never failed to preserve concelebration somewhere in the Church because it serves a necessary function in demonstrating most fully the unity of the priesthood and presenting most clearly the Church as the People of God assembled to give glory to the Father.

A Constant Practice

Although canon law has in our time restricted the use of concelebration, we have had a constant practice of concelebration on the occasion of ordination to the priesthood, as well as the consecration of bishops. "Concelebration by which the unity of the priesthood is appropriately demonstrated, continues to remain in use in the Church, both in the East and in the West" (CSR Prot. N.U. 5/965 #1).

Mother McGowan in her treatment of the history of concelebration acknowledges two difficulties in using the source material on its practice. One is the scarcity and vagueness of the textual material, and the other is the danger of imposing modern dogmatic consideration on the evidence. But even in the face of these difficulties there is ample proof that concelebration of one sort or another was practiced almost continuously from the second century to the thirteenth, and intermittently to our own day.

* The *Rite to Be Observed in the Concelebration of Mass* . . . is available from Joseph F. Wagner, Inc.

The evidence is clear in both the East and the West that concelebration has always been accepted as a proper form of public worship, and in many periods the ideal, if not the only, form of community worship. Obviously, part of our problem in accepting concelebration is our serious lack of knowledge concerning the history of worship. A classic example of this is our current attitude concerning the reservation of the Eucharist and the positioning of the tabernacle. In some quarters, change in our present practice is considered tantamount to denying the Apostles Creed, yet the location of the tabernacle on the main altar did not begin to be made universally obligatory until the second half of the nineteenth century. It is very strange indeed how such recent legislation can assume the traditional proportions of antiquity. In this instance knowledge of history (even a little) is a good thing.

Vocal Preferred

With respect to the doctrinal problem concerning concelebration, whether silent ("ceremonial") concelebration or vocal ("sacramental") concelebration is the valid form, it seems that in the mind of most authorities this remains an open question. Disciplinarily speaking, this question has been settled in favor of vocal concelebration. Pius XII spoke on the matter at Assisi in 1956, and the Holy Office issued a decree in 1957. The current decree establishing the rite makes it perfectly clear that vocal concelebration is the only valid form at this time in the Roman Rite. Pius XII said: "In the case of a concelebration, in the proper sense of the word, Christ, instead of acting by one minister only, acts by several." And again: "It does not suffice to have and to manifest the intention of making one's own the words and actions of the celebrant. The concelebrants themselves must say over the bread and wine: 'This is my body,' 'This is my blood,' otherwise their concelebration is merely ceremonial."

Why should we concelebrate? We should concelebrate because the Church has renewed the rite and says that this rite is a most noble means of demonstrating and actually creating the unity of the Church. The need for concelebration is particularly acute at this time when the sense of community is just beginning to reassert itself and to be felt among our people. We must never neglect any proper means of bringing out this consciousness of *community* in our people and to give them the means of experiencing and expressing their God-given oneness in Christ and in one another.

Concelebration is certainly a most excellent means to this end: "The preeminent manifestation of the Church (as community) consists in the full and active participation of all God's people in these liturgical celebrations, especially on the same Eucharist, in a single prayer, at one altar, at which there presides the bishop surrounded by his college of priests and by his ministers" (Lit. Const. #41). It should be most significant that this quote is actually a paraphrase of a number of passages from letters written by St. Ignatius of Antioch to several of the churches in his charge. The decree promulgating concelebration makes the same point—that concelebration is the expression of "the unity of the Sacrifice of the Cross," "the unity of the priesthood," as well as "the action of the entire people of God . . ." (p. 5, Joseph F. Wagner, Inc., Edition).

And while we must never neglect the ecclesial aspect of concelebration, there are also the personal needs of the indi-

vidual priest. Many priests feel a great need to express their unity with Christ, with one another, and with their people. Concelebration gives them an eloquent and superior means for this expression. Furthermore, many priests feel the need to drink deeply of this inexhaustible source of the Christian spirit which is indeed the very *res* or purpose of the eucharistic sacrament. Concelebration gives them this opportunity. In this regard there can be no doubt that the primary need will always be the ecclesial expression of unity by the people in Christ and in one another, yet we must not ignore the personal spiritual needs of our priests.

When

There is another question we should consider. When and under what conditions should we concelebrate? Other than the few occasions mentioned in the Constitution and the Decree, for which universal permission is granted, all other situations demand permission of the ordinary or the religious superior. Nevertheless, this is a matter for discussion, for it is only on the basis of experience that we will be able to come to any truly valid conclusion with respect to the time and circumstances of additional concelebrations. Convenience of the priest must never be a primary consideration. There will be times and circumstances in which concelebration will be the most logical solution to the problem of arranging Masses for a great number of priests, but this must never be normative.

Concelebration is to express unity—unity of the Sacrifice, unity of the priesthood, unity of the People of God. *This* must be the norm. Ideally it would be the Bishop, in his cathedral, surrounded by the college of his priests and ministers united with his people on the great feast days of the Church and the diocese. Certainly it should be the Chrism Mass on Holy Thursday, as well as the Easter Vigil and other equally significant feasts of the Church. We might also consider such feasts as the principal patron of the region, province or nation, the feast of the patron of the diocese, anniversary of the dedication of the cathedral, the anniversary of the Bishop's consecration or installation and many others. These would be the summit, and all other examples of concelebration would flow from these prime examples. Surely on the occasion of the annual retreat the Bishop would renew his oneness with his priests by this most noble means. The same would hold true of other gatherings, synods and the like.

Experience, trial and error will tell us which way concelebration is to go. Until such time as we have clearly established some valid norms, permissiveness must be the rule. The Church has given us a wonderful instrument for our times—providential perhaps—and it would be contrary to the spirit of the Council if we did not exploit this means to its fullest capacity. We can only know if we use it—and use it we must, and will.

Sermon Outlines

on the Liturgy of the Sundays and Feasts



By GERMAIN SCHWAB, O.F.M.

Former Rector of St. Joseph's Seminary, Teutopolis, Illinois, Father Schwab is now Director of Our Lady of Angels Pastoral Institute, which is that seminary's Pastoral Year program. Father is a charter member of the Catholic Homiletic Society and was its Vice President, 1963–1964.

Faith in the Promised Redeemer Saves Us

THIRTEENTH SUNDAY AFTER PENTECOST

Introduction: St. Paul was angry when he wrote his letter to the Galatians. He was very much disturbed. He had preached the Gospel to the Galatians. He had baptized and confirmed them. Miracles had been worked in their midst. What was his astonishment to hear shortly after, that the Galatians were already departing from his doctrine! Some Jewish teachers had come and were teaching that for salvation it was necessary to be circumcised and to observe the law of Moses—and the Galatians were following them. When he heard this St. Paul sat down and wrote "O foolish Galatians, who has bewitched you, before whose eyes Jesus Christ has been depicted crucified?" (Gal. 3: 1).

BODY:

A. *The First Reading*

1. St. Paul tells the Galatians that God promised redemption and justification to Abraham and to his posterity in Christ. It was Abraham's faith in the promised Redeemer that saved him and all believing Jews.
2. The Law that Moses received from God was imposed on the Jewish people in order to help them live mindful of God and his promises. The Law helped the Jews to remain aware of their misery and of the need for God's assistance (Rom. 5: 20).
3. But with the coming of Jesus Christ, in Whom the promise was fulfilled, the Law of Moses was no longer needed. Faith in Jesus and a life according to his teachings now save man. Circumcision, the many legal purifications, abstinence from unclean meats, and the hundreds of other prescriptions of the Mosaic Law do not save men. Belief in Jesus Christ obtains the promise of salvation, not the works of the law (Ritual).
4. St. Paul preached this truth wherever he went. Faith in Jesus, the Savior, and a life according to his teachings was the Good News that he brought to Jews, to Greeks, to Romans, to all men. His letters to the Romans, the Corinthians, the Philippians and the Galatians resound with this message.
5. The other Apostles were equally as vigorous in insisting on living faith in Christ, the promised Redeemer. Acts 3, 12–26.

B. *The Gospel*

1. As it was the aim of St. Paul's preaching to declare the universality of Christ's redemption, so St. Luke, his companion, included in his account of the life of Jesus events that showed the all-embracing love of the Redeemer. In this passage he records the healings of ten lepers, at least one of whom was a Samaritan. And noteworthy about the cure of the lepers is the praise that Jesus gave to the Samaritan because of faith: "Stand up, and go your way; your faith has saved you" (Lk. 17: 19).
2. Jesus tested the faith of the lepers by sending them to the priests before curing them. They had already shown faith in their cry: "Jesus, Master, have pity on us." Now they showed their belief in his power by obeying his direction to show themselves to the priests. On the way they were cured.
3. But only the Samaritan returned to thank his benefactor. And Jesus showed his appreciation by praising the faith and gratitude of the Samaritan and ascribing his cure to his faith. The last sentence of the Gospel is the direct fulfillment of the last words of the Epistle: "Your faith has saved you." "So that the promise (of salvation) might be given to those who believe as a fruit of faith in Jesus Christ" (Gal. 3: 22).

C. *Application*

1. Faith in Jesus, our Savior, is God's message to us today. He is the Way, the Truth, the Life. No one comes to the Father except through Him (John 14: 6). We offer Him right now in the Holy Sacrifice and He offers us. We renew our baptismal covenant with God.
2. Our faith must be living and practical. We must model our lives on the life of our Savior. We must make his teachings, his views our own. We live in union with Christ through the Holy Eucharist.

3. The Samaritan leper did not only believe, but showed his faith by gratitude. We should be grateful for our union with Jesus through faith and baptism. The blessings promised to Abraham and to his offspring, the treasures of sacramental life, are our inheritance through our faith in Jesus Christ and in his Body, the Church.

Conclusion: Make your own the words that the Church prays in the Collect: "Almighty and eternal God, deepen our faith, hope, and charity, so that we may attain what you have promised and love what you have commanded."

The Life of the Spirit

FOURTEENTH SUNDAY AFTER PENTECOST

Introduction: "You cannot devote yourself to God and to money," says our divine Teacher. "Act according to the spirit; then you will not carry out the desires of the flesh," writes St. Paul. There are two opposing desires in men—those of the spirit and those of the flesh. There are two masters that men serve—God and temporal goods. The true follower of Christ will be led by the spirit and will serve God. That is the theme of God's Word today.

BODY:

A. *The First Reading*

1. In his letter to the Galatians St. Paul stressed the spiritual blessings that come from faith and baptism in Christ. The true follower of Christ renounces the slavery of bodily desires and lives in the spirit of love and service to others.
2. St. Paul exhorts the Galatians to act according to the revitalized spirit and not to follow their former sensual instincts. Yet this will not come easy because desires to do good encounter stubborn resistance on the part of the flesh, while tendencies to do evil arouse protest from the spirit (Rom. 7).
3. Sins against purity, religion, charity and temperance are the works of the flesh. Those who indulge in such vices place themselves outside the kingdom of heaven.
4. But one who lives in close union with Christ radiates a spirit of love, joy, peace, kindness and gentleness, all the blessed fruits of the Holy Spirit.

The very mention of them uplifts and refreshes our spirit. Those who belong to Christ act according to the spirit and have died to the works of the flesh.

B. *The Gospel*

1. St. Paul's description of the two ways is only a development of the words of Jesus to the simple folk of Palestine: "No man can serve two masters. You cannot devote yourself to God and money." Slavery to riches, to possessions leads one "into temptations, into the snare of the devil and into many unprofitable and hurtful desires" (I Tim. 6: 9–10), the works of the flesh.
2. It is not the possession of earthly goods that our Lord condemns, but rather the service or slavery to riches, the inordinate love of many, the all-absorbing solicitude for temporal possessions, which lead to a life of sin.
3. Jesus instructs us not to be overeager for even the necessities of life, for food and clothing. Our hearts must not be divided and our attention must not be distracted from our goal, the love of God and neighbor, the life of the spirit.
4. "Look at the birds. Learn from the flowers. How your heavenly Father cares for them!" Jesus tells us. This is the spirit of trust in Divine Providence, of freedom from attachment to anything that keeps us from God. This is the spirit that arises from living faith in Jesus Christ. "The kingdom of God and his will" are the reign of God in our souls and the perfect practice of every virtue, the fruits of the spirit.

C. *Application*

1. Faith in Christ and baptism do not guarantee a life of interior peace and calm. The results of original sin make of our soul a battlefield. The constant struggle between our lower and higher nature, the unending fight between good and evil in our souls make it necessary for us to be vigilant, to practice daily self-denial, self-control (Mt. 24: 42–44; Mk. 14: 37–38).
2. The Holy Sacrifice is a weekly reminder that our life is a sharing in Christ's death and resurrection. We renew our alliance with the Father through Jesus our Mediator. In the Holy Eucharist we are nourished and strengthened to place all our trust in the Father, to act confidently according to the Spirit, to serve God, not money, to seek first the kingdom of God and his Will.

Conclusion: "May your sacrament ever cleanse and strengthen us, O God, and lead us to eternal salvation" (Prayer after Communion).

Doing Good to All

FIFTEENTH SUNDAY AFTER PENTECOST

Introduction: Jesus was not one to allow a chance to help the unfortunate slip by. He went about doing good and He never grew tired. Just as St. Paul once gave this advice to the Galatians, so God instructs us today.

BODY:

A. *The First Reading*

1. One who believes in Jesus is filled with his spirit. This spirit is one of love, mildness, and joy as we heard last Sunday. Yet, a follower of Christ does not only live by the spirit but follows the spirit's lead; that is, he imitates Jesus in works of mercy.
2. Fraternal correction in a spirit of gentleness, helping others to shoulder their responsibilities by encouraging them, showing compassion, supporting them with affection—thus we are led by the spirit of Jesus.
3. The following of Christ in works of charity and zeal is not easy. We grow tired. It becomes monotonous. Often we can see no results. But the harvest time will come and, in the meantime, we should be good to all, especially to our fellow Christians, whenever we have the opportunity.

B. *The Gospel*

1. What God says to us through St. Paul, Jesus exemplified in his life. He was always doing good. He was always helping others to bear their burdens, as in today's Gospel, where He raises the young man to life.
2. The heart of Jesus was moved with deep sympathy at the distress of others. He takes in the situation at a glance and immediately decides to help in words and actions.
3. By his divine words "Do not lament," Jesus filled the heart of the desolate widow with resignation and hope. By his divine words, "Young man, I bid you rise up" the Author of life restored life to her son and gave him to his mother.

C. *Application*

1. Sympathy, compassion, mercy, and charity are the marks of unselfish people, the followers of Jesus, who are led by the spirit.
2. Jesus is still doing good, still giving life, still restoring life in the Holy Mass. "The Bread that I will give is My flesh for the life of the world" we say in the Communion hymn.

Conclusion: We need the grace of the sacraments to check our natural impulses to grow weary of doing good. So we pray after Communion, "Let the Grace of your heavenly gift rule our minds and bodies, O Lord, that we may overcome the unruly impulses of our nature."

True Progress in Spiritual Life

SIXTEENTH SUNDAY AFTER PENTECOST

Introduction: It is so easy for us to be satisfied with a minimal knowledge of religious truth. Consequently, our spiritual life never develops. It may even become unreal, mechanical like that of many of the Pharisees in our Lord's time. God exhorts us today to make true progress in the spiritual way.

BODY:

A. *The First Reading*

1. St. Paul prayed that the newly baptized Ephesians might lead a new life, an inner life of the spirit, ever deepening their union with Jesus with the strengthening help of the Holy Spirit.
2. He asks that their faith in Christ might grow more profound, as Jesus makes his presence more surely felt in the depths of their souls.
3. Deeper faith will lead to stronger, more all-embracing love of Christ, whose own love for us is beyond our comprehension. The knowledge and love which the saints possess, the fullness of God, is the goal toward which we must advance.
4. The Holy Spirit is so powerful and works in us so mysteriously that He can give us greater gifts of wisdom and understanding, knowledge and love than we could ever dream of asking.

B. *The Gospel*

1. The absence of faith and love for Christ led the Pharisees to scheme and plot his destruction (Lk. 11: 53–54; Mk. 12: 13; John 8: 3–6).
2. Yet even though Jesus was aware of their intentions He showed his own condescension, courage, and zeal in accepting their invitation to eat with them.
3. He used this opportunity to try to enlighten their hearts by his words and actions and the grace He imparted.
4. How clearly do the wisdom, the knowledge, the power, the goodness, and providence of Jesus ("the breadth and length and the height and depth") manifest themselves in the case of the man with the dropsy and in the lesson on humility that our Lord taught on this occasion.

C. *Application*

1. Pray for a deeper faith and love of Jesus. Add to prayer meditative reading of the Gospels and spiritual books, if you want to make true progress in the spiritual life, if you do not wish to fall into the formalistic religion of the Pharisees.
2. "In humility with contrite heart may our sacrifice this day be pleasing to you, O Lord God" (Offertory). The reminder to be humble is contained in every Holy Mass.

Conclusion: O Lord, may your grace always be with us to make us diligent in performing good deeds (Collect).

The Voice of this Church



is heard round the world

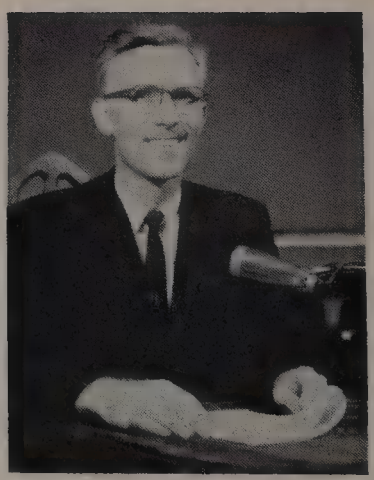
on Scotch® Brand Recording Tape

THAT VOICE . . . a missionary radio program of inspirational words and music, called "Songs in the Night." It celebrates its 21st anniversary this year. And today, by way of magnetic recording tape and 36 stations, it's heard some place in the world every day of the week.



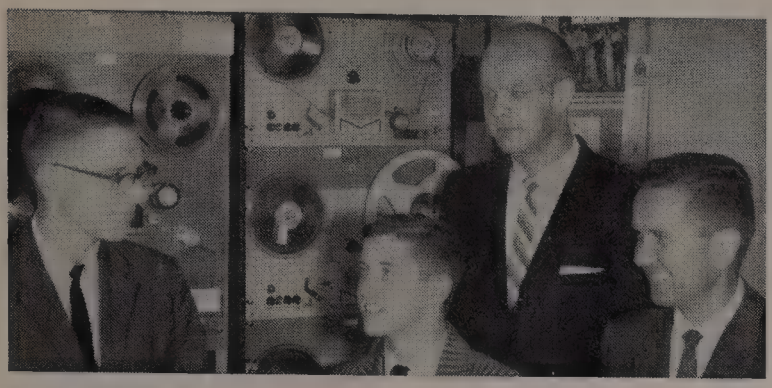
The Rev. Billy Graham, shown while he was pastor of the Village Church, Western Springs, Illinois, speaking on the weekly "Songs in the Night" programs.

THE PROGRAM CAME to the Village Church of Western Springs, Illinois, as a challenge in 1943, when a Chicago church could no longer continue to produce it. The Village Church was asked to take over. And it did (not without financial problems), with the first program aired in January 1944.



The Rev. Lloyd Fesmire, present pastor of the Village Church, who has been the "radio pastor" on the "Songs in the Night" radio program since 1945.

The Rev. Billy Graham, then pastor, delivered the message on the weekly "Songs in the Night" program dur-



Engineers who record the program on magnetic tape at the Village Church are Rod Palmer, Ray Caragher, Jay Harris and Jim Ahlswede, the technical director.

ing its first year at the Village Church. The present pastor, the Rev. Lloyd Fesmire, succeeded to the radio pastorate in 1945.

With the addition of recording equipment in the church, the program grew from a local project to one of missionary radio. The congregation contributes to the program's financial support, which has grown from a $150 a week requirement to $25,000 a year.

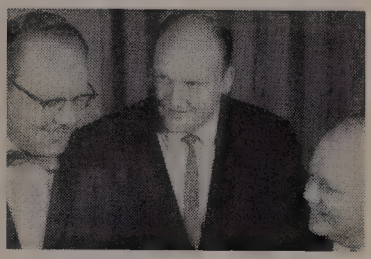
In 1959, production of "Songs in the Night" was changed over completely to tape recording. Programs are now recorded in the church sanctuary three weeks prior to air time, duplicated and mailed out to the various radio stations. The program is carried by stations throughout the United States (including Hawaii and Alaska), as well as in Newfoundland, Ecuador, Korea, Panama, Puerto Rico and the Netherland Antilles.

CHURCH OFFICIALS REPORT that the change to tape has provided financial savings, has facilitated distribution of the weekly programs and has helped achieve superior technical quality over the old live broadcasts.

And the tape used is "Scotch" brand Recording Tape, the one preferred by most professional broadcasters. The Village Church requires about 360 rolls of new tape each year to keep up with its requirements of 1500 tape copies of programs each year. Individual tapes are, of course, re-used.

YOU'LL ALSO FIND "Scotch" Recording Tapes doing a variety of other assignments in churches throughout the land. Assisting pastors in sermon preparation. Recording services so they can be taken to shut-ins. Assisting in choir rehearsal. Helping in counseling work. Making possible the exchange of services and news with missionaries. And working in Sunday schools.

"Scotch" Recording Tape is offered in a variety of types. Included are professionally-proved standard tapes as well as specialized tapes for extra-hard service in audio-visual use. All are made with high-potency oxides, precision uniformity to assure fine fidelity recording and playback. All feature exclusive Silicone lubrication that protects recorder heads against wear, extends tape life. Your dealer will help you select the right "Scotch" Recording Tapes for your church's requirements.



Other performers on the program are Glenn Jorian, soloist; Tedd Seelye, announcer, and Don Hustad, organist.

FOR A FREE BOOKLET, "The Tape Recorder in the Church," which describes many uses, offers new ideas for tape recording in the church, just write Magnetic Products Division, Dept. MED-85, 3M Company, St. Paul, Minnesota 55119.



"The King's Karollers," a vocal trio on the broadcasts, includes Elma Limkemann, Ruth Lawrence, Florene Hale.



"SCOTCH" AND THE PLAID DESIGN ARE REGISTERED TRADEMARKS OF MINNESOTA MINING & MANUFACTURING CO., ST. PAUL 19, MINN. EXPORT: 99 PARK AVE., NEW YORK. CANADA: LONDON, ONTARIO. ©1963, 3M CO.

Magnetic Products Division 3M COMPANY

Questions* Answered

By AIDAN M. CARR, O.F.M. Conv., *Editor*

Intrauterine Contraceptive

Question: With all the furor going on about means of fertility limitation, I understand that the swing now is to a device placed right in the woman's uterus, and that it is so safe and effective and cheap that the AMA favors it over any other means of birth control. How does it work and what about the morality of it?

Answer: I became interested in this gadget some months ago when it was written up in *Time*. Evidently you didn't see that item and of course it did not go into the morality of the method. More recently, Frank J. Ayd, Jr., M.D., the eminent American full professor at the Greg in Rome and consultant to the Holy See, reported on the IUCD (intrauterine-contraceptive-device) in his *Medical Newsletter for Religious* (912 W. Lake Ave., Balto., Md.). Since Dr. Ayd's writing on this is so clear and authoritative, we'll try to incorporate some of his explanations in this reply.

The device may be fashioned from several kinds of material, e.g., stainless steel; plastic; surgical silk. And it is shaped like a spiral or a ring or a bow, according to one's artistic preference. The little thing is neatly inserted right into the uterus by a doctor in his office. No great medical problem involved. They are very reliable, only a shade less so than the virtually 100% sure pill. Folks who use the IUCD do not have to be smart enough to figure out charts; have good enough vision to read a thermometer, or exercise their memory. It's in there and that's all there is about it. Just let nature not take its course.

Although the idea is not new (they were used already in the 1920's), still, improved design and techniques have resulted in very satisfactory statistics: only a small percentage of users develop bad side-effects such as bleeding, infection, discomfort. Once introduced into the uterus the IUCD may be left there indefinitely or it may be easily removed whenever the wife wishes to become pregnant. Dr. Ayd reports that there are women who have had a ring *in utero* for as long as 25 years. One might surmise that some of them have worn a ring in the uterus as long as they've worn one on their finger.

How does it work? The medicos are not certain about that. Some educated guesses are these: the IUCD interferes with the transportation of the fertilized ovum; it does not allow the zygote to nidate on the lining of the uterus. And the most favored theory at the present time is that the presence of the spiral or bow causes the Fallopian tubes to contract more than normally and this speed-up sends the fertilized ovum scooting toward the uterus at such a jet-like rate that the uterus just hasn't had time to ready things for the zygote. "Keep out—not ready yet!" And thus the fertilized ovum dies out in the cold.

* **Please address any questions to the editor, Fr. Aidan M. Carr, O.F.M.Conv., St. Anthony-on-Hudson, Rensselaer, N.Y. 12144.**

FIRMS WITH EPISCOPAL AUTHORIZATION TO HANDLE SACRED VESSELS AND REPAIR THEM

CHICAGO
D. B. Hansen & Sons, 23 North Franklin Street

COLUMBUS
The H. R. Gantner Co., 82 So. Fourth Street

PALISADES PARK, N. J.
Summit Studios, 324 Broad Avenue

NEW YORK CITY
Rambusch Decorating Company, 40 West 13th Street

OMAHA
Koleys Inc., 2951–55 Harney Street

PHOENIX
The Autom Company, 2226 North Seventh Street

LOUISVILLE
F. Tonini & Son, 636 S. Shelby Street

ST. JOSEPH, MO.
Creviston & Son, Jewelry Mfg. Co., Inc.

ST. LOUIS, 63103
B. Herder Book Company, 314 No. Jefferson

If the IUCD is not an abortive agent, it is very close to it. Whether or not it is, in fact, an abortifacient depends on your definition of abortion. If you extend the notion of abortion to include the expulsion of the fertilized ovum without its ever actually taking up residence in the uterus, then the IUCD is abortive. But if you consider that pregnancy has not commenced until the zygote has nidated (built its nest *in utero*), then the gadget is contraceptive rather than abortive.

The British Council of Churches in 1962 expressed the view that this means of birth control is contraceptive, not abortive.

Now a word on the morality from the Catholic point of view: *forbidden.* In Germany: *verboten.* In France: *défendu.* The Church rejects as morally wrong both artificial contraception and abortion.

Dispensing for a Celebration

Question: A pastor, on the occasion of Ember Days especially, is asked for a dispensation from fast and abstinence because of a party or some gathering planned well in advance of said Ember Day. Regarding this, these questions: 1) Is a party on an occasion such as graduation, wedding, etc., a just cause? 2) Can "family" be used to include guests celebrating the same cause with the family? 3) Can the pastor use his own prudent judgment in giving such a dispensation? 4) Since it is ordinary jurisdiction enjoyed by the pastor, can the assistant presume delegation in the pastor's absence?

Answer: 1) Yes. 2) Yes. 3) Yes. 4) Yes. That was an easy one.

To save those who may wish to check Canon 1245, here is what it provides: Not only local ordinaries but pastors also have the right, in individual cases and for a justifying reason, to dispense individuals or families subject to them, from the law of fast and abstinence. This power may be used even when the bishop or pastor is outside his own territory. Within his territory, he may use it in favor of those visiting there.

This is an ordinary power, i.e., tied-in with the office itself of bishop or pastor, and so may be delegated—and this delegation may rightly be presumed. A pastor cannot, at one fell swoop, dispense his entire parish. The reason for the use of the power does not have to be a particularly serious reason; the cases mentioned by our questioner would suffice. We might add that it is a good opinion that when a person is thus dispensed by his bishop or pastor, he may use that dispensation even when he is outside the territory of the grantor. Of course, let him not scandalize the beholders when they, knowing him to be a Catholic, see him pile into a steak on a Friday evening.

Every time I pick up a Catholic paper (well, not *every* time, but frequently) I read where some further relaxation in the law of fast and/or abstinence has been granted by Rome or by some bishop. Thus recently this item: "The Congregation of the Council has ruled that passengers on railroad trains are not bound by the law of abstinence, according to a letter sent to all members of the U.S. Hierarchy by Msgr. Paul F. Tanner, general NCWC secretary, at the request of Archbishop Egidio Vagnozzi, Apostolic Delegate in the U.S. For some months passengers on various airlines have been dispensed from abstinence." The news release was headed: "Train Riders May Eat Meat."

Fine. Let's hope that ecclesiastical authority will, in due time, work out a total recasting of the law of fast and abstinence. So far as the ordinary faithful are concerned (and so far as lots of priests are concerned, including

yours truly), the matter of Church fast and abstinence gets more complicated as time goes on, what with indults; variations of observance from diocese to diocese; people on airlines (*some* or *all* airlines?); travelers, etc.

Lent is all dispensed from *here* but not *there*. Or in *this* diocese it binds only under venial sin. If you are dispensed on a train trip and on an air trip, why not on a boat trip? Or are you? What is meant, really, by a fast day? When did the concept of "partial abstinence" come into Church law and how does it affect a 14 year-old's lunch on Ember Day? With all this, it's easy to lose sight of what penance means, particularly when the rigors of having to eat lobster instead of steak on a Friday can be softened by a couple of solid Martinis before the shrimp cocktail is served.

With all respect to the law, much of this smacks of legalism. Perhaps the spirit of mortification, so genuinely essential in the Christian way of life, could be inculcated in other ways. And the Church might see fit to settle on a couple of meatless days a year, as, for example, a non-dispensable Good Friday observance.

It's too big a problem, of course, for the undersigned to be able to figure out ... but comments from our reader(s) will be welcome.

Who Gets This $-Offering?

Question: I'm a priest member of a religious community and fairly often I help out on Sundays at a secular parish. It has happened that the pastor has asked me to "take the baptisms over in church this afternoon," if he has to go away or isn't going to take the baptism(s) himself. Now my question is: how is the offering made by the sponsors, etc., to be divided?

I don't Smoke!

. . .Words that may mean perfection in a man, but certainly not in a censer. Now, how *can* a censer smoke, as intended by Rubrics, if a flat or broken piece of charcoal lets the incense fall to the bottom?



- Holds 3 spoonfuls of costly incense
- Lights instantly
- Costs less than a postage stamp

Char-Lite Mfg. Co.

1715 Delmar, St. Louis, Mo. 63103

Gentlemen:

Please send me a FREE copy of the interesting folder: "The Incredible Story of 'Self-Lite' Charcoal" and its invention by a Catholic priest. Also send list of dealers in my city.

Name_____

Title_____

Address_____

#2

Good only until August 31, 1965

50% AUGUST BOOK SALE!

A selection of standard works at BIG savings!

DICTIONARY OF THE AMERICAN HIERARCHY

Prepared and arranged by *Right Reverend Monsignor Joseph B. Code*

- *Includes biographies of every man raised to the episcopacy in the Church who worked to sustain and advance the Faith, either in this country or, having been born or educated here, left to carry the Word to other lands.*
- *Close to 1,000 entries, many with historical footnotes.*
- *Thirty-five correlative appendices on the establishment of Sees, episcopal succession and many other topics.*
- *A truly unique work, destined to be the classic in the field.*
- *An invaluable reference work for any library.*

Reg. $12.95.....Now $6.48

CATHOLIC BIBLICAL ENCYCLOPEDIA

The first and ONLY Catholic Encyclopedia in the English language, which covers, completely and exhaustively, BOTH OLD and NEW TESTAMENTS

By *Rt. Rev. Msgr. John E. Steinmueller, STD and Mother Kathryn Sullivan, R.S.C.J., PhD.*

"The best guide in English to an understanding of the official Roman Catholic position in Biblical problems and of the Roman Catholic contributions to the study of the Bible."—PROF. R. H. PFEIFFER, *Harvard University*

2 Volumes, Reg. $25.00.....Now $12.50

A PRACTICAL COMMENTARY ON THE CODE OF CANON LAW
(Completely Revised and Updated 1962)

By *Rev. Stanislaus Woywood, O.F.M., LL.B.*
Revised by *Rev. Callistus Smith, O.F.M., J.C.L.*

With this 1903 page volume at hand, you will be able to see at once exactly how to handle any problem of Church Law involving your parishioners, members of the clergy, the Sacraments, etc.—all the religious and temporal matters which are your responsibility. On many such problems you will find clear-cut answers; on others, where canonists differ in their views, you will get the best-informed opinions along with the author's personal recommendations as to what course you should follow. In this way you can be reasonably certain that your decisions and actions have the sanction of Church Law in effect today.

Reg. $16.00.....Now $8.00

MORAL THEOLOGY
(A Complete Course in Two Volumes)

By *Charles J. Callan, O.P. and John J. McHugh, O.P.*
Revised and enlarged by *Edward P. Farrell, O.P.*

Father Farrell has done a great service to the seminarians and priests of this country who need a complete and thorough modern scientific treatment of moral theology in English."—*Joseph Meaney, M.M., in Critic*

2 Volumes, Reg. $20.00.....Now $10.00

A COMPANION TO SCRIPTURE STUDIES

Volume I. General Introduction to the Bible

- Maps and illustrations added
- 628 pages—112 more than the 1948 edition

By *The Right Reverend John E. Steinmueller, S.T.D., S.Scr.L., V.F.*

Documentary material has been analyzed, synthesized and incorporated in this revised volume. In fact, a new part on archaeology has been added as an important contribution to Biblical research. The bibliographies have been completely revised, and works in English have been especially stressed for the reader. In fine, the volume is a treasury of information and faces squarely the modern problems presented.

Reg. $7.95.....Now $3.98

STATE INSTRUCTIONS
Specific Sermons for Each State in Life

By *Venantius Buessing, O.F.M. Cap.*

Father Venantius' complete sincerity, simplicity, and unfeigned interest in the spiritual welfare of his hearers was always manifest. This was especially true when he spoke of the specific obligations of the various groups—fathers and mothers, young men and women, married and single—which he called "State Instructions" because they were directed at those in various states or conditions of life.

Reg. $3.95.....Now $1.98

ALL SIX BOOKS, REG. $85.85.....NOW $40.00

Joseph F. Wagner, Inc., 53 Park Place, New York, N. Y. 10008

Answer: It isn't to be divided —it all goes to the pastor himself. By "the offering" you evidently mean the stole fee, and Canon 463 makes it amply clear that the *parochus* has the right to such perquisites even when the function has, in fact, been performed by someone else—*unless* the contrary is evident from the intention of the donor in reference to an offering above and beyond the ordinary fee.

An intention on the part of the donor to give the substitute priest something in excess of the regular offering, may be shown by his words, e.g.: "And here, Father Pauperculus, is a little something for yourself," handing him another envelope. Or it could be implied without words saying so when, for instance, the child being baptized is the nephew of the priest.

Offerings are classified as either *voluntary* or *obligatory*. Obligatory would be the fees established by a diocesan schedule or by custom . . . "$5.00 is the normal offering on the occasion of baptism." I've never heard of any such fixed arrangement in the U.S., but Canon Law (1507) does make provision for such determined perquisites and these are, strictly speaking, the stole fees and the pastor has a strict right to receive these from the faithful—although it would be hard to imagine his enforcing the "payment."

In common parlance, the phrase "stole fee" is employed with reference to *voluntary* offerings made by persons on the occasion of the administration of a sacrament. Since (solemn) baptism is reserved by Canon 462 to the pastor, it follows that the offering made upon the administration of that sacrament belongs to him. While it is true that neither the pastor nor any other priest can claim a *right* to a voluntary offer-



We are sculptors in wood

executing

STATUES • CRUCIFIXES
STATIONS of the CROSS
RELIEVOS
etc.

Only First Class
HANDCARVED
Sculptures

traditional or contemporary style

Giac. Vincenzo Mussner
Sculptor

Ortisei 240 Via F. Tavella
(Bolzano) **Italy**

GV
HANDCARVED

Inquiries are respectfully invited

ing, yet if money is tendered it goes to the pastor *unless* the donor does make it entirely certain that he intends it for this other priest and not the pastor. Doubts on the score should be resolved in favor of the man who has the function reserved to him by law.

Equitably, of course, the *parochus* would do well to make some special reimbursement to you, Father, for your noble willingness to stay overtime and perform the baptisms. And it's a bit hard to imagine a diocesan priest in the U.S.A. failing to show his gratitude concretely by a gesture somewhat more negotiable in the mart than a smiling and warm "Thank you!"

Can She Read the Epistle?

Question: I'm a chaplain at a girls' school. How about allowing one of the students to read the epistle at Mass? Would it be preferable to have a Sister read it?

Answer: Neither. You read it. A few years ago, 1961, I think it was, there was a ruling which permitted this to be done in cases where no man was available, if certain conditions were met. But a recent decision of the Commission for Implementing the Constitution on the Liturgy has reversed this. The reason is that the office of *lector* is a liturgical function and *ergo mulieres taceant*.... This is, no doubt, a hard blow to the ladies who have been breathlessly looking forward to ordination and celebrating Mass. And now they're not even going to be allowed to read the epistle ... "like I said—it's a man's world."

"From Every Bond of Excommunication and Interdict. . . ."

Question: In pronouncing the formula of absolution, would I be permitted to leave out that part about absolving from excommunications and interdicts if I am sure that the penitent has not incurred any such penalty?

Answer: Well, I think you could leave it out unless your bishop has required the use of the phrase ... provided you remember to put it back in if circumstances warrant. Isn't there an axiom in philosophy that sounds something like: *"entia non multiplicantur sine necessitate?"* The idea is not to bring things into existence that don't add to what is already here; don't do any more than is necessary. At least God doesn't.

Let us be honest. How often do we meet a penitent who is under an interdict? Broth-h-h-e-e-r-r! Do you recall even *one* in your twenty years of hearing confessions? Excommunications are more common, but they are more generally going to be absolved from outside the sacrament of penance than in the sacrament. And on the few occasions when a confessor has the faculty to absolve and intends to use it, he'll not be liable to forget the proper phrasing.

Furthermore, children never incur penalties, nor, for that matter do many grown-ups. For the simple reason that in order to incur a censure one must *know* at the time of his transgression that the particular delict he commits is punished by such or such a censure. "Ignorance of the law" *does* excuse in the case of these penalties. (It is more likely that a priest would know that he will be subjected to suspension if he violates a particular law or precept.)

The present formula for absolution is magnificent in power and in thought but—in some respects—hideous in its wording. It is legalistic; repetitious; rambling. The whole thing could suitably be reworked in the vernacular, we submit. Two men should draw it up: #1) a moralist-canonist-liturgist-biblicist; #2) a poet.

Book Reviews

Seminary Searchings

Seminary Education in a Time of Change. Edited by James Michael Lee and Louis J. Putz (Notre Dame, Fides Publishers, Inc., 1965), pp. xii + 590. $7.95.

This collection of seventeen essays on seminary education seeks "the answer to some key important questions in the light of contemporary ecclesiology." Such a study is abundantly relevant since today's seminaries must be "expressive of the broader and enhanced vision which the Church has given of her own nature." Figures compiled by John Tracy Ellis in his excellent two-part historical survey reveal that "by January of 1964, the grand total of (United States) seminaries of all kinds had reached 571, of which 112 enrolling 17,061 students were exclusively diocesan in character, with an additional 9,640 candidates for the diocesan priesthood under instruction in other seminaries, making a total of 26,701."

That modernization of the seminary program is called for in certain areas is keynoted by Father Frank B. Norris who states at the outset that "the predominant view of the Church as a divine mystery of love and a holy People of God has superseded the post-Tridentine concept of the Church as primarily a divinely established hierarchial society."

Among topics discussed are selection techniques, sociological dimensions, intellectual climate, psychological aspects, personnel and guidance services, religious counseling, curriculum, and theological, liturgical and philosophical education. For the most part, the contributors are recognized experts in their respective fields, though a wide range of quality is discernible in the essays. It is only fair to point out that of the fourteen authors, only three are actively engaged in seminary work at the present time.

Most of what is controversial in this symposium centers around the articles by editor, James Michael Lee, who modestly has himself referred to as "one of the foremost authorities on American Catholic education today." While disguised under an outwardly impressive veil of psychological science and doctoral dissertations, Lee comes up with a surprising number of dubious *a priori* conclusions. For example, the sweeping statement that "all seminaries below the theologate" should be abolished is a rather dogmatic pronouncement from a man who did not bother to visit even the more progressive of these institutions throughout the nation.

Other of Lee's remarks call for categorical denial. This reviewer does not agree that "the priesthood is becoming a sideline occupation for many priests, something to be squeezed in while not performing other, more important non-sacerdotal activities." Nor could we go along with the thesis that "there have been few safe priests who have gone on to become dynamic apostles." Also, despite the honest reappraisal going on now about the utility of preparatory seminaries, it is simply not true that "a goodly proportion of the older priests, and almost all the younger priests seem to strongly favor abolition of the minor seminary."

Lee's seeming amazement that "seminary education, frequently is orientated toward individual perfection" rather than "preparing men to achieve their perfection through their pastoral ministry" reveals a strange concept of the workings of the Mystical Body. Granted that the old adage *nemo dat quod non habet* suffers an exception in the sacramental order, it remains a safe principle in most of the other (*opere operantis*) priestly ministrations of our day.

These observations are by no means meant as a wholesale indictment of Lee's findings for much of what he says is as true as it is discomforting. However, the reader must keep in mind while studying these essays that criticism, to achieve its maximum effect, must be both valid and constructive.

"While unchanging in its nature, the priesthood is ever changing in its existential dimensions," and for that reason everyone engaged in seminary work has a serious obligation to read this and other recent studies on priestly formation. For, as Joseph Cardinal Ritter points out in his preface, the Church must constantly ask itself whether "contemporary seminary education provides the optimum professional pastoral preparation for future priests."

FRANCIS J. WEBER

A Needed Overhaul

SEMINARY IN CRISIS. By Stafford Poole, C.M. (Herder and Herder, New York, 1965), pp. 190. $3.95.

Seminary in Crisis discusses the urgent matter of updating our American seminaries, long dominated by traditions which originated during the period of the Counter-Reformation in France. What makes this an extremely critical concern is the fact that unless our seminaries are renewed they cannot make their indispensable contribution to the required renewal of the Church. It is truly providential that the Fathers of Vatican Council II have begun an examination of seminary renewal with the hope of establishing some general guidelines during the fourth session. Very likely the implementation of conciliar thinking will be entrusted to regional conferences of bishops, who will certainly benefit from the present work.

Stafford Poole, C.M., offers many balanced suggestions on almost every aspect of seminary life, maintaining as his central thesis that seminaries can be renewed only by being reunited organically with lay education. Father Poole has confined his attention to the union of seminaries and Catholic universities, however; one could wish that he had considered the union of seminaries with secular universities as well, preferably those already housing excellent Protestant seminaries.

It seems that there are other significant areas that are scarcely touched on by our author, such as the emotional growth of the seminarian within the framework of his spiritual formation, and the vital distinction between a pastoral and an academic program in the seminarian's intellectual development. Father Poole's neglect of these areas, however, should not be allowed to overshadow his many constructive ideas relating to the crisis of seminary renewal. *Seminary in Crisis* is an excellent contribution to the dialogue that will have to take place among the entire people of God if young men are to become priests who can meet contemporary challenges.

WENCESLAUS PLOTNIK, O.S.B.

For Commentators and Lectors...



COMMENTATOR'S LECTIONARY

By the Rev. James D. Walker

Here is the only book to provide complete material for Sundays and major feasts for the use of both the lectors and commentators in the parish. It contains twenty basic commentaries for each Mass, beginning with the parish announcements and ending with the recessionals.

It is arranged with the left hand page for the commentaries and the right hand page for the Introit and the other antiphonal material as well as the Epistle for each Sunday. It is printed in large readable type on 8½ x 11 inch pages and is spiral bound to lie flat on the lectern. *$3.50*

At your bookstore.

THE BRUCE PUBLISHING COMPANY
Milwaukee, Wisconsin 53201

Commitment in Christ

Apostolic Renewal in the Seminary in the Light of Vatican Council II. James Keller, Richard Armstrong, eds. (The Christophers, N.Y. 1965), pp. 305. Paperback 50¢.

With the word "renewal" in the title this collection of studies sponsored by the Christophers projects the spirit that constructs without destroying what has already been done. The tone of the entire work is renewal, indicating that the authors do not waste time blasting the past. They forge ahead with the positive type of presentation that guarantees growth.

Many of the concepts treated will appear new even to the priest five years removed from the seminary. Each concept follows as a logical conclusion from traditional doctrine, but now with a different emphasis.

Now the stress is on apostolate. Instead of the speculative approach of specialist theologians, seminarians need dynamic, pastoral formation. The training must look to the whole person, not just to the mind of the student.

The Church must produce Apostles if Christ is going to walk the streets of Pittsburgh, St. Louis, and Seattle. But apostles can't be trained through indoctrination. They must be inspired. Personal commitment must be elicited as a spontaneous fulfillment, the logical conclusion to all the years of training.

The twenty-one authors of this collection present their papers with the enthusiasm of experts. Each sounds as though his subject is the key to renewal. For the priest nearing his silver jubilee this may offer the consolation that if he studies one of these fields well he will include most of the others.

The key lies in each field, for each can be fully developed only in Christ. These authors show that the more one develops his own field dynamically, the more he produces a rich harvest in all theology.

Bonaventure Stefun, O.F.M. Cap.

A Commentary on Mater et Magistra

Christianity and Social Progress. By Rev. John F. Cronin, S.S. (The Helicon Press, Baltimore-Dublin, 1965), pp. vi + 223. $4.95.

In an extraordinarily complicated and highly technological age such as ours, we must depend on experts to adequately present and make relevant the complex machinery of modern life. Nowhere is this more true than in social questions where moral principles must be applied. It is seldom that we find a truly expert commentator on matters of social morality. And rarer still is the simultaneous occurrence of expertness in these matters and clarity and simplicity of expression. We do have such a happy coincidence in this delightful book by Father Cronin.

Father Cronin presents Pope John's encyclical on the social order not in any dry impersonal fashion but in the existentially relevant and humanistically poignant spirit in which it was written. Readers will thank Father Cronin not only for new insights and clarified portrayals of good Pope John's thought but also and perhaps more importantly for another insight into the warmth and breadth of John's social consciousness.

In introductory chapters, Father Cronin comments on the whole question of the Church's involvement in social affairs as he follows the Pope's utterances paragraph by paragraph. Modern social trends and the concomitant evolutionary character of papal social thought are especially important areas of analysis. Wages and the moral law, justice, the concepts of common good,

private property and common enjoyment of the fruits of labor are all most lucidly clarified. The important section of commentary on the Pope's perusal of agricultural problems and proposed solutions, the world's need for international economic cooperation in approaches to common problems constitutes a primary source for any realistic programming for either area of social amelioration. The very current problems of population expansion and developing nations, lay action and ecumenical efforts in social questions and the Pope's original thoughts on these matters are delineated clearly enough for use in the high school economics and religion class.

One especially refreshing aspect of this book is its disinterested presentation of Pope John's ideas. Unlike so many commentaries on things Joannine, this work is not partisan and misinterpretative. The objectivity is amazing and makes the book a good tool for teaching Catholic social doctrine in high school and college classrooms. It will most certainly contribute to the social commitment of students and teachers who peruse it carefully. This type of commitment was the chief purpose which Pope John had in mind when writing *Mater et Magistra.*

Incidentally this would be a fine gift for any thoughtful friend who is involved in the betterment of the world in which we live.

RAMON V. ECHEVARRIA

Thorough and Honest Exposition

A THEOLOGY OF MARY. By Cyril Vollert, S.J. (New York: Herder and Herder, 1965), pp. 253. $5.50.

With the wisdom that comes from years of study and reflection, and with

LATEST RUBRICS IN ONE HARD COVERED VOLUME

REVISED CEREMONIAL OF THE MASS

Reverend Walter Miller

A definitive new text in which each form of the Mass is treated individually, clearly, completely, without need for cross-reference. Covered in detail are:

Solemn, Cantata, and Low Mass; High Mass with/without Deacon; Low Mass with Commentator, Lector . . . without Either or Both; Mass on Altar Facing People; Private Celebration of Mass Concelebration

Excellent diagrams of all ceremonial procedures. Full appendix.

$5.00 NET **Dept. 4-4298**

ST. ANTHONY GUILD PRESS

Paterson 3 **New Jersey**

an understanding and patience resulting from long experience in dealing with people, Fr. Vollert tactfully and honestly approaches a question that is dear to him, but which at the same time he recognizes as a problem to others. In the "Introduction" to this book on the "marian question" he admits that there are two opposing trends among theologians, one which is sometimes labelled as "maximalist," and the other as "minimalist." Self-examination compels me to classify myself in the latter group. My objection, however, is not so much against "marian theology" as against the methods of "marian theologians." So I began reading this book with mixed feelings—a question mark about the subject matter, an exclamation mark for the author. If there is anyone from whom I would like to read more on the "marian question" it is Fr. Vollert; and here was a chance.

The author of this book is a respected veteran whose name has been appearing regularly in The Catholic Periodical Index for almost twenty years. His special interest in "marian theology" is equally rooted. Space here will not permit even a beginning in enumerating all his contributions in this field. Let it suffice to note that his first article on this particular subject is listed for 1947. Ten years later he published a book entitled *Mary and the Church,* which merited him the mariological award for that year. The present volume is a fruit of Fr. Vollert's long years of study and reflection on marian theology.

The aim the author proposes to himself in writing *A Theology of Mary* is "not to compose a complete theology about the Mother of God . . . such an undertaking is at present impossible." Instead he seeks to propose what he regards "as reasonable solutions to some problems which have not yet received a wholly satisfactory clarification. Among such problems are the basic principles of marian theology, its scientific structure, the place and function of Mary in the mystical body of Christ, the relationship of Mary to the Church, and the development of marian dogma" (p. 16). These words give a good idea of the material and the order of the eight chapters of the book.

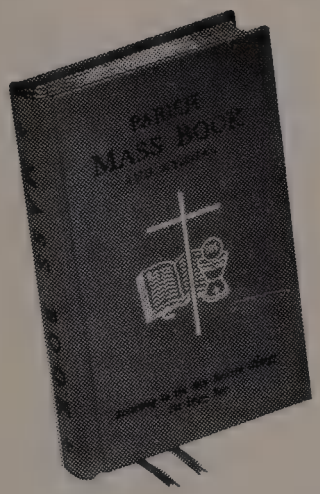
A point for which I am particularly grateful to Fr. Vollert is his careful analysis of Mariology as a theological science. To people who, like myself, are inclined toward the "minimalistic" view in these matters the dogmas of the immaculate conception and the assumption are points of faith which do not become easier to explain for all that. The author recognizes this as a real difficulty and his explanation that although theology is a real science with syllogistic reasoning and deduction its chief function is not the derivation of new truths but a better intelligence of truths already possessed by faith is encouraging. By his careful analysis of the problem he is successful in giving further insights into foundations already laid by St. Thomas in the *Summa* (I, q. 3, a. 3; q. 14, a. 7; II II, q. 8, a. 1).

The relationship between theology as a science and human reasoning as such is taken up again in the last chapter of the book, entitled "Development of Marian Dogmas," where the author asserts that the Church "discerns the truth by a higher methodology than is possible for our human inferences" (p. 233). He invokes a sort of *plenior sensus* which goes beyond the logical or dialectical method, and supplies "for the inadequacies of logical procedures" (p. 234). This he calls "The Way of the Christian Sense." It is also called sense of faith, sense of the faithful, and social consciousness of the Church. His

meaning can be gathered from such statements as the following. In theology our human "logic connects our evolved belief with the original revelation. But this is a divine logic that elevates and perfects our human logic by supplying for its shortcomings" (p. 245). "To define the immaculate conception and the assumption, the Church ... directed by the Holy Spirit ... placed the weight of its authority on the side of true logic—which is here the 'logic' of God" (p. 246 f). "In the dogmas of the immaculate conception and the assumption, what is involved is less the logic of syllogistic deduction than the logic of the will of Christ ..." (p. 248).

There are some parts which caused this reviewer difficulty. For example, I find the following sentence hard to understand: "The notion of a theology that strays from the truth of faith deeper and deeper into alien regions the farther it advances has given away again to the Thomistic conception of a theology that leads to an understanding of God" (p. 22). Or again, why quote a Latin text to show that "the term *deposit* is scriptural" (p. 226) just because the word *depositum* is used in the Vulgate of I Tim. 6:20; II Tim. 1:14, when everyone knows that the Latin is already a translation, and with a little further effort can find that the original Greek word is *parathêkê*.

These difficulties, however, do not detract from the value of the book nor from the pleasure I had in reading it. Fr. Vollert proved himself every bit the considerate gentleman and the thorough scholar I expected him to be. How can you resist or quarrel with a writer who, after having given such a thorough and honest exposition as has Fr. Vollert, ends with a paragraph that reads:



According to the New Revised Liturgy for Every Day

PARISH
MASS BOOK
AND HYMNAL

Prepared under the supervision of a Board of Editors ... including specialists in Liturgy, Sacred Scripture, Theology, Catechetics, Sacred Music and Art.

Pocket Size 4 x 6 1/4 inches, almost 600 pages

ONE HANDY, COMPACT MASS BOOK ... provides for the full and active participation of the faithful at Mass. It contains all that is found separately on cards, leaflets and booklets ... plus *much* more.

"OFFICIAL TEXT"
Of "ALL" (and only) the PEOPLE'S PARTS OF HOLY MASS

Large Type

"Music"
60 POPULAR HYMNS

ATTRACTIVE—DURABLE BINDINGS
for both ... "Personal" and/or Parish use.

No. 577/21-MR—Maroon cloth, gold stamped, square corners, orange edges, ribbon bookmarks ..... **$2.25 Post-paid**

No. 577/02-B—Black simulated leather, red under gold edges, gold stamped, ribbon bookmarks.. ..... **$3.50 Post-paid**

No. 577/13—Black leather, Seal grain, stamped in red and gold, red under gold edges, ribbon bookmarks ..... **$4.50 Post-paid**

SPECIAL binding for ... CHURCH PEWS and RACKS!
No. 577/22-G—Green cloth, gold stamped, square corners, orange edges, ribbon bookmarks.
NOTE: This special binding (green cover) is made solely for community use and designed to remain in Church Pews or Hymn Racks. This binding is to be purchased only in quantity by Pastors, Mother Superiors, Church Societies, etc., for congregational use in Churches or Chapels.
Minimum order of 500 copies for Church Imprint on the cover ($25.00 additional)
Write for Schedule of Quantity Discounts

NOW—at all Catholic Bookstores



The Famous
ECONOMY UNIVERSAL
CANDLE BURNER
This Burner is unequalled in . . .
APPEARANCE
PERFORMANCE
ECONOMY
CLEANLINESS
Sold by Church Goods Dealers, Candle Manufacturers

FIRST CHOICE!

Send For FREE DIRECT PRICE CATALOG
QUALITY
MONROE
FOLDING TABLES
Save On Chairs!
DIRECT-from-FACTORY savings, quality equipment and complete selection have made modern Monroe Folding Tables FIRST CHOICE with organizations the world over! Also big savings on chairs, storage trucks, risers, partitions, etc. Send for FREE 40-page catalog!
THE MONROE CO.
52 Church St. Colfax, Iowa 50054

KNITTED SOFT RAVELPROOF SANITARY ®
MONEY FOR YOUR TREASURY
Over 2 Million
SUNFLOWER DISH CLOTHS
Were sold in 1964 by members of societies, clubs, groups, etc. They enable you to earn money for your treasury and make friends for your organization.
Sample FREE to Official.
SANGAMON MILLS, INC. Cohoes, N.Y. 12047
Established 1915

"With such warnings in mind, and with a deep conviction that the underlying factors in dogmatic progress are, on the one hand, the Holy Spirit, inspirer and supreme illuminator of the deposit of revelation, and on the other, the Church with its divinely enlightened magisterium, we venture the following statement, which must be regarded as merely tentative. The basic theory accounting for all doctrinal developments and capable even of shedding light on the vicissitudes that have marked a dogma's history seems to be this: the Church, and especially its collegial magisterium culminating in the Pope, is empowered by divine illumination to read progressively in the initial deposit the full truth which God the Revealer meant to include in the concepts, propositions and formulas in which his message to mankind is expressed—particularly in the case of those implicitly revealed truths, such as the immaculate conception and the assumption, that are not connected with what is explicitly revealed by intrinsic, antecedent, and metaphysical necessity" (pp. 249–250).

MARTIN W. SCHOENBERG, O.S.C.

A People's Project

OUR TONGUES WERE LOOSED. By Rev. John J. Jankauskas (Newman Press, Westminister, Maryland, 1965), pp. vii + 144. Cloth, $3.75.

For several years this reviewer has contributed a weekly article on the liturgy to the diocesan paper. Invariably the most popular columns have been those dealing with practical aspects of the liturgical renewal. Priests and people seem to enjoy reading about the efforts of a particular pastor to foster congregational participation in his own parish.

In view of that criterion, Father Jankaukas' volume about St. Rose of Lima parish should prove extremely popular. He describes their quite successful labors over the past thirteen years with this congregation of the Chicago archdiocese as they attempted to form it into an intelligently active, vocal, singing unit. The book does detail some of the aids or means employed to achieve such a desired goal—lay commentators, hymn cards, Christmas carols—but his main concern rests with something else. He wishes to

stress the importance of making this a people's project. The clergy need to enlist their assistance, understand their feelings and gain their personal acceptance of these liturgical changes. That one theme runs throughout *Our Tongues Were Loosed,* proves its point and alone justifies publication of the book.

This work grew out of an extensive collection of surprisingly frank, taped interviews, meetings, and discussions with various parishioners. The author grouped them in various categories and added pertinent, explanatory comments. He thus deals in separate chapters with questions like getting men to back the program, initial hostility and fears of the people, sympathy for their anxieties, singing in church, the importance of laymen as lectors and commentators.

Readers have the opportunity to hear direct quotations in abundance favorable or otherwise from people of the parish. Thus:

"When you first started all this rigamarole about singing out loud and about participation, I thought you were nuts."

"I don't enjoy going to church because we have to participate. I don't like to go to St. Rose's any more."

"Before if I missed Mass on a Sunday, so what? It was nothing. But since they started the recited Mass as we have it here, I feel I am a part of the Mass. I don't miss Mass. I wouldn't think of it. It wouldn't be Sunday without Mass. It's something I look forward to every week. Instead of it being a duty, it has become a privilege."

The repeated use of somewhat similar quotations makes for weary reading after a few chapters and the print for these remarks seemed small. In addition, Father Jankauskas runs the risk of any writer on matters liturgical these days—certain comments and suggestions made are already out of date

Burn Rubbish Safely

"Yard Boy"

OUTDOOR INCINERATOR



Quickly, safely reduces to fine ash all burnable rubbish, garbage; leaves, litter, etc.; even in inclement weather. No extra fuel is required.

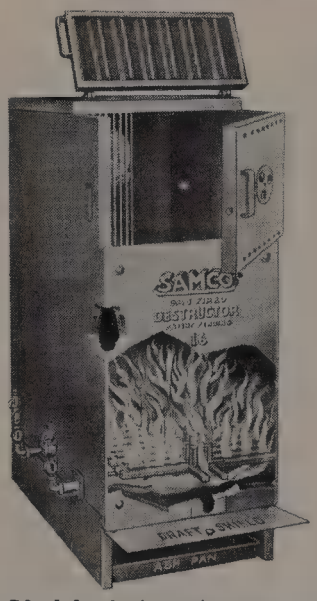
Lights at top, burns downward. Construction of cast iron and heavy gauge sheet iron completely coated with fire and weather resistant Vitreous Porcelain Enamel.

Endorsed by Institution and Fire Prevention Authorities from coast-to-coast.

PRICES f.o.b. Reading, Pa.
No. 6—6 bu. capacity—wt. 150 lbs. $99.50
No. 3—3 bu. capacity—wt. 100 lbs. $59.50
Write for descriptive circular

J. W. Fiske ARCHITECTURAL METALS, INC.
Dept. 9, 111 Pennsylvania Ave., Paterson, N. J.
ESTABLISHED 1858

SAMCO INCINERATORS



GAS FIRED

HUNDREDS WITH CHURCHES SCHOOLS CONVENT, RECTORIES

Available 2 to 75 Bu. capacity. Shipped assembled. Easy to install.

Ideal for incinerating wet or dry combustibles, garbage, sweepings, boxes, rags, milk containers, and other trash.
100% SAFETY automatic main burner with pilot light and shut-off for all gases. AGA approved controls. Use indoors or outdoors.

Syrall Manufacturing Co., Inc.
[illegible] No. Selma St., Syracuse, N.Y. 13203

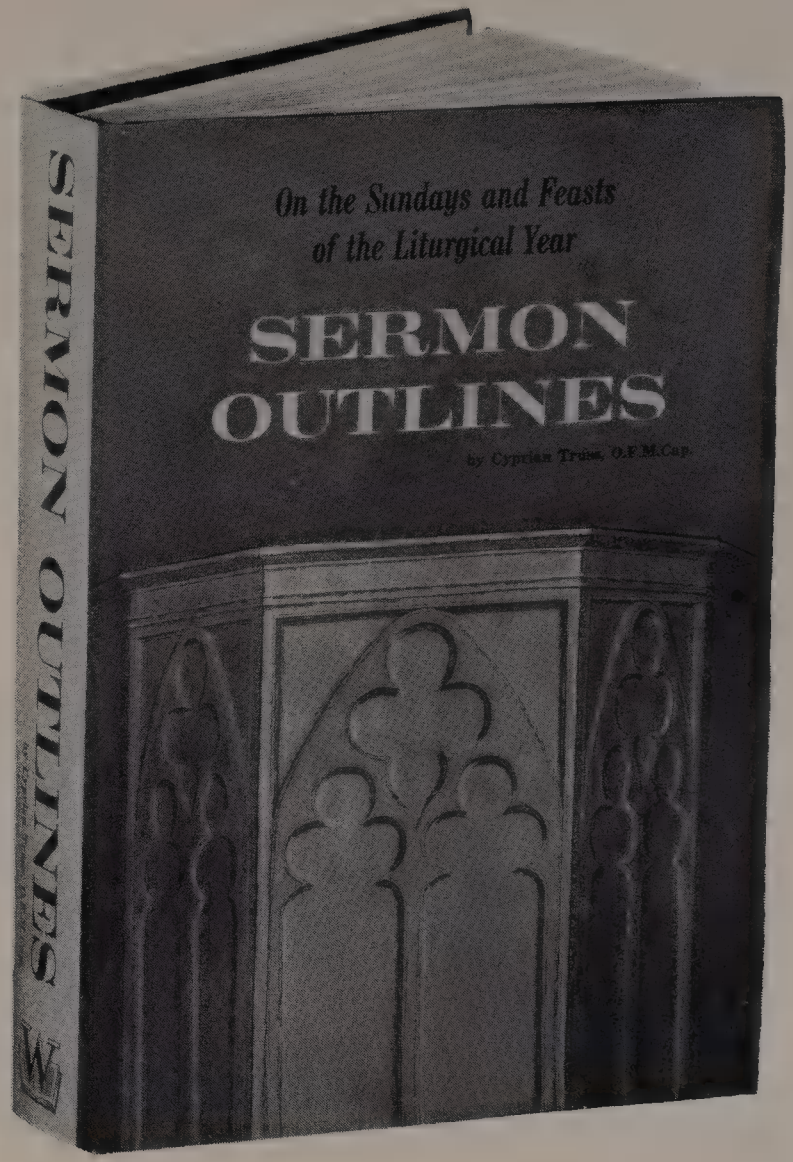
Announcing:

Sermon Outlines

- Complete Outlines for each Sunday's Epistle and Gospel.
- Prepared by CYPRIAN TRUSS, O.F.M. Cap., noted preacher, lecturer and radio broadcaster.
- Each Outline complete on facing pages—no flipping necessary.
- Applicable Scripture References.
- Text, Development of Text, Illustrative Material and Practical Application are the basis of each Outline.
- Most Outlines have more than one topic.
- Also included: Fully developed Sermons for the great feasts and for special occasions (First Communion, Wedding, Ordination, Funeral, etc.).

Available Now **$5.95**

JOSEPH F. WAGNER, INC.
53 Park Place
New York, N. Y. 10008



982

Advertisers' Index

Altec Lansing Corporation..... Cover 3
Autom Company, The..... 967

Bruce Publishing Company, The..... 975

Catholic Book Publishing Co..... 979
Char-Lite Mfg. Co..... 969
Creviston & Son, Jewelry Mfg. Co., Inc..... 967

Daprato Studios..... 899

Electronics Missiles & Communications, Inc..... 889

Fiske, J. W., Architectural Metals, Inc..... 981
Friedrichs, Geo. A..... 980

Gantner, The H. R., Co..... 967

Hammond Organ Company..... 895
Hansen, D. B., & Sons.....890-893, 967
Herder, B., Book Company..... 967
Hillyard Chemical Co..... 900

Koleys Inc..... 967

Marsh Wall Products, Inc.....Cover 2
Minnesota Mining & Manufacturing.....964-965
Monroe Company..... 980
Muench-Kreuzer Candle Co., Inc..... 897
Mussner, Giac. Vincenzo, Sculptor..... 971

Norton Door Controls..... 902

Rambusch Decorating Company..... 967

St. Anthony Guild Press..... 977
Sangamon Mills, Inc..... 980
Summit Studios..... 967
Syrail Manufacturing Co., Inc..... 981

Tonini, F., & Son..... 967
Toomey, R. J., Company..... 903

Wagner, Joseph F., Inc.....970, 982
Will & Baumer Candle Co., Inc.....Cover 4

with the sudden modifications in the liturgy and the quick introduction of reforms suggested by the Vatican Council.

Parish priests, however, should find *Our Tongues Were Loosed* profitable, offering valuable insights that could help solve the real problem of making our new liturgy acceptable to all the faithful.

JOSEPH M. CHAMPLIN

Modern Missal

PARISH MASS BOOK AND HYMNAL. Prepared by a Special Board of Editors (Catholic Book Publishing Co., New York, 1965), pp. 576. $2.75 (cloth); $3.50 (imit. leather); $4.50 (leather).

Who said the missal was passé? A recently published St. Joseph Edition of the *Parish Mass Book and Hymnal* seems to make this question quite useless. This practical, self-contained volume is designed to free the Mass participant from his present appearance as a human file cabinet (leaflets, prayer cards, proper of the Mass cards, bulletins, hymn cards, *et al.*) each time he attends Sunday Mass. This new Mass book contains all the people's parts—and only the people's parts—for every day of the year. Texts are reproduced from the approved Roman Missal with English translations so that there is no need to worry about alternate renderings in solo voice from some stentorian-voiced basso profundo in the rear of the church.

There is an ample selection of hymns and psalms, keyed to the part of the Mass or to the appropriate season, diversified enough to edify all but the "Good Night, Sweet Jesus" crowd. This book will be an invaluable aid to the enthusiastic parishioner and may be the push needed to arouse the "participant in potency."

PAUL M. MCGLINCHEY

Et in Arcadia Ego

Geographic Arcadia was a most antique region in the interior of Peloponnese. There Zeus was born; there Pan played his reed-pipe. Literary Arcadia was created by Ovid and Virgil. They described the Arcadians as delightfully simple shepherds, quite musical, quite unconcerned about the rough-and-tumble of daily living. They flourished in an era "before the creation of the moon." No wolves attacked *their* lambs. Arcadians, one might say, were out of this world.

There's just a shade of this *Et in Arcadia Ego* convention still hanging about the Catholic priesthood, especially of the non-American brand—the priest who spends days tending his honeybees, digging around his prize-winning hollyhocks, musing o'er many a quaint and curious volume of forgotten lore. Can you imagine a less accurate picture in these days of our years?

Vatican II's third session rejected a schema on priestly life. Whether a revised edition will be approved we'll soon know. But whatever comes, the Catholic clergy already face demands that might tempt one to yearn for a serene and rustic Arcadia.

Among the clergy there's a general feeling of change and unrest, intensified by a weakening of traditional attitudes. There is the awareness that seminary textbooks offered too many pat replies to questions that aren't even asked and that we're asked too many questions to which we don't know the replies. Some prefabricated doctrinal-moral constructs somehow don't bear up under daily use. We're told that "ecclesiastical triumphalism" is passé; that personalism is the key to the modern temper. Natural law is surely written on human hearts but it's increasingly difficult to read it. And so on.

To be sure, there is priestly authority, but one hears: "How do you *know* that what you say is so?" Priests are educated men, but not always so well educated as many of the laity. Priests have social standing, but public opinion polls place them on the prestige totempoles well below doctors and other professionals—about on the level of airline pilots.



Our lot is not amid the bucolic charms of some Arcadia. It is rather, praise God, amid the rumble of a mercurial and often fang-bared world . . . "I send you as lambs among wolves."

AIDAN M. CARR, O.F.M. Conv.
Editor

THE NEW CONSTITUTION ON THE SACRED LITURGY MAKES IT MORE IMPORTANT THAN EVER FOR YOUR CHURCH TO HAVE A SUPERIOR SOUND SYSTEM –SUCH AS ALTEC

From the Constitution on the Sacred Liturgy: *"The Church therefore earnestly desires that Christ's faithful, when present at this mystery of faith, should not be there as strangers or silent spectators; on the contrary, through a good understanding of the rites and prayers they should take part in the sacred action, conscious of what they are doing, with full devotion and full collaboration."* CHAPTER II, ART. 47

"... the majesty and dignity of the sacred Scriptures and indeed of God's word should be clearly proclaimed." PARAGRAPH 7, APPENDIX

From the Homiletic and Pastoral Review: *"Plainly the Word of God is not something to be mumbled through..."*

You are undoubtedly aware of the full importance of clarity of voice and music in your Church. Here the inspiration of God's word and beauty of the choir help bring understanding and comfort to all present. And now, the mind of the Church as reflected by the Council's utterances makes it more important than ever that this communication be felt by all in your congregation. Pause to consider, how well is *your* church equipped to bring this about? Unfortunately, desire alone cannot overcome the inadequacies of an ineffectual sound system. Your system must enable you to reach *every* worshiper—especially the elderly and hard-of-hearing. This requires a specialized church sound system such as Altec provides. Altec Church Sound Systems give you total sound coverage of the congregation essential for complete response and participation in the performance of the revised Latin-English Mass.

TWO NEW ALTEC AMPLIFIERS ARE OUTSTANDING FOR CHURCH USE:

352A Mixer/Power Amplifier—an all transistor control console/amplifier with no trouble-causing vacuum tubes is equipped to control up to 5 microphones.

It is designed to provide the utmost in sound control. Its 40 watts of power is ample to handle speakers for the largest churches. Optional battery operation for complete portability and emergency use. Two recorder outputs so services can be taped for shut-ins.

361A Mixer/Power Amplifier—a smaller 18 watt amplifier of all solid-state design accommodates two microphones.

"VOICE OF THE THEATRE"® SPEAKER SYSTEMS—AN ALTEC EXCLUSIVE

Recognized and used in hundreds of churches, concert halls, and auditoriums in the U.S., these systems, employing sectoral or multicell horns, have the unique capability of projecting sound to every pew with utmost clarity. Another patented device, "REVOCON"®, permits adjustment of sound volume by an observer from a rear pew or from any location.

Altec manufactures a wide variety of microphones to meet any church needs. Included are small "Lavaliers" that may be suspended from a neck cord and concealed under the robes, miniature American-made condensers that are practically invisible when suspended over strategic locations, or built into altar steps.

Altec Church Sound Systems meet all FCC requirements so that Church services may be transmitted to a radio station for direct broadcast.

LET US HELP YOU EVALUATE YOUR CHURCH SOUND SYSTEM

If your sound system is not adequate, or if you are planning a new sound system to fulfill the requirements of the new Mass, consult our factory-trained Authorized Sound Contractor in your area. You'll find him listed in the Yellow Pages. Or, send today for your FREE copy of the Altec brochure about Church Sound Systems, Dept. HP8.



©1965 ALC

ALTEC LANSING CORPORATION
LTV A Subsidiary of Ling-Temco-Vought, Inc.
ANAHEIM, CALIFORNIA



Appropriate SYMBOLS...



St. Thomas Aquinas uses this figure in his beautiful Eucharistic Hymn the Adoro Te Devote: "Pie Pelicane, Jesu Domine, Me immundum munda Tuo sanguine," symbolic of Christ giving His blood for the redemption of mankind.

Candles are symbols, too...

Canon and usage impose a responsibility on the maker to create Mass candles worthy of their function. In accepting this responsibility, Will & Baumer fashions the finest natural beeswax into Mass candles of unquestioned purity and performance.

Correct balance is maintained between wax, wick and flame to form a perfect symbol. Behind each candle is an organization dedicated to providing the ultimate in product performance and customer service.

Choose from a complete selection of Mass candle sizes and grades — in regular or large diameter.

Purissima — 100% pure beeswax
Missa — 66⅔% pure beeswax
Altar — 51% pure beeswax

See your Will & Baumer representative or Church Goods Dealer

WILL & BAUMER CANDLE CO., INC.

SYRACUSE, NEW YORK EST. 1855
BOSTON NEW YORK CHICAGO
LOS ANGELES MONTREAL

PURVEYORS TO THE VATICAN
BY APPOINTMENT

MARYGROVE COLLEGE LIBRA
DETROIT, MICHIGAN

PLEASE DO NOT REMOV

the Homiletic and Pastoral Review

SEPTEMBER, 1965

AUTHORITY AND FREEDOM | *Andrew M. Greeley*

THE LAYMAN AND THE COUNCIL | *Martin H. Work*

THE LITURGICAL RENEWAL— AN INTERIM REPORT | *Maur Burbach, O.S.B.*

REQUIEM FOR PAROCHIAL SCHOOLS | *William M. Roche*



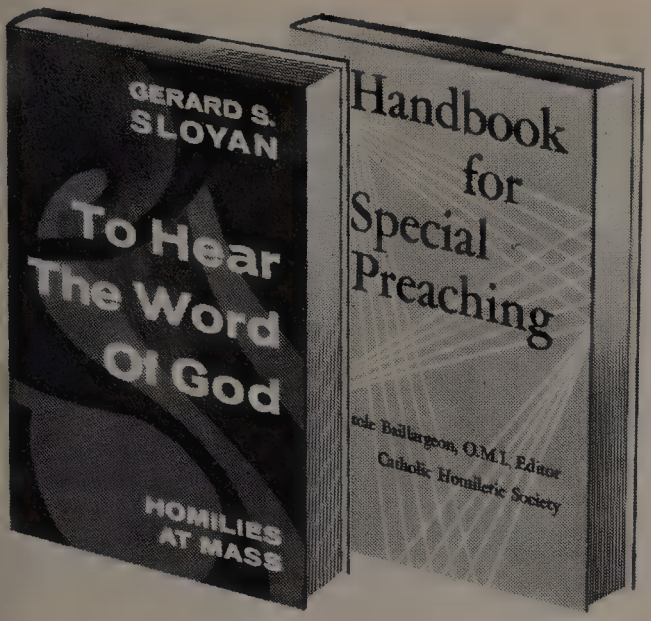
At Baptism the Christian is born in the life of the Spirit. This marks his joyful entry into the Christian community. The area used for Baptism can psychologically reinforce and revitalize this fact. The Baptistry area illustrated was planned as a court in the entry to the interior space.

The stone font is executed with holy water stoups on each side. The paschal candle, which was used in the blessing of the water, is in a prominent place. A statue of St. Ambrose, the Titular, greets those entering the community for worship. The low cabinets defining the area serve for storage and offertory table.

In this setting, objects, space and movement have been carefully considered so that all entering the church will be reminded of the continuing life of Baptism.

The opportunity to make the best use of a particular architectural space exists when there is close and early cooperation among pastor, architect and consultant for liturgical arts.

RAMBUSCH DESIGNERS • CRAFTSMEN • LIGHTING ENGINEERS
40 WEST 13th STREET, NEW YORK, N. Y. 10011—Tel 212-675-0400



Gerard S. Sloyan

TO HEAR THE WORD OF GOD

Homilies at Mass

This timely book offers a selection of homilies based on the liturgical year. Since the homily seeks to penetrate the meaning of the Word of salvation made present in speech and sign before a particular audience in a particular situation, To Hear The Word Of God possesses an actuality and immediacy which are rarely evident in most meditation books. Because of this relevance to the Christian in this present moment of time, the book will prove valuable as source material for preachers and as spiritual reading for laymen. $4.95

Anatole Baillargeon OMI, Editor

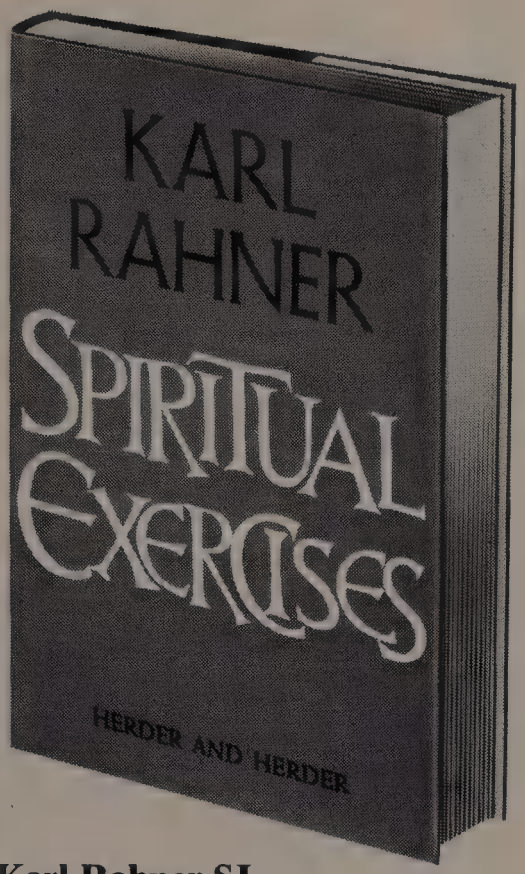
HANDBOOK FOR SPECIAL PREACHING

This collection of studies is the first work in English which attempts to answer the questions priests ask themselves in preparing for particular preaching assignments such as bible services, conferences to sisters, days of recollection in the parish, preaching to non-Catholics, etc. Each chapter is by a skilled preacher and member of The Catholic Homiletic Society who provides practical information in his field of competence and a bibliography of related writings. $4.50



HERDER AND HERDER

232 Madison Avenue, New York, N. Y. 10016



Karl Rahner SJ

SPIRITUAL EXERCISES

This book is one of the most important contributions to modern spirituality to appear in this century – a fact which is underscored by its simultaneous publication in three languages. Here in the simple and direct language of a retreat master, Father Rahner treats of all the profound themes which he has explored in his vast theological synthesis, and introduces the reader to a new spiritual experience of the Ignatian Exercises. The book is eminently suitable for personal meditation as well as for use during the time of retreat. $5.50

Order from your bookstore or from H
HERDER AND HERDER,
232 Madison Ave., N. Y., N. Y. 10016

Please send the following books:

___TO HEAR THE WORD OF GOD @ $4.95

___HANDBOOK FOR SPECIAL PREACHING @ $4.50

___SPIRITUAL EXERCISES @ $5.50

I enclose $.....in payment. (All prepaid orders will be sent postage free.)

NAME.....

ADDRESS.....

CITY.....STATE.....ZIP.....

The Homiletic and Pastoral Review (Monthly), LXV, No. 12 (September, 1965). Copyright 1965 by Joseph F. Wagner, Inc., 53 Park Place, New York. Second-Class mail privileges authorized at New York, N. Y., with additional entry at Easton, Pa. Subscriptions to the U.S. $7.00 per annum. $7.25 Canada.



A The simplicity of the lines of Hansen's design Roman Style Cassock is highly recommended.

B The Semi-Jesuit Style Cassock has a convenient buttonless front, Roman form fitting back.

C A Clerical Cloak is more distinctive than an overcoat when worn over a cassock. Tailored in either Gabardine or Kersey with velvet collar or collar of same material. Made with or without armslits.





America's Finest CASSOCKS

CUSTOM HAND-TAILORED BY *The House of* HANSEN

10-62

Assured Quality and Distinctiveness Without Extravagance

There is no question that a garment hand-tailored to your individual measurements is more comfortable and better fitting. Let your next Cassock be a HANSEN Cassock.

No. A969 All-Wool Basketweave Cloth. Lightweight. For year round wear.

No. A990 All-Wool Worsted Cloth. Medium weight. Wrinkle resistant.

No. A955 Tropical all wool lightweight material. Ideal for warm weather.

No. A911 All-Wool Imported Serge Cloth from France. Lightweight.

No. A558 All-Wool French Surah cloth. Lightweight. Wrinkle resistant.

No. A758 All-Wool Imported Gabardine from Switzerland. Lightweight.

No. A951 Pure Silk Cloth. Lightweight. Ideal for summer and travel.

No. A987 All-Wool Imported Panama Cloth from Belgium. Lightweight.

No. A946 Imported Silk-Warp Henrietta Cloth from Switzerland. The finest.

WRITE FOR SAMPLES OF MATERIALS AND EASY SELF-MEASUREMENT BLANK — PRICES START AT $79.50

D The Ferraiolone worn in the Pulpit and at commencement exercises, banquets and receptions. Purple for Bishops and Right Reverend Monsignori, black Very Reverend Monsignori and Clergy.

E The Roman Cloak is tailored of purple material. Piping of gold metal cord for Bishops, red metal cord for Domestic Prelates.

F The House Cassock has Cape attached and additional half sleeves. Trimmed with red or purple piping and buttons according to rank of Prelate.

G The Choir Cassock, worn by Bishops and Monsignori. Illustrated with Mozetta and Rochet as worn by a Bishop.

H The Cappa Magna, worn by a Bishop, is illustrated with fur Cape and lace Rochet. Fur Cape available in Ermine or Coney.









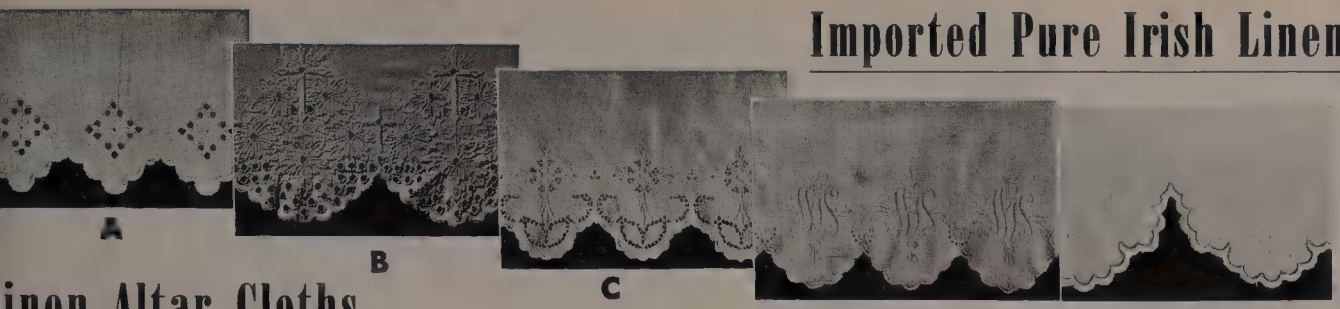


The House of HANSEN

23 NO. FRANKLIN ST., CHICAGO 6, ILL.

D. R. HANSEN & SONS

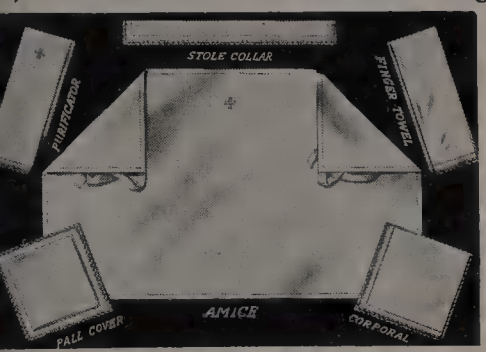
Telephone FRanklin 2-8750



inen Altar Cloths

/hen ordering linen *Altar Cloths,* specify *finished length,* including *side drops,* and *finished width including ront drop. Made to order only and are not returnable.* Two inch hem on sides and one inch hem on back. laximum width 32 inches including front drop.

A) **No. F7 Altar Cloth.** Medium weight linen, slik embroidered eyelet cross design, per yard.....**$4.00**
B) **No. F15 Altar Cloth.** Medium weight linen, silk embroidered cross design, per yard **4.50**
C) **No. F9 Altar Cloth.** Medium weight linen, slik embroidered cross design, per yard **6.00**
D) **No. F8 Altar Cloth.** Medium weight linen, silk embroidered IHS design, per yard **4.75**
E) **No. F20 Altar Cloth.** Medium weight linen, silk embroidered Scallops, per yard **3.70**



ALTAR LINENS

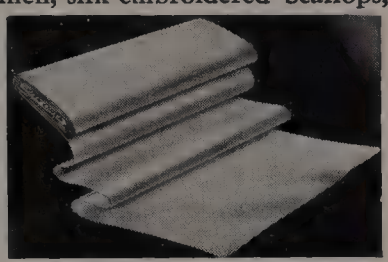
	F1 Plain Hem		F2 Hemstitched	
	Each	Per Dz.	Each	Per Dz.
Amice	$2.00	$23.00	$2.10	$24.00
Corporal	.80	8.60	.90	9.60
Purificator	.90	9.00	1.00	10.00
Pall	.75	7.50	.85	8.50
Finger Towel	.60	6.50	.70	7.50
Stole Collar	.40	4.00	.50	5.00



F G

(F) No. F502 Alb. Light weight linen, cross design embroidered banding. Guaranteed fast colors — Red, Green, Black, Purple and Yellow. Please state color desired. **$20.25**

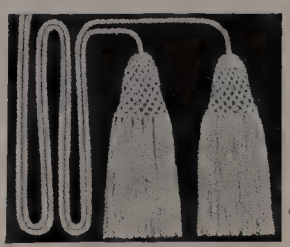
(G) No. F601 Alb. Light weight linen top. Fine quality lace, embroidered with IHS design **$21.75**
No. F601 Surplice to match Alb. **$24.50**



IRISH LINEN BY THE YARD

36 inches wide

No. F0* Light weight, yd.....$1.32
No. F8** Medium weight, yd... 1.56
No. F4** Heavy weight, yd.... 1.72
No. F2* Handkerchief wt., yd.. 1.73
* For light weight Albs Surplices
** For Altar Cloths, Altar Linens, Albs and Surplices.



P-6-65

CINCTURES

No. F0½—White, cotton, crocheted tassel. Each $1.75
No. F2½—White, linen, crocheted tassel. Each $2.75
No. F3—Rayon silk, all church colors, crocheted tassel. Each...$2.25



H I

(H) No. F780 Alb. Imported Swiss lace, IHS design. 3½" insertion lace and 4½" bottom lace, as illus. **$20.50**
No. F781 Alb. 3½" insertion lace only **$18.75**
No. F782 Alb. 4½" bottom lace only **$18.00**
(I) No. F200 Alb. Imported Swiss lace skirt, Chalice design. Lace in 20" length and 34" length.
Alb. with 20" lace **$29.75**
Alb. with 34" lace **$43.75**

Catalogue sent on request, containing a full line of Church goods and religious articles.



J



K

(J) No. F875 Surplice. Embroidered non-wrinkling sheer nylon. Ideal for traveling purposes **$15.50**
No. F825 Surplice. Plain non-wrinkling sheer nylon **$9.75**
(K) No. F505 Alb. with 4" insertion lace and 4¾" bottom lace..**$19.25**
No. F504 Alb. with 4" insertion lace only **$16.75**
No. F503 Alb. with 4¾" bottom lace only **$16.75**

The House of HANSEN
23 NO. FRANKLIN ST., CHICAGO 6, ILL.
D. B. HANSEN & SONS
Telephone FRanklin 2-8750

Needlecraft Vestments

By the House of Hansen. A combination of skilled handwork with materials of unusual beauty explain why Hansen's Needlecraft Vestments are recognized as the Standard of Excellence, and vie in artistic achievement and price with importations. ***Inquiries regarding your vestment requirements are invited.***



C

(A) No. Y6655. Brocaded Damask Angel Wing design material. Furnished in all Church colors. Woven cross design banding. Embroidered IHS of AXPO emblem to match.

	Unlined	Lined
Roman Chasuble	$41.50	$47.00
Roman Cope	52.50	63.60
Roman Dalmatics	83.50	94.50
Benediction Veil	22.75	27.50
Preaching Stole	LINED ONLY	9.50
Gothic Chasuble	54.75	62.50
Gothic Cope	57.50	67.50
Gothic Dalmatics	96.00	108.00

(B) No. Y6305. Brocaded Celanese, Crucifixion design material, woven Cross design Banding. Furnished in all Church colors IHS or AXPO Emblem to match.

	Unlined	Lined
Roman Chasuble	$47.50	$53.00
Roman Cope	65.00	76.75
Roman Dalmatics	99.75	114.50
Benediction Veil	25.50	31.00
Preaching Stole	LINED ONLY	11.00
Gothic Chasuble	64.00	73.50
Gothic Cope	69.00	78.75
Gothic Dalmatics	116.00	129.75



A

B

(C) No. Y6340. Large Cross design Damask material, in all Church colors. Woven Chalice design banding. IHS or AXPO emblem.

	Unlined	Lined		Unlined	Lined
Roman Chasuble	$49.75	$54.50	Gothic Chasuble	$64.75	$75.25
Roman Cope	65.25	76.25	Gothic Cope	68.50	78.75
Roman Dalmatics	111.00	124.00	Gothic Dalmatics	123.00	134.75
Benediction Veil	27.00	32.25	Preaching Stole	LINED ONLY	12.25

READY MADE PRIEST CASSOCKS IN STOCK

Roman or Semi-Jesuit Style Cassocks—for the Clergy and Seminarian.

CHOICE OF TWO MATERIALS

PANAMA-VISCO-ACETATE MATERIAL

Crease resistant, lightweight, durable, has the appearance of fine woolens. Guaranteed fast dye. Unlined.
Roman or Semi-Jesuit Style Cassock.....**$25.00**
Sash for Semi-Jesuit Cassock is additional.

65% DACRON—35% WOOL MATERIAL

Lightweight, wrinkle resistant, stain repellent.
Body half lined—Sleeves completely lined—Full pocket
Bottom trimmed with brushbraid Fast dye.
Roman or Semi-Jesuit Style Cassock.....**$39.**

No. 4B/16 Snap-on Sash. Each **$4.50** or No. 4B/17 Tie-on Sash. **$3.25**



Semi-Jesuit Style

P-9-62

16 SIZES LISTED IN SEMI-JESUIT OR ROMAN STYLE

When ordering please specify *style* and *number* desired.

No.	Back Meas.	Chest Meas.	Collar Size	Sleeve Length
B5638	56 in.	38 in.	15 in.	32 in.
B5640	56 in.	40 in.	15½ in.	32 in.
B5642	56 in.	42 in.	16 in.	32 in.
B5644	56 in.	44 in.	16½ in.	32 in.
B5838	58 in.	38 in.	15 in.	32½ in.
B5840	58 in.	40 in.	15½ in.	32½ in.
B5842	58 in.	42 in.	16 in.	32½ in.
B5844	58 in.	44 in.	16½ in.	32½ in.
B5846	58 in.	46 in.	17½ in.	32½ in.
B6038	60 in.	38 in.	15 in.	33½ in.
B6040	60 in.	40 in.	15½ in.	33½ in.
B6042	60 in.	42 in.	16 in.	33½ in.
B6044	60 in.	44 in.	16½ in.	33½ in.
B6046	60 in.	46 in.	17 in.	33½ in.
B6240	62 in.	40 in.	16 in.	34 in.
B6242	62 in.	42 in.	16½ in.	34 in.

STYLING: Roman Button Front with hand sewn black buttons and coat button holes.

COLLAR HEIGHT: For both Semi-Jesuit or Roman Style, 1¼" with a 1" opening.

CUFFS: Standard size on sleeves.

HEM: Two inches at bottom.



Roman Style

The House of HANSEN
NO. FRANKLIN ST., CHICAGO 6, ILL.
D. B. HANSEN & SONS
Telephone FRanklin 2-8750

Altar Boys COMPLETE OUTFITS

AMERICAN MADE IN OUR OWN CHICAGO STUDIO

ATERIAL — HANSEN'S Cassocks e made of extra strong serviceable, o-ply fabrics, vat-dyed (guaranteed st color)—tailored EXTRA FULL.

DESIGN AND FIT—HANSEN'S Cassocks are expertly tailored. The form-fit Roman back drapes nicely and the fitted sleeves hang gracefully and naturally.

INSPECTION—Every cassock is carefully inspected before the HANSEN label is sewn in, carrying with it our positive money-back guarantee.

THREE Distinctive Styles: No. B12 Zipper Front—B10 Button Front—B11 Buttonless Belt-on.



o. B12 ZIP-ON Roman Back has improved quick action locking zipper ont.



No. B10 BUTTON FRONT Roman Back, patented ivory-hard removable buttons that will not pull off.



No. B11 BUTTONLESS BELT-ON has hook-and-eye collar and belt front.

P-9-62

Write for our Complete Catalogue



PRICES FOR ALTAR BOY CASSOCKS

5% Discount on 12 to 23 Cassocks — 10% on 24 or more

Choice of black, red, white, purple or green Cassocks

Age Cassock	Cassock Down Back Measurement	Poplin Button-on No. B10, Ea.	Poplin Belt-on No. B11, Ea.	Poplin Zipper No. B12, Ea.	Correct Length of Surplice
[illegible] Yrs.	40 in.	$7.75	$7.75	$8.75	18 in.
9 Yrs.	42 in.	8.25	8.25	9.25	20 in.
10 Yrs.	44 in.	8.75	8.75	9.75	20 in.
11 Yrs.	46 in.	9.00	9.00	10.00	20 in.
12 Yrs.	48 in.	9.50	9.50	10.50	22 in.
13 Yrs.	50 in.	10.50	10.50	11.50	22 in.
14 Yrs.	52 in.	10.75	10.75	11.75	22 in.
15 Yrs.	54 in.	11.25	11.25	12.25	24 in.
16 Yrs.	56 in.	11.75	11.75	12.75	24 in.
17 Yrs.	58 in.	12.25	12.25	13.25	24 in.
18 Yrs.	60 in.	13.00	13.00	14.00	26 in.
19 Yrs.	62 in.	13.75	13.75	14.75	26 in.

For Cassocks larger than standard sizes shown above please write for price

Please specify STYLE ▪ COLOR ▪ SIZE when ordering

ALTAR BOY ACCESSORIES

A **No. B152 Sashes**—Poplin, yellow fringe, each.....$1.50
No. B142 Capes—Poplin, yellow fringe, each.....$1.60
No. B66 Ties—Buster Brown (Windsor) Black, white, red, gold. Per doz.....$4.50
No. B61 Acolyte Collars—Nowiltex. Size 11 to 15—in ½ sizes only, Each 60¢, per dozen.....$7.00
Skull Caps—Poplin, self lined. Specify color. Each.....$ .80

B **No. B60. Altar Boy Surplice.** Light weight cotton material. Sanforized. Made extra full. Length 18 to 24 inch. Each.....$3.25
No. B61. *(not illustrated)* Same as No. B60 but with lace. Made extra full. Length 18 to 24 inch. Each.....$4.25

C **No. B71. Altar Boy Surplice.** Fine wearing Marquisette with lace. Made extra full. Length 18 to 24 inch. Each.....$4.50
No. B70. *(not illustrated)* Same as No. B71 but without lace. Length 18 to 24 inch. Each.....$3.50

D **No. B100. Altar Boy Surplice.** Embroidered lace floral design. Extra full. Sizes 18 inch to 24 inch.....$9.85

E **No. B62. Rubrical Altar Boy Surplice.** Sanforized. Rubrical banding in all church colors, made extra full. Specify color banding desired when ordering. Length 18 to 24 inch. Each.....$5.75

Size 26 in. 50¢ additional, except No. B100 $1.00 additional.

The House of HANSEN



D. B. HANSEN & SONS

29 NO. FRANKLIN ST., CHICAGO 6, ILL. Telephone FRanklin 2-8750

Communications from Our Readers

Celebrating a More Meaningful Confession Now

Editor:

Is English necessarily making confession a more meaningful experience for our penitents? "It is therefore of the highest importance that the faithful should easily understand the sacramental signs" (Const. Art. 59). Aunt Lil confesses she told two lies and so I absolve her from interdicts and excommunications if, that is, it comes under the extent of my power. How does this help?

The act of confessing should be an experience that makes me realize that I have offended Christ in my neighbor and since I am sorry about it, Christ, through the words of this priest, is going to forgive me and I am going to do penance to help make up for the hurt I have caused. This experience begins with the personal realization that I have accumulated a certain amount of guilt and that I desire it to be eradicated. After a due amount of reflective criticism about my past concern for my God and my neighbor, I proceed into the confessional.

"Bless me Father for I have sinned . . . I am truly sorry." Thus begins the sacrament—the visible sign instituted by Jesus Christ to give us life in his Body. He said, "Whose sins you shall forgive, they are forgiven. Whose sins you shall retain, they are not forgiven." In this sacrament the sign is effected by words alone. The words of the penitent show sorrow and the words of the priest show forgiveness. Our problem here is simply to get the most meaning out of this sacramental sign by a wise choice of spoken words.

As the confessor finishes his few consoling words he says, ". . . and now for your penance say five Hail Marys. *May Our Lord Jesus Christ absolve you,* but first let us hear your act of sorrow."

The "May Our Lord Jesus Christ absolve you" part brings out the fact that Christ is working in this action: "By his power he is present in the sacraments, so that when a man baptizes (absolves) it is really Christ himself who baptizes (absolves)" (Const., Art. 7).

The "but first let us hear your act of sorrow" part induces the penitents to signify audibly their sorrow. I believe that the sorrowful profession of sins at the beginning is sufficient for validity of forgiveness, but the saying of the Act of Contrition out loud has a number of extra good points which are not fully compensated for by the mere listening to the absolution of non-existent excommunications and interdicts.

The first good point is that they must actively participate more and so feel that they have done something to be worthy of this absolution. They don't feel that the priest has done everything. Secondly, it makes them know the Act of Contrition by heart so that they will be able to say it when they need it—at the hour of death (No prayer book available). Thirdly, they are used to saying it and sometimes get a wrong impression when you pass it by.

By saying "act of sorrow," you make them stop and think of just what the



HOLY NAME SEMINARY CHAPEL — MADISON, WISCONSIN

CONRAD SCHMITT STUDIOS INC.

BERNARD O. GRUENKE

1333 SOUTH 43RD. STREET · MILWAUKEE, WISCONSIN 53214 · AREA CODE 414/383-2200

GLASS • MOSAICS • DECORATING • MARBLE • FITMENTS



Rent graduation caps and gowns from the specialist in rentals. Guaranteed for fit and uniformity of color...IBM data process controlled to prevent error.

Bentley & Simon
CAP & GOWN RENTAL, INC.

We rent robes for choir and confirmation, too... Like to know more?

BENTLEY & SIMON CAP & GOWN RENTAL INC.
48-45 36th ST., LONG ISLAND CITY 1, N. Y.

Please send further information about Bentley & Simon's "Carefree Rental Plan"

Church or School.....

.....

Name.....

Address.....

City.....

State..... Zip No.....

HPR-1

"act of contrition" is. The word "contrition" is not used in our active vocabulary. It is always interesting to note how many children will respond that they do not even know the "act of sorrow." By simply saying, "O my God. . ." they figure it out.

While the penitent is reciting the act of contrition out loud, the priest whispers for only the angels to hear, *"and by his authority I absolve you from every bond of excommunication, (suspension), and interdict to the extent of my power and your need. Finally."*

When the penitent is finished, the confessor says out loud, "And now by his authority, *I absolve you from your sins, in the name of the Father and of the Son and of the Holy Spirit. Amen."*

The "and now by his authority" both serves as an introduction and points out again that it is Jesus Christ absolving through this sacrament. The stage is now set for the simple, direct giving of absolution. It has been dramatically kept back until last, it is not encumbered in meaningless words, and so there is nothing now left except to say, "Go in peace."

So what do you have? As the penitent stoops from behind the curtain, he knows and feels that he has expressed sorrow for his sins, has had Jesus Christ himself forgive all their guilt, and now he plans by penance to make up for the hurt that he has caused God and his fellow man.

LEO J. HAYES

Belleville, Illinois

New Breed & the Roman Collar

EDITOR:

Concerning your editorial on the topic of the Roman collar (*HPR*, July, 1965, p. 888) I would like to add an interpre-

tation that perhaps some critics overlook. True enough, some priests may object to the collar because it seems to them to emphasize unnecessarily the distinction between the cleric and the layman. The distinction is there, but it is a sacramental and liturgical one and hardly need be emphasized quite so harshly as the Roman collar seems to do.

But there are many other priests, I feel, who object to the wearing of "clericals" *not* so as to destroy the distinction between layman and priest, but rather to destroy the identification of themselves with the type of priest which the Roman collar has stood for in the past. Our people may well respect the man in the Roman collar for his wisdom and holiness, but often they find it hard to love him as a person because to them the man in the Roman collar is *not* a man, *not* a person—he's a priest.

A suggestion: Since we of the "New Breed" are proud of our priesthood, yet fear identification with an outdated stereotyped nineteenth century priest, why not introduce for us a new mark of distinction. For instance, we could don a tie with a special insignia, or wear shoulder patches, or lapel pins, or any other sensible mark of distinction. Then let all priests have the choice of their new mark of distinction or the old mark of distinction. (You know, this may not be as silly as it sounds!)

WARREN WELSH, O.F.M.Conv.
Carey, Ohio

Why the Vernacular?

EDITOR:

Ever since the eleventh century people became more and more alienated from the Latin language because of the emergence of local vernacular languages. Latin finally was truly dead as

THE WAY

THE WAY is a quarterly review of Christian spirituality published by the English Jesuits. It aims to give a better understanding of the interior life in the modern world, finding inspiration through a deeper insight into holy scripture and the liturgy.

The October issue on Spiritual Progress relates the theme of Christian growth and maturity to Advent, the time for preparation for the coming of the Lord.

Extracts from the Fathers, not readily available in English, provide matter for reflection in the context of the articles.

The subscription is $5.00 p.a. Send the coupon with your check (made payable to THE WAY) to:

THE WAY, 31 Farm St., London, W.1

I should like to receive THE WAY and enclose ■ check for $5.00

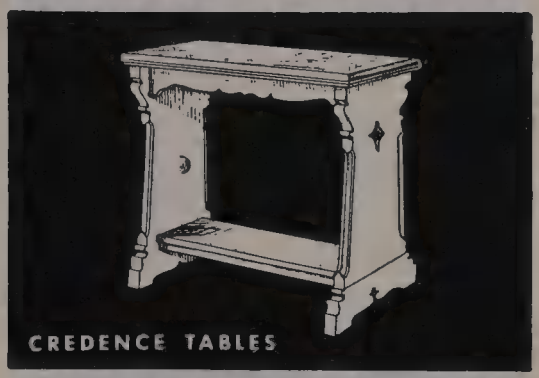
Name.....

Address.....

.....

CHURCH FURNITURE
WITH DISTINCTION
FROM TIFFIN


ALTARS


CREDENCE TABLES


CONFESSIONALS

QUALITY SINCE 1874
A complete line of church furniture
— bound to appeal — built to endure.

The TIFFIN
Manufacturing Co.
77 MELMORE STREET TIFFIN, OHIO

far as the people were concerned. Of what value then for the salvation of the souls of these people is a language they do not understand? The epistles and gospels as presently translated in the missal have caused numerous discussions *pro* and *con* as to their value. I venture to say that they *do* bring the message "closer to home" by being more informal and meaningful. It is a relatively safe assumption that Jesus did not always speak grammatically-erudite Aramaic. It is quite reasonable to suppose that He often said "Don't" instead of "Do not." He came to save the average man and, for this reason, He spoke the language of the people among whom He lived while on this planet earth.

In the vernacular translations we should not, of course, use colloquial expressions which arouse thoughts out of context, just as we should not use secular music in the church which might arouse worldly thoughts. The language cannot save anyone, but the thoughts understood through that language can.

We should present the truth so that it is readily understood. Because, as Jesus said, "the truth makes us free" (John 8: 32). Feudalistic traditions are of no value today. Languages change. The truth does not change. When we realize that the "New Jerusalem" is beyond this vast spherical universe, we will not argue over non-essentials.

Peter Diesel, O.S.B.
Humboldt, Tennessee

Editor's Note

The article "Ethics of Contraception" by Rev. Edward D. O'Connor, C.S.C., published last month in *HPR*, was written in 1963 and for this reason did not take into consideration the literature on the subject published since then.

THE HOMILETIC AND PASTORAL REVIEW

VOL. LXV, NO. 12 ✝ SEPTEMBER, 1965

Publishers • JOSEPH F. WAGNER, INC. • 53 PARK PLACE • NEW YORK 7, N. Y.

LONDON: B. HERDER • MELBOURNE: W. P. LINEHAN

Editor • AIDAN M. CARR, O.F.M.Conv., S.T.D., J.C.D., LL.B.

Editorial address: St. Anthony-on-Hudson, Rensselaer, N.Y.

CONTENTS

Page

Editorial

"I Married a Minister" **1072**

Authority and Freedom **999**
By *Andrew M. Greeley*
National Opinion Research Center
University of Chicago
5720 Woodlawn Ave.
Chicago, Illinois 60637

The Layman and the Council **1006**
By *Martin H. Work*
Executive Director
National Council of Catholic Men
1312 Massachusetts Ave., N.W.
Washington, D.C. 20005

The Liturgical Renewal—an Interim Report **1011**
By *Very Rev. Maur Burbach, O.S.B.*
Prior, Benedictine Monks
St. Pius X Monastery
Pevely, Missouri 63070

Requiem for Parochial Schools **1016**
By *William M. Roche*
Superintendent of Schools
50 Chestnut St.
Rochester, New York 14604

Page

The Parochial School Principal—Principal of the Parish C.C.D. . **1023**
By *Sister Mary Pauline Degan, S.C.L.*
CCD Office
Motherhouse
Xavier, Kansas 66098

Catholicism in Colonial America—II **1028**
By *Francis J. Weber*
Queen of Angels Seminary
P.O. Box 1071
San Fernando, California

Spotlight on Liturgy **1036**
By *James D. Shaughnessy*
Sacre Coeur Parish
Creve Coeur, Illinois

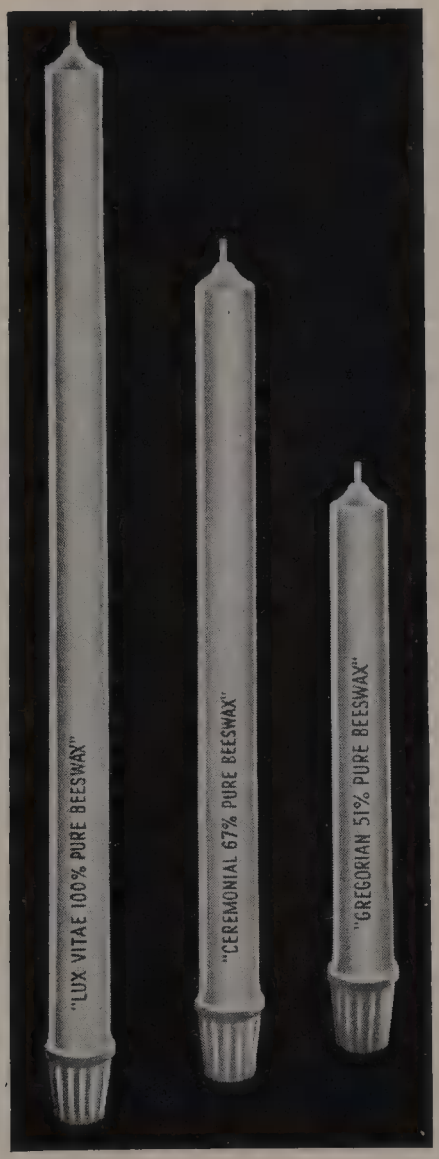
Questions Answered
By *Aidan M. Carr, O.F.M.Conv.*
When Is a War Just? 1052
No Certificate for This Relic: Quid Agendum? 1058

Communications from Our Readers
Celebrating a More Meaningful Confession Now 990
New Breed & the Roman Collar.....992
Why the Vernacular?.....993

SUBSCRIPTION RATES

PAYABLE IN ADVANCE	IN THE U. S. A.	ONE YEAR–$7.00—TWO YEARS–$13.00
	IN CANADA	ONE YEAR–$7.25—TWO YEARS–$13.50
	FOREIGN	ONE YEAR–$7.85—TWO YEARS–$14.70

Solicitors of subscriptions for THE HOMILETIC AND PASTORAL REVIEW are not authorized to receive payments. Payments for subscriptions should be made only to its office or through the responsible booksellers who handle subscriptions.



Tradition ✳

Whenever the faithful have gathered in holy worship, the glow of candlelight has been a visual symbol of faith and devotion in the Church. This religious practice dates back to the early days of Christianity and the time of the Apostles. We are indeed proud and privileged to have had a part in promoting this tradition for over a century.

A. GROSS CANDLE CO., INC.

LINDEN, NEW JERSEY

✳ Since 1837

Oremus Sanctuary Lamps and Lights
Votive Lights
Beeswax Mass Candles
Stearic Acid Candles
Devotional Candles
Paschal and Triple Candles

Books and Reviewers

Page

Moral Problems and Christian Personalism, Concilium, Vol. V. *Sebastian MacDonald, C.P.*....1059
The Third Session. *Allen Maloof, M.A.*....1060
The Modern Parish Community. *Nicholas Schneider*....1062
The Church Tomorrow. *Basil E. Janasik, O.F.M.*....1063
What's New in Books?....1064

SERMON OUTLINES ON THE LITURGY OF THE SUNDAYS AND FEASTS

By *Bede Bradley, O.S.B.*

St. Benedict's College, Atchison, Kansas 66002
The Law of Love....1039
Seventeenth Sunday after Pentecost
The Power to Forgive....1041
Eighteenth Sunday after Pentecost
Come to the Marriage....1044
Nineteenth Sunday after Pentecost
Thy Son Lives....1046
Twentieth Sunday after Pentecost
Christ Is King....1048
The Feast of Christ the King

for the Priest
who wants the Best...

Toomey CLERIC-COLLAR

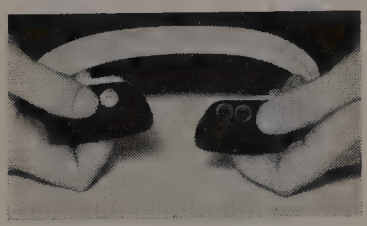
SHIRTFRONTS
AND RABATS

There is a specific model for every popular collar style and size — *You get exact fit* —

materials and workmanship are high grade — *You get a handsome product* —

the collar bands are guaranteed not to wilt from perspiration — *You will always look trim in a Toomey front* —





FEATURING THE NEW CLOSED COLLAR BACK MODELS

No. 95 CSFDX PLAIN FRONT, ARM STRAPS, ADJUSTABLE WAISTBAND

No. 105 CCSF PLEATED FRONT, ADJUSTABLE WAISTBAND

Requires no back collar button! Provides neater, trimmer look.

R. J. TOOMEY COMPANY

BUY THEM FROM YOUR TOOMEY DEALER (Religious Supply Houses) THROUGHOUT THE UNITED STATES and CANADA



EMKAY CANDLES FOR THE JOYOUS ADVENT SEASON



You can rely on The Man From Emkay to supply all your candle and accessory requirements. He's your candle specialist.

Purveyors to the Vatican by Appointment

Muench-Kreuzer Candle Co., Inc.
P.O. Drawer 1299
Syracuse, N.Y. 13201 TEL. GR 1-6147

New York	Chicago, 11	Boston
225 5th Ave., Room 639	439-447 E. Illinois St. No. Pier Terminal	73 Park Drive

New Orleans	Western Division—Los Angeles, 58	
6140 Gen. Diaz St.	2031 E. 51st St.	2306 E. 48th St.

MAIL FOR COMPLETE DETAILS

Muench-Kreuzer Candle Co., Inc., Dept. P-95
P.O. Drawer 1299 Syracuse, N.Y. 13201



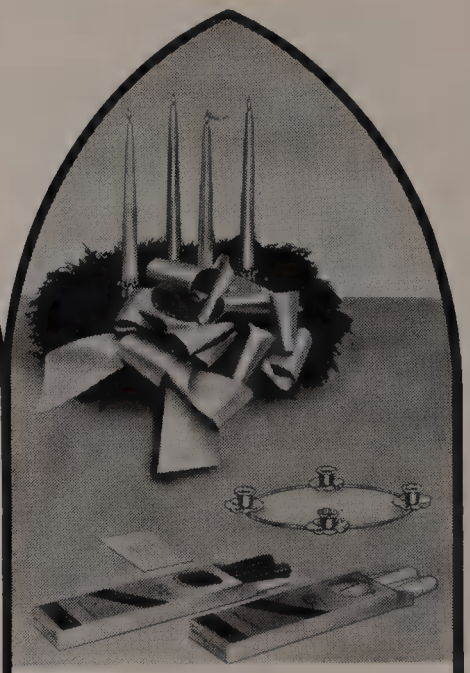
☐ Please send new catalog with details on Emkay's complete line of Church candles and accessories.

☐ Please have The Man From Emkay call.

Name .....

Address .....

City and State .....



Advent Wreath

Beautiful brass or satin black ring holds four tapers. Can be transformed into a handsome wreath by the addition of a few evergreen branches and purple ribbon.

No. 433 Satin Black Ring
No. 434 Brass Ring
(Both complete with 1 Rose, 3 Purple, and 4 White candles)



Christ Candle

This tall tapered pillar in pure white is beautifully ornamented in rich purple. It stands 15″ high and is 3½″ in diameter at the base. No. 801 is individually packed in corrugated boxes.

Emkay Candles

By Andrew M. Greeley



Father Greeley has recently been assigned to the National Opinion Research Center at the University of Chicago. Well-known for his many articles and columns, Father's latest book is Letters to Nancy.

Authority and Freedom

One of the great indoor sports among the clergy is criticism of the abuse of authority; of course, the authority which is criticized is always the one at the next highest level. Thus curates criticize pastors, pastors criticize bishops, presumably bishops criticize Roman officials and one strongly suspects that the same Roman officials criticize the Pope. The Pope alone is in the awkward position of not having any superior to be able to blame for his problems. Indeed, the criticism is so widespread that one wonders what other topic of discussion would remain if, through some miracle of Grace, there was nothing left to criticize about the use of authority.

But for all the talk about the way other people use their authority, it is terribly difficult to get anyone to discuss his own use of authority. When one raises the question as to how we at our particular level are using the authority that we have, one is told that we don't have any authority, or assured that we are not making the same mistakes that those above us are making. Very quickly the focus of conversation returns to the next level of authority and our own exercise of power is quickly forgotten. Thus, curates are all too ready to decry the abuses and mistakes of pastors, but are much less willing to discuss the way they use their authority over grammar school children, altar boys, teen-agers, nuns or the lay people.

Perhaps what we are describing is the "mouse-rat" phenomenon so well described by novelist J. F. Powers in his classic dictum that a curate is a mouse in training to be a rat.

Those who are loudest in their criticisms of the way authority is used are the ones who are most likely to make exactly the same mistakes when they move up one level in the authority structure. It is the curate who is the most violent in the denunciation of his pastors who becomes the most tyrannical when he finally takes the all-important oath against modernism. It is the dynamic and free-wheeling assistant who exercises the tightest and most rigorous supervision over his own assistants as soon as he becomes able to do so. It is the charismatic reformer and innovator who is the most inflexible when his movement finally develops an organizational structure of its own. It is those who do the most complaining who are also frequently the most complained about.

This phenomenon suggests that there may be an underlying problem about the nature and use of authority in the Church which affects us at all levels. It could well be that most of us in the Church have attitudes toward the freedom and the dignity of others which become more and more manifest the more power we have. The assistant who is critical of the authoritarianism of his pastor is likely to be just as authoritarian himself when he gets to be a pastor because he no more respects the people over whom he has authority than his pastor respects him.

Be Good . . . Or Else

It is the contention of this article, therefore, that the real problems of abuse of authority are not limited to one level in the Church, but are part of the personality structures of those to be found at almost all levels. (And indeed, they are by no means restricted to the Church; they are to be found, probably, in many other organizations, too.) The basic mistake that we make is to think that we can compel people to be virtuous, that we can constrain people to be good, that we can force them to be Christians. It is a mistake which assumes that we know better than others do, what is good for them. It is a mistake that leads us to believe that if we take unto ourselves the right of making decisions for other people, the decisions we make will be better than the ones they might make. At all levels in the Church, there seems to be a real lack of respect for the freedom, the dignity, the uniqueness, the integrity of each individual human personality. We do not really respect the right of others to grow at their own direction, in their own pace and according to the promptings with which the Holy Spirit guides them. We wish to direct the Holy Spirit ourselves, to budget his time and chart his course. Like the Grand Inquisitor, we do not have enough courage to permit people to be free.

Let it be perfectly clear that this freedom of which I speak, does not mean the absence of laws, rules, regulations and supervision. Freedom is not the right of seminarians to make their own rules, to go to whatever classes they wish or to order pizza whenever they want. Nor is freedom the right of an assistant to be in the confessional when he feels like it, to begin Mass at whatever time he deems appropriate, to absent himself from the parish whenever he is inclined to do so. Much of the discussion of freedom today seems to equate freedom with chaos or anarchy, to define it as the complete absence of rules and regulations. But, freedom is not the absence of rules; freedom is rather the right to be one's self, to make one's own decisions in the context of the common good, to develop one's personality according to one's own inclina-

tions and the guiding of the Holy Spirit, so long as such development did not interfere with the rights of others. Freedom is the right to demand respect for one's own integrity, one's own uniqueness, one's own privacy. Freedom is the right to be one's self—not that which others wish one could be.

Virtue: Mass Produced?

Far from being opposed to this kind of freedom, law and rules exist to promote it. What *is* opposed to freedom is the notion that external conformity is the same thing as internal consent; what *is* opposed to freedom is the idea that virtue can be compelled and that goodness can be constrained by the giving of commands, by the laying down of rules, by the enforcing of minute regulation and supervision. At the root of the problem of authority in the Church is the curious concept that virtue can be mass-produced by fitting people into preconceived patterns. We seem to be firmly persuaded that if we force people to honor virtue externally, they will also assimilate it internally.

Despite the widespread popularity of such ideas, they are opposed to Christian freedom, misunderstand what is best in the tradition of the Church, and demonstrate a total unawareness of the nature of authority, law, and virtue. (They also don't work, but this is another matter.)

It is reasonably safe to assume that in the scholastic philosophical tradition, it is not expected of authority that it create virtue; authority rather has as its function the promotion of the common good. Virtue or the lack of virtue is only of concern to authority insofar as the absence of virtue seriously impedes the pursuit of the common good. Authority attempts to create a situation of cooperation and harmony in society which will provide a firm framework within which virtue can develop. Thus, authority's concern with interior virtue must necessarily be indirect; its goal is the creation of a climate where the individual personality and the virtues which are adornments of that personality can freely develop. Authority can no more compel someone to be good, to be interiorly virtuous, than it can compel the rising or the setting of the sun.

Law is one of the principal tools which authority uses to create a climate conducive to virtuous development. Law has as its essential purpose the coordination of the various components of a society and the protection of the rights of the members of a society. It can compel me to respect the rights of others. But it is quite incapable of regulating my interior attitude towards others. It can restrain me from using my own rights to seriously impede the pursuit of the common good, but it cannot compel me to live. All law can do is create a situation of relative peace and harmony in which it is possible for love to grow. Law produces a climate in which virtuous attitudes become feasible, but it is quite incapable by itself of creating these attitudes.

Counterfeit Virtue

Virtue does not result from enforced repetition of external acts. It is rather ease and facility at good acts which is acquired from frequent *free* repetition of these acts. If an act is constrained then it cannot contribute to the development of virtue. It is of the essence of a virtuous act that it be performed freely. Indeed, this notion is of such elementary importance in the Catholic philosophical tradition that one wonders how it could ever be lost sight of. It is not the role of the Church to force people to be good. It is rather the role of

the Church to develop and promote a situation wherever increasing numbers of free human acts are possible. The Church must strive to remove as many impediments to freedom and virtue as it possibly can. But, often churchmen seem to be doing exactly the opposite. Instead of creating more freedom, we rather seem to be introducing impediments to freedom, impediments such as neurotic fear, pressure, threats of force, and punishment. Since virtue is so hard to come by, we are often satisfied with its counterfeit—external conformity. Instead of trying to develop the virtuous freedom of the children of God, we are tempted to do everything in our power to compel these children to conform externally with the patterns of action that we have defined as virtuous. A classic example, but *not* the most important, is the compulsory attendance at religious exercises in Catholic schools. Even though we ought to know better, we force people to go to Mass, to Days of Recollection, to retreats, even to go to Confession and to receive Holy Communion. Thus, in countless churches throughout the country on Thursdays before first Fridays, children are herded from the school to the church and forced to go to confession. Not only, indeed, are they brought to the church without being asked where they wish to go, they are assigned confessors and made to go into the confessional. All of this is done on the pretext that we are developing in the children good habits. It is argued that by making them go to confession regularly when they're in grammar school, we assure ourselves of the fact that they will continue to go to confession frequently in adult life. There is, of course, overwhelming evidence against this notion. But empirical evidence that forced confession does not develop habits of frequent confession is hardly likely to persuade those who ought to have been persuaded on *a priori* grounds that you simply can't compel good habits. Indeed, the fact that most of the children who are constrained to go to confession on the Thursday before first Friday during the school year report each September that it has been three months since their previous confession has not persuaded any of the supporters of enforced confession of the stupidity of their ways. They are always in a position to reassure themselves that they have devout young people because each Thursday before first Friday there are long lines waiting before the confessional. That the children do not flock to confession monthly once they have graduated from grammar school is not taken to be an indicator of the failure of such a procedure. It is very difficult to develop proper attitudes and devotions toward the sacrament of penance; in the face of this difficulty, external conformity on the Thursday before first Friday is a much happier solution.

Manipulation

It would not be difficult to list all kinds of other practices within the Church which are based on the mistaken notion that virtue can be compelled. But some of the ways of manipulating people, of constraining them to conform to what are our ideas of the path to goodness are very subtle. It is quite possible, for example, to engage in a "vocational recruiting" campaign in the grammar school or high school which will lead to large numbers of young people going to conference and seminaries. Indeed, when a practitioner of vocational recruiting becomes sophisticated enough, he can almost guarantee a result from such a campaign. Whether very many young peo-

ple recruited in such campaigns will persevere in their "vocations" or not is another matter. I am surely not in opposition to campaigns for priestly and religious vocations, but I would insist most strongly that such campaigns should not be forms of high-pressure salesmanship, should not put unfair pressures on young people and should not attempt to minimize the sanctity of vocations other than the religious and the priestly. Vocational recruiting campaigns should never be sophisticated forms of social psychological manipulation which show no respect for the dignity or the freedom of the young people who are being persuaded.

It is so very easy for a priest or religionist who is dealing with young people to exploit the young person's inclination to hero worship some of the adult figures in his life. They are so pathetically eager to please us while we are their heroes that we can have great influence on them and persuade ourselves that we're doing much good work with them. The influence does not last and the good work comes to an end but it is quite simple to tell ourselves that they did not have the gift of persevering in following our good advice. The fault, then, is theirs, not ours.

If a priest has enough personal charm he can do the same things with adults. He can manipulate them, maneuver them, and decide what is good for them and bad for them; they may not in the final analysis pay any attention to him, but at least he can have the satisfaction of thinking that he is doing marvelous work with his people. Long-run harmful effects of the manipulation of human personalities can be explained away without too much difficulty.

What a priest ought to do in dealing with people is to attempt to create a situation in which they are free to be themselves. He must organize resources, make available his help when it is needed, point out possible paths, encourage them when they are discouraged, warn them of disillusionment when they are enthusiastic, counsel them when they are in pain, even reprimand them when they are straying. But at all times, he must let the final decision be theirs, he must leave them free to be themselves. The distinction between manipulating people and creating a climate of freedom may in practice be a very thin one. The only way a priest can tell whether he is doing one or the other is by asking whether his people are growing more free and more independent through their relationship with him or whether, as time goes on, they are becoming more dependent on him, more in need of his advice, more inclined to turn their decision-making over to him. The temptation to do good, the temptation to steer people down the path of virtue, is perhaps at the root of the whole problem of authority in the Church. Until we learn to resist it, the problem of freedom and authority in the Church will never be resolved.

Respecting the Individual

In our own time, new weapons have been added to the armory of manipulation. The social psychological sophistication provided by group dynamics is a very dangerous instrument. While the methods of group discussion are extremely useful and can be used to release a good deal of energy, enthusiasm and creativity, they can also quite readily degenerate into subtle forms of manipulation. It is not my intention to argue that we should shy away from group dynamics, but rather that we should be very careful in the way we use its techniques. Some, though by no

means all, of the manifestations of the *Cursillo* Movement do not always exercise the necessary care: on certain occasions it seems that there is rather little respect for the dignity, the privacy and the uniqueness of the human personality. The trouble with the misuse of the techniques of group dynamics to manipulate people instead of to make them free is that, if it is done properly, those involved will think that they are free.

The tragedy of our attempts to compel people to be virtuous either by force or by more subtle forms of manipulation is that it is so prevalent in our lives, so characteristic of our relationships with people, that most of us, most of the time, are unaware of the problem. We do not perceive that we betray a basic lack of respect for the humanity of those with whom we deal and that this lack of respect is what is at the essential problem of the use of authority in the Church. There are inevitable frictions between those at one level in a hierarchy and those in a level beneath them, because people in different levels have different perspectives. But it is more than difference in perspective that is at the root of the authority question in the Church today. The underlying cause of the problem is not different levels of structure; the underlying cause is that by training and experience and attitude, we do not respect the worth, the dignity, the humanity of others. Until we come to do so at all levels in the Church we are going to be beset by insoluble problems of authority and freedom. On the other hand, if we begin to grasp the meaning of what the Scriptures have to say about the dignity and the freedom of the individual Christian, then we will be well on our way toward the solution of the knotty problems of freedom and authority which are such a torment to the Church in our time.

Tent Revival

Rockford, Ill.—(NC)—The first tent revival meeting in the Diocese of Rockford had "fair attendance and a great and obvious spirit of ecumenism," according to its chairman, Father Herman A. Porter.

Father Porter, director of the diocesan Catholic Information and Counseling Center, said attendance during the five-day event averaged 100 each night, despite heavy rain on two nights.

"We didn't reach as many people as we'd hoped," Father Porter said, "but at the same time we can hope the people who were there will influence those who weren't."

The revival was conducted in the Washington Park area of downtown Rockford, where a survey by two seminarians showed over 100 families without active religious affiliation.

"We hoped to acquaint some of these people with some of the facts about the Catholic Faith and to provide a general spiritual uplift to the community," Father Porter explained.

He said the question and answer periods following talks by diocesan priests gave everyone a chance to ask questions and clear up misconceptions. Some Protestant clergymen were present each night, he said, and discussions were marked by "a real spirit of ecumenism."

"There was a spirit of Christian charity and no offense was given or taken by anyone present. We also had a lot of help from a number of young Protestants—including our organist."

Father Porter said it was hard to evaluate the accomplishments of the mission-revival. "I feel there's been some immediate good accomplished, and most of the comment so far has been favorable. I certainly would be willing to try it again next year."—**Operation Understanding,** Vol. LIV, No. 16, p. 3A.

HPR and Vatican II: Session IV

As you receive this issue in the mail prelates and theologians from all over the world will be congregating in Rome for the Fourth Session of Vatican II. Since the bulk of the schemata and documents expected to be the outcome of the Council have been left to this last session, we will have the privilege of living through some of the most exciting times in this already exciting era of the Church.

HPR recognizes that our duty in these months ahead will be that of covering the Council in sufficient depth that you, our readers, as priests and professional theologians, will be able to seek in our pages a succinct yet penetrating report on each of the eleven topics remaining to be treated by the Council Fathers.

To this end your editor has spent much of the summer seeking the best available experts for commentaries on and interpretations of the Conciliar documents which will have so much bearing on the future of the Church and our place in it.

Some of the outstanding theologians who have already agreed to assist us in this project are:

Barnabas Ahern, C.P. on Divine Revelation;
Most Rev. Walter W. Curtis, Bishop of Bridgeport, on the Pastoral Office of Bishops;
Re. Rev. Msgr. Mark J. Hurley on Christian Education;
Rt. Rev. Msgr. John M. Oesterreicher on the Relations between the Church and Non-Christians;
Claude Leetham, I.C., English member of the Commission on the Apostolate of the Laity;
Rt. Rev. Msgr. Ralph J. Tapia on the Church in the Modern World.

What's more, the Vatican II series is not all that we have in store for you:

Father Bernard Häring, in his forthcoming article, "The Universal Call to Holiness," points out the basic structure of moral Theology evidenced in the Conciliar text, "Lumen Gentium," Articles on the New Testament Missal translation will attempt to balance some of the criticism which has been made of this modernized version. Seminaries will come under the scrutiny of our authors, as will the place of popular devotions, and the role of the lector.

All in all, we will try our best to assure you of articles and departments suited to your needs in this "aggiornamento-ized" Church so that the pace of progress will be adequately reflected in *HPR*.

The Layman and the Council

by Martin H. Work

Now that the fourth, and presumably last, session of Vatican II is upon us, it might be interesting to take a look at the questions most often asked concerning the layman and the Council. They come from Bishops, priests and laymen throughout the country. The most often asked "clergy" questions are: "What has been the general reaction to date of laymen to the Council?" And "What do laymen really expect from the Council?" Laymen, on the other hand, ask these two questions: "What have laymen contributed to the Council?" (Have they been consulted?) and "What specifically has or will the Council say to them?"

Let's take up the question about the reaction of laymen to the Council first because it is an extremely important one and at the same time perhaps the most difficult to answer. It is important because the ultimate success of the Council depends in great part on the willingness of the laity to move forward with the renewal of the Church as decided upon by the Fathers of the Council.

It would be my judgment that, in balance, the layman has a very positive attitude towards the Council so far. This is subject quite obviously to many exceptions and qualifications but, on the whole, the laymen is pleased to see the self-examination that is going on, the desire to adapt to the changing situations in the life of the world as he sees it. He senses that it is better to belong to a Church that is modern in its approach than to one that is medieval. He senses this because he sees the importance of flexibility in his own secular affairs. You either keep pace or you go out of business or lose your job. It's in many cases as simple and basic as that. I don't mean to say there isn't some wide concern about whether "this renewal" isn't going too fast, or too deep, and whether some of it isn't unnecessary or foolish. There is this concern—but again, overall, I would judge the general reaction to be most favorable. Some don't like the liturgical changes, most do—but all, I believe, approve the greater involvement of the



Mr. Work is the Executive Director of the National Council of Catholic Men and is a lay auditor at Vatican II.

laity that is basic to this reform. I think that the laity in the United States genuinely approves of the new Ecumenical attitude of the Church. Many of the old restrictions, and ghetto attitudes, didn't make much sense to the laymen in this country. His temporal life was strictly interreligious yet his Church life was strictly isolationist. The new Ecumenical thrust of the Church makes sense to him on a purely practical level and eliminates a certain tension in his many relationships with non-Catholics. There are some, of course, who are uncomfortable with the new Ecumenism. Usually they are those who, consciously or unconsciously, have built the security of their faith on a conviction that "Catholics are better than others," or who have confused essential and eternal truths with the non-essential and changeable.

Lay Attitudes

The layman is again, by and large, delighted with the many efforts being made to involve him in a responsible way in the life of the Church. He likes the idea of being made a part of many parish and diocesan decisions, school boards, hospitals, universities, Ecumenical and Liturgical Commissions. He likes being consulted and wants to be consulted still more. The deeper he gets into this the more responsible he seems to feel and also, logically, the more inadequate. He recognizes this development as an outgrowth of the Council. The free debate that went on among the Bishops during the sessions of the Council had a good reaction among the laymen. They weren't at all shocked or scandalized, a little surprised perhaps . . . but no more. This is the kind of discussion that men have when they are trying to settle a question in the temporal world, so why shouldn't free discussion of differences of opinion be a good way to settle many religious questions . . . particularly among responsible men who are in charge of the government of the Church and can be counted on to make decisions of great importance usually after such free discussion of differences.

I'm not sure that this lay attitude towards the free debate of the Council is maintained as the same laymen read of this kind of debate in the Catholic Press. It isn't that they feel their faith is being affected but rather that it doesn't seem quite the same thing when journalists, particularly laymen, carry on a free discussion in magazines and newspapers. However, the pre-Council Catholic press will never be the same again and laymen are gradually getting used to open differences of opinion and in time will demand it as standard editorial policy. I think it is safe to conclude that with the exception of a tiny minority of laymen who view the Council with a neurotic horror the reaction of laymen to the Council to date is quite favorable even among those who would like to see an even wider and deeper renewal.

What have laymen contributed to the Council? Have they been consulted? This is an easier question to answer because it's a question of fact, not of interpretation or personal opinion. This question is usually asked either out of curiosity or because of a conviction that whatever lay involvement there has been was purely nominal. Some have heard of lay auditors but they have the impression that they are purely symbols who sit in St. Peter's each day looking important and twiddling their thumbs. I think I can throw some light on this question because I was one of those laymen in St. Peter's and have been involved in some small way with

the Council even in its preparatory days.

The fact of the matter is that few laymen were consulted in the extremely important days when the documents that are now being debated were drafted. Council affairs at that time were treated with almost absolute secrecy. This was purely a Council of Bishops discussing Church affairs for which they alone were responsible. Gradually, however, as drafts of the various documents reached their first stages of completion, some Bishops began to consult a few select laity of their diocese. So little of this was done in the early stages that it, too, was almost a "secret."

As the Council began its sessions, however, more laymen were being asked to express their opinion about the draft schemas. This was especially true in regard to the Lay Apostolate Schema, the proposal on The Presence of the Church in the World, and the draft decree on Ecumenism. With the appointment of the first group of thirteen auditors towards the end of the second session this informal consultation became formalized and the auditors were able to officially join in the discussion of many of the Council Commissions. From this time on it is almost impossible to trace the extent of lay consultation. Commissions and sub-commissions, individual Bishops, and conferences of Bishops were asking the advice of laymen they considered knowledgeable in various subjects. This went on not only while the Council was in session but during the re-drafting between sessions. During the third session the auditors were increased from thirteen to forty-two and nuns and women were added for the first time. Once, and often twice a week, we would meet for two or three hours to discuss a question that had been referred to us, to draft a written intervention, to prepare an oral one to be given by one of the auditors in St. Peter's. In addition, assignments were made of auditors to Council Commissions on the request of the latter, and frequent meetings were attended with the Council Commissions. However, when all this is said about lay consultation it is still true that lay involvement occurred in many cases too late to make a significant difference and that even at best it was far too limited. The vast reservoir of experience and knowledge of the laymen was hardly more than touched. In another way I believe that the lay journalists have not been given their just credit for the influence they had on the Council. It was, in my opinion, far greater than that of those who were "officially" inside the Council discussions. I say this recognizing the many shortcomings of some of the journalistic efforts. They were not always balanced presentations. There were deliberate distortions in some cases. There was "sensationalism." But, nevertheless, the journalist throughout the world helped frame "public opinion," helped Bishops see how the secular world reacted to their deliberations and assisted immeasurably in bringing the mass of the laymen into a form of consultation with the Council.

Theology for the Layman

Perhaps the question most widely and frequently asked is "What specifically has or will the Council give to the laity?" It can be answered in many ways. I like to answer it usually by saying that the laity will be able to look back upon the Council and see in its Decrees, declarations and Constitutions a plan for a whole new way of life for them both in their Church and in their

world. The three pillars of their apostolate will be, I believe, the Constitution on the Church, especially the chapters on the "People of God" and "The Laity," the Decree on the Apostolate of the Laity and the Pastoral Constitution on "The Chuch in the Temporal World." To these basic three documents could also be added the "Liturgical and Ecumenical Decrees."

No Pyramid

The two chapters in the Constitution on the Church are important because in them you have developed the theology of the Church as it specifically relates to the layman. The chapter on the People of God is fundamental because it destroys the old and false notion that the Church was a pyramid structure with the Pope at the apex and the people at the base. It wipes out the old juridical concept of the Church as being essentially clericalist and held together by Canon Law. In its place has been established the concept of the Church as the worshipping community of the People of God. We are all the "Church" by virtue of a common baptism. We are co-responsible for the mission of the Church—Christ's mission. It explains the nature of authority in the Church in terms of service by those who are called by God to this special ministry. It establishes the concept of the "common Priesthood of the faithful," differing in degree and essence from the ordained priesthood, but, nevertheless, sharing in the privilege and responsibility of Christ's priesthood. The chapter on the Laity gives us for the first time a universal official theology on which to base our life as laymen in the world and in the Church. It points especially to the secular world as the place where we live out the requirements of a Christian life.

It is in this chapter on The Laity where what I like to call "The Apostolate of Public Opinion" is introduced as a theological concept. It establishes the fact that laymen have a right and duty to speak out on matters affecting the welfare of the Church—both spiritual and temporal. The fulfillment of this in an orderly and structured way could well be the most significant "breakthrough" of the whole Council as far as the layman is concerned. It could involve the layman in the apostolic mission of the Church, in accepting co-responsibility as the People of God, as nothing else has to date.

The decree on the lay apostolate went through a number of radical changes up to the time that it was introduced for debate at the third session of the Council. During the debate it was again subject to severe criticism even though accepted and returned to the Commission for re-writing. This re-writing has been completed and it is a vastly improved document. It follows the line of the previous draft but has been immensely improved with the introduction into it of the theological concepts found in the "Constitution on the Church" and the many suggestions that were made during the last session. It attempts to take off where the theological Chapter on the Laity ends. It looks at the lay apostolate, attempts to define it in many categories, such as individual and organized, direct and indirect. It indicates the areas of its competency especially in the secular world. It outlines the various degrees of dependency of the lay apostolate upon the hierarchy and the areas of automony left open to the laity. It stresses the importance of trained priests to work with the apostolate and the absolute essentiality of proper formation for the layman. If Chapter 4 on

the Laity is the theological basis for the mission of the laity the Decree on the Lay Apostolate will be its program.

The pastoral Constitution on the Church in the world is of paramount importance to the layman simply because it lays down the basic principles which must guide the Church in its relationship with the world and with some of its most pressing problems. If these principles are to have a real effect in the world it can only be because laymen have taken them up and put them into practice. If problems of human dignity, war and peace, the family, culture, overpopulation, poverty, are to be solved according to the mind of the Church and Christ teaching through the Church, it will be because intelligent, committed laymen are using them as guides in the secular world where Christ's apostolate is singularly the layman's. If the layman looks to these three documents (the last two of which should be approved by the end of this session) as especially his charter for his life as a Christian layman he will not be disappointed.

Bishops and priests often ask "What do the laymen expect as a result of the Council?" I suppose the really objective answer is that they expect different things. Generally, however, it is probably safe to say that laymen expect to have greater "freedom" (though this is sometimes difficult to spell out); they expect to have to assume greater responsibility for more things related to the Church; they expect to be consulted more frequently (though they are a little insecure in some areas as to what they would have to say which would be of significance); they expect to be closer to their priests and bishops; they expect fewer "Church laws" of a minor character; they expect that they will be able to have closer religious ties with non-Catholics; they expect more open public discussions on all kinds of Church matters. Their greatest expectation, I would surmise to be, a re-invigorated Church—a Church with a new vitality that will show itself not only in the parish life but in the way it will enthusiastically enter into the community of the neighborhood and the world. They expect that the Church will have licked the problem of communication not only within itself but in its relationship with the real problems of a very real world.

Congratulations to Taizé

Vatican City—(RNS)—Vatican Radio broadcast congratulations to the Taizé protestant community of monks in southern France on its 25th anniversary.

Dedicated to fostering Christian unity and brotherhood, the Taizé Brotherhood was founded by Pastor Schutz, prior of the community.

The Vatican Radio broadcast noted that Pastor Schutz has been a guest observer of the Vatican Secretariate for Promoting Christian Unity at all three past sessions of Vatican II and cited his leadership in the ecumenical movement.—**The Long Island Catholic,** Vol. 4, No. 16, p. 2.

The Liturgical Renewal—an Interim Report

An Interview with Father Maur Burbach, O.S.B.
Vice-President of the Liturgical Conference
Prior, St. Pius X Monastery, Pevely, Missouri

Father, it has been over a year now since the Constitution on the Sacred Liturgy was promulgated and some nine months since the changes went into effect. Do you think that the trend has been to merely outward compliance to the provisions of the Constitution or do you think that the great majority have a real, comprehensive commitment to the liturgy?



It would certainly be too strong to say that the great majority have committed themselves to the intent of the Constitution. I think, however, that one would have to say that the effort that has been put into implementing the Constitution has been very gratifying. And, in a sense, the compliance is gratifying too. But I am sure that the spirit of the Constitution is after something other than compliance. It is after a new Catholic mentality. Obedience is an extremely important virtue but when obedience is mere compliance, then the internal renewal of spirit, which the Constitution is after, is missed. I am afraid that we all suffer from inadequate formation as Catholics. Our education is a routine process. You memorize these answers so that you know your Faith. You go through these motions so that when the time comes for you to die, you will go to Heaven. Obedience, as important as it is, has to be responsible, has to be a real commitment to the mysteries that are being celebrated. It cannot be just going to Mass, or saying Mass, counting confessions, counting communions and then evaluating the success of the renewal on the basis of how many more Communions are distributed, or how many more people go to Confession.

Participation in the liturgy is external certainly but it is much more than that. Some of the disaffection which is being shown by some people is healthy because they are confronted, perhaps for the first time, with their real conviction as Catholics. What is their Faith and what does it mean in terms of action? What does it mean in terms of the altar, in terms of their neighbor, and in terms of the separated brethren? This examination of conscience which is being forced upon them

by circumstances which the renewal has initiated is a very healthy thing. This, in itself, serves an educational function. I have the greatest respect, for instance, for the pickets from the Traditionalist Movement because, at least, they are manifesting some conviction. At least they are being active, not merely going through motions.

What steps could be taken to obtain this internal commitment to the liturgical reform?

This, precisely, is the pastor's role. The very great emphasis that the Constitution puts on the proclamation of the Word has only begun to be appreciated. Those parishes in which the pastors have rather carefully instructed their people; those parishes, for example, in which a daily homily is a standard practice; those parishes in which the pastor really does preach on the mystery that is being celebrated, there you will find the best renewal. And I don't mean the renewal in the sense that they sing together and sit, stand or kneel at the right times, but a renewal in that there is a consciousness that their dialogue, their encounter with Christ, is not only in the liturgical celebration but also in their encounter with their neighbor.

The sermon is one of the prime, if not the prime, tools in this effort. One of the basic efforts the Constitution envisions is instruction, intelligence and understanding of the Word of God. And the sermon is God's living Word. It is the proclaimed Word accommodated to the particular congregation over which this priest, today, presides. He takes God's Word and applies it to this situation, here and now, in his own community. Where this is being done, I think there is a general appreciation of what the Constitution is all about and what the Council is all about.

Acknowledging what you say is true, Father, many priests, nevertheless, are unclear as to how to form their sermons along the lines that the Constitution envisions. What would you suggest to these priests?

The primary source should be the Scripture itself. The whole biblical movement and renewal is part of the total renewal that is taking place in the Church. After all, the Epistle and Gospel messages, even without profound exegetical study, have a force for which there is no substitute. All the books and all the commentaries in the world will never replace this Word itself. And as priests become more familiar with the Scripture by reason of their saying their divine office in the vernacular, all this will consciously enter into their thinking and their speaking, their preaching. Of course, there are good sermon books. These are available. But the mistake is to think that you can take someone else's homily and preach it to your people. This is impossible. To make the Word of God living it has to be a personal conviction that this is God's message to these people today and not some abstract commentary written for a general audience by someone else. If the sermon is to be only memorized, or repeated, or read, then silence might be better.

We have stressed the external in the liturgical movement to a large extent and, psychologically, I suppose, this is the right thing to do because it is from the external that we get to the internal. But the great merit of the Vatican Council is to have related all these things to the inner personal life of the Christian as such. The most frequent question that priests ask, not only in regard to sermons but in other things as well, is: "Well, how do I do it? Just tell me how to do it and I'll do it." Well, this isn't the question. There is

a reason for having a presiding chair. There is a reason for having an ambo. There is a reason for having the altar as the center of the church. There is a reason for deemphasizing the Tabernacle location. Priests should find the reasons for these things and the other questions they ask would not arise. They fail in their responsibility and in the exercise of their judgment. The Constitution and the Post-Conciliar Commission are purposely allowing a great deal of flexibility so that the activity which goes on will really be responsible and meaningful, rather than just mechanical and routine.

No Robots

Father, some of the reaction on the part of the people, and I am sure many priests, concerns the fact that in no one Parish is the Sacrifice of the Mass celebrated in the same way. This is disturbing to them and they want to know why this is?

My answer would have to be that it ought not to be celebrated in the same way, that no two priests could, nor should, celebrate it in the same way. No two congregations could, or should, celebrate the Mass in the same way. Each has its own individual character that needs to be reflected in the celebration. It would be unthinkable to expect to eat dinner in the home, the restaurant or at a party in exactly the same way. Of course, there are certain conventions to be observed, but suppose we had so standardized our social life that every step and every action had to be done at a given moment. This is inhuman. No doubt, as far as the people are concerned, without instruction they are uneasy. They are afraid. For them, the Catholic Church is the great immutable anchor that gives them a sense of security, not by reason of what the Church really is, but by reason of what they have made her to stand for. And so, psychologically they are disturbed because somehow this unchangeableness, this absoluteness, this false security has been taken away. Now they really do have to examine their Faith. And this is good.

What do you look for, Father, as to future changes in the Mass?

I don't look for any great changes in the near future with the possible exception of the Orations and the Preface in the vernacular. Perhaps some further distinction between the service of the Word and the Eucharistic Liturgy might be made. But I really think that as far as externals are concerned, we are now ahead—way ahead— of what those externals signify. We are now entering into a period of catching up internally, really integrating these external changes into our thinking. This is the great burden now and in this the priest has to lead.

There has been some talk of extending the Gospels and Epistles over a three-year period or so. Is this going to take place?

I anticipate this but not for the next four or five years. This is the work of the Post-Conciliar Commission and when they are finished, they will put out a typical edition. But even then, it would be wrong to suggest that now the Roman rite is reformed and that this is the way it is going to be. The reform is an ongoing one and should continue. It is a formula that has bred formalism and formalism is the opposite of personal involvement in an intelligent way in the meaning of these forms.

A number of changes have been made in the Sacramental Liturgy. Do you look for any further changes in this area as well?

Yes, in this area too, with a view toward greater simplicity, greater in-

telligibility and, above all, greater responsibility on the part of the participant. And here again, I mean a responsibility that is an involvement which is more than physical; that is rather a sense of internal participation in the Sacramental Liturgy as well as the Mass. And, of course, I think that all of these are in terms of social consciousness rather than mere individual piety stressing that the individual as a member of the community, the parish and the People of God is a responsible member who sees his responsibility to his fellow man as well as to himself and to his God.

We all have the tendency to shirk personal responsibility for decisions in this area, not to accept the responsibility for a choice that has been made. We would rather do things because "I have permission" or "I have been told to do this." But really what we have to do, what we have to learn to see in the liturgy is that this is a commitment with Christ to his mission, not only at home but on the street, with the neighbor next door, with the Negro down the street and with the people around the world, with the beggar, the drunkard and every human being.

Do you see the difficulty in the translations as merely a process of ironing out rough edges or are new interpretations being given to the Scriptures?

Well, I would almost say that for the general run of Catholics, the very fact that the Scriptures are being read at all means that, for the first time, an interpretation is being given to them. They haven't been read, they haven't been preached, they haven't been heard. Now, at least, they are being given an interpretation. At least they are being heard. When the permission was given for the vernacular in the parts of the Mass, nothing could be done but to use the translations that were available. It would have taken 25 years to produce new translations. But here, too, it would seem to me to be a false hope that by the very circumstance of change that goes on everywhere, we should expect that we will, at some date, obtain a definitive, final translation which will make everyone happy and which will not be subject to misinterpretation. By the time we would have translated the Scriptures, our language would have changed to the degree that we would have to start translating again. So just as I look for liturgical reform to be an ongoing thing, so too will the translations of the Scriptures be an ongoing thing. No one will ever wake up some fine morning and say to himself: "Well I am the perfect Christian, I will just keep doing what I have been doing and I will not change any more." What is true of the individual is true of the parish, the diocese, the Church and the world.

The Office; Private Devotions

Let's turn to the Breviary for a moment, Father. It has undergone some change, do you look for anything further here?

I anticipate additional changes, particularly in the introduction of more Scripture readings and the elimination of certain readings we have now. In other words, I think the effort is being directed toward making it a real prayer book as opposed to a burden that you have to get done with, an obligation that must be fulfilled. This effort should make it a real source of the priest's prayer life so that more pastoral importance will be attached to it. It should be informative, indeed, instructive and didactic, but at the same time a book of praise and worship of God, intelligent praise, intelligent worship

and not the type of thing that supposes that God is pleased if I get this thing off, moving my lips for a half an hour before I go to bed or I am guilty of mortal sin if I don't. Greater emphasis, too, will be put on distributing this prayer over the course of the day so that the life of the ministry of the priest will also be a prayerful one, that the day will be sanctified by periods of prayer.

Father, a good deal of speculation has gone into the future of popular devotions, novenas, the Rosary, etc. Do you have any comment on this?

Undoubtedly, these will require a certain amount of adjustment. Many of them, as you know, are substitutes for liturgical devotions. And if they are mere substitutions, the duplication must be eliminated. But as the Constitution says, that ought to proceed from and flow into the celebration of the Paschal Mystery. This is the norm. Accordingly, many of them will have to be adapted, especially those that are being done in a community way.

I think, however, that we have to make a very careful distinction between public devotions and private devotions. Rather than limit the field of private devotions, the spirit of the Council, as I see it, is to increase this. But by its very nature, private devotion is something that cannot be imposed upon the community or even prescribed for an individual, because then it loses its privacy. It loses its meaning and becomes a contradictory thing.

One of the most beautiful private devotions is, of course, the Rosary. And I am not opposed to this being said together for it can serve both roles, private and public. But it is said differently when it functions as a private devotion. It is meant to be meditative. Whether you say so many Hail Marys and so many Our Fathers is vastly less important than spending that time perhaps saying one Hail Mary. As a private devotion it is principally meditative and should not become a ritual of so many prayers said in a certain amount of time. Using the Rosary as a public devotion, especially the family Rosary, is a fine practice. Yet, I am inclined to wonder whether the Rosary isn't being used when people get together, at a wake for example, simply because they don't know anything else to say. Bible vigil services, I would suggest, will, little by little, take their place in the life of the Church, particularly on such occasions as wakes and particularly since they have been recommended by the Constitution.

Would you recommend Bible vigils for family use?

I think they would be very appropriate for family devotion. The Scripture ought to be read in the home, and the father should be able to comment on it. Again there should be no set pattern. This would immediately formalize it so that the personal involvement would be gone since more attention would be given to doing it right than to praying. As head of the house, the father of the family is perfectly authorized to lead certain types of bible devotions with his family, devotions which he himself, and his family, have worked out and feel are important to them at this time. What could be more appropriate than that they get together on a Saturday evening before Sunday Mass which they will attend together, to read the Scriptures and discuss them? I think that this is well within the Church's desire to have more flexibility, freedom, responsibility, intelligence and personalism in the manner in which we pray.

Thank you very much Father Burbach.

Requiem for Parochial Schools

by William M. Roche

WITHIN THE LAST FIVE YEARS there has been much conjecture about the prospects for Catholic education. The apostles of gloom have suggested that educators agree upon the least most valuable phase of Catholic education in order that it may be given up easily when the pressure becomes too great. Others have opined that we don't really need Catholic schools! The job once thought to be a special province of Catholic education can now be done, we are told, much more efficiently, and much more inexpensively, by means of parochial catechetical centers.

"Let the public schools teach them reading, writing, and arithmetic," they say. "The parish catechetical center will give them all the religion they need to know!"

On another front, friendly sociologists have assayed the value of Catholic education, reporting that, while Catholic schools are moderately successful in the pursuit of secular knowledge, they really haven't produced a better-formed Christian. Catholic schools are attributed to the vitality of American Catholicism, rather than named as the cause of that vitality. It is argued by some that Catholic schools are not really supposed to produce better Catholics.

We can reduce the future of Catholic education to any of the following neat propositions:

Father Roche has been Superintendent of Schools for the diocese of Rochester since 1959. In addition to his duties as Superintendent, he also belongs to various professional groups, and is a member of the Board of Directors of the Rochester Area Educational Television Association.



Catholic schools are for the elite.
Confine Catholic education to the elementary level.
Confine Catholic education to the secondary level.
Confine Catholic education to the college level.
Operate Catholic schools on a share-time arrangement with public schools.
Give up Catholic schools, and join the "main stream" of American life.

Now that so many people are spending so much time raising these and other questions about the future of Catholic education, we must fairly assume that its future is, to say the least, cloudy. Everyone grants its many current problems, so graphically illustrated by the Mary Perkins Ryans. But nobody seems to want to do anything much more than to try to keep on riding the tiger, with a firm hope that things will somehow get better.

It is true that the present problems of Catholic education are many and oppressive. Most of them have been caused by Sputnik. But then, this is true of *all* American education. The stresses and strains caused in American education because of public pressures have been tremendous. There have been more changes in curriculum, techniques of pedagogy, teacher training, and teaching aids since 1957 than there were between the years 1900 and 1950. As a result, all American schools—including Catholic schools—are much better institutions of learning today then they were in 1957. This progress has been bought at a dear price; many parents have been forced to send their children to the public schools because of rising costs. But there are absolutely no grounds for alleging, in the face of present problems, that Catholic schools should either pass out of existence altogether or severely restrict their field.

Get to the Roots

What changes can most benefit Catholic schools? The best kind of change is not surface change, even if it is the easiest, and therefore often sought after first. It is patently a grave mistake to argue that because recent changes in the field of mathematics and language study require a great deal of teacher training and new textbooks we should therefore give them up, and restrict ourselves to the teaching of only a few subjects. Just because Catholic education has become more expensive since the dawning of the space age, should we therefore concentrate on a segment of it and let the rest of it go? These are only stopgap measures. If Catholic education is in deep trouble today, let us seek out the root causes of this trouble, eliminate them, and make its future secure!

The largest commitment of the Catholic Church to education is on the elementary level. There are 10,902 Catholic elementary schools in the United States, and they enroll 4,556,616 students. Secondary schools and colleges amount to only a fraction of this enrollment. Unlike secondary schools and colleges, practically every one of these elementary schools is operated by a parish. Thus arises one source of difficulty: It is not the school which is unable to function in the face of present day problems, it is the parish! Unfortunately, the school has become too expensive for the parish. The resulting imbalance should be cured—not by eliminating Catholic elementary schools, but by broadening the base of their support. Hence this "requiem" for *parochial* schools! The bright future that we expect is intimately associ-

ated with the development of a Diocesan School System, and not with the individual parochial school. This suggests a radical change in traditional approaches to the solution of our problems. But let us not forget, while approaches may be traditional, problems and their solutions never are! Problems are caused by trying to answer the needs of today. Or, to put it another way, if the Catholic school is to survive, it must satisfactorily answer the needs of 1965, not 1865.

Think of the days of the Councils of Baltimore. Immigration was at its peak, transportation was slow, industry was in its infancy, and there was but a minimum "national spirit" or unifying force of any kind in this sprawling land. The hordes of European Catholics coming daily to these shores were adrift—seeking to put down roots, but as yet having none. The "native Americans" (who were probably then here but one generation) exploited them as much as they could. The quasi-established Protestant churches feared for their favored positions. In many instances, the practice of the faith required heroic virtue. And so the Bishops of Baltimore wisely decreed that each independent ecclesial unit establish a school. Then began the glorious drama of the first efforts to provide equal educational opportunities for these raw immigrants while guaranteeing the preservation of their faith. Soon after the pioneer pastor moved the frontiers of Catholicism to a new outpost, he brought a few brave, indomitable, teaching sisters to give the community some reading and religion and refinement. This revolution was not confined to the leafy frontiers of Kentucky, nor to the plains of Ohio, but it attacked the degrading frontiers of the sweat shops of Boston and New York as well. There is no need to point out here the victories that were won! In the mid-forties of this century we were confident that the battle had been won. Then one day in October, 1957, we were rudely awakened to find that a newer, much greater battle had begun.

The frontier now became the sophisticated frontier of a new technology. Industrial America produced a highly mobile urban society. Grave changes were wrought upon the parishes. Gone today are the self-contained units of yore; old central city parishes which a scant ten years ago could boast 1,000 students in their excellent schools now must rely upon bingo to open the doors for the 250 who apply. The pleasant meadows surrounding the city have suddenly sprouted a forest of chimneys and steeples and—Catholic schools! But these new parishes are utterly unprepared to keep up with the growing demands made upon them. Addition succeeds addition, but there are never enough classrooms. Parents become angry because their children are denied admission, they refuse to pay for their pledges, and the financial difficulties of the parish become acute. Many, perhaps, drift away from the faith altogether. The pastor is too over-burdened to know. There is a great disparity in the quality of education offered. The inner-city parish tries to operate with sub-standard teachers and equipment. The burgeoning suburban parish must do the same, and frequently has many more lay teachers than religious. Only the parish in tenderloin suburbia can survive in a system where each parish is expected to go it alone for better or for worse!

Catholic Public Schools

It would seem highly imprudent to expect that somehow these difficulties

will miraculously disappear as long as the status quo is preserved. In the area of social welfare, the Church recognized this same family of difficulties thirty years ago. No longer does each parish attempt to provide the welfare services necessary to its members. A diocesan-administered Catholic Charities Organization, financed partially through the contributions of the Catholics who can afford it, and supplemented by Community Chest or State and local welfare funds, provides the services that are needed. So too, we must look to a diocesan-administered, centralized system supported both by State and local public funds and parish contributions to solve the problems of Catholic schools. The public function of these schools must be recognized. But they will no longer be *parochial* schools. They will be Catholic public schools, performing the public functions that they have always performed, but at least receiving that measure of justice which public recognition will imply. Before this transition is accomplished, however, there must be much soul-searching, and an honest attempt to provide an efficient structure within which Catholic schools can truly serve their intended purpose. Certainly the problems cannot be solved with a *fiat*. Certainly, again, attempts to solve these problems will cause friction. *Fiat!* We discuss these things only because of the inestimable worth of the human soul and the continuing need for that reading, writing, religion, and refinement which the human soul craves! There is entirely too much at stake to suggest that the goals of Catholic education in this country have been accomplished, and that Catholic schools should be allowed to pass into the corridors of history. The future of Catholic education must be decided in harmony with the future of the American parish, preserving that diversity which has brought about greatness in our land, and assuring that precious human right, for once and for all, of each parent to determine the proper education for his children.

To help, we hope, in providing an atmosphere for fruitful discussion, consideration must be given to the following points:

1. Education demands quality control.

All children have a right to equal opportunities. But all parishes, as we know, are not equally able to provide a quality education. Therefore, financing and administration must be placed in the Office of the Diocesan Superintendent of Schools. Here, with professional direction, Catholic schools will keep pace with public schools. Local administration and the formation of policy must be left in the hands of the principal.

2. A realistic relationship between parish and school must be developed.

Pastors in rapidly expanding suburban communities are forced into the construction of schools before they are financially solvent. Both the implied and the overt threats of the parishioners indicate that unless a school can be supplied, the parish will not attract the faithful. Consequently, a tension is created between the purpose of Catholic education and the purpose of the parish. The parish becomes school-centered to such an extent that little energy is expended on anything else. The pastor is so overburdened with details of administration that he can't perform his *proper* function. Since he is not a professional educator, the school suffers; since he is not performing his pastoral

duties, the parish and the faith of its members suffers. Can it be argued that it is better to do substandard jobs in both education and spiritual direction than to do an adequate job in either? A corrolary observation: Many pastors sent to the suburbs today to establish parishes must think immediately of proper financial support from people already involved in parish fund drives, even for the second or third time! They must attract families, and they seek to do this by enrolling the children in a parish school. But remember: *it is not a function of Catholic schools to attract support for the parish!*

3. The size of both parishes and schools must be realistcally limited.

Sometimes parishes develop seeping sickness. As more people come to the parish, the school is increased in size, attracting still more people necessitating a still further increase in the size of the school. Contrary to expectations, this kind of a parish does not usually fail financially. Because it can provide classroom space, it bleeds the resources of the neighboring parishes by attracting the financial support of their parishioners. Again, the pastor, and most of his growing bevy of assistants become administrators of non-spiritual affairs.

4. More efficient usage must be sought for existing school buildings.

Since the school and the parish can no longer be considered coextensive, the existing classroom space must be used more efficiently. In the inner-city, the school must be made available to all residents, not merely parishioners. Other surplus classrooms should be made available for children from near suburbia. Transportation must be provided. Preschool, summer school, and adult education must be considered as means of keeping empty schoolrooms occupied. The demands of society make it impossible to waste our facilities for one-fifth of the year. Adult education must fill part of the time available for leisure (growing each year) with purposeful learning, for education is the key to the solution of problems surrounding the 20 or 30 hour work week.

5. A closer cooperation must be established between Catholic education and the Confraternity of Christian Doctrine.

At the present time, about the only point of contact between the C.C.D. program for the children of the parish attending public schools and the Catholic school maintained by the parish is the casual use of the school building. The C.C.D. program should be strengthened to provide a realistic kind of parochial-centered religious education. This will never be accomplished until the C.C.D. program has been provided the budgetary capacity to develop a modern curriculum and trained teachers. Undoubtedly there should be a unity of administration which would coordinate the C.C.D. and Catholic school programs. In many dioceses the position of Secretary for Education has been established. This individual is given the responsibility for both Catholic school education and the religious instruction offered those in public schools. Under the Secretary for Education, on an equal basis, would be the Director of the Confraternity of Christian Doctrine and the Superintendent of Catholic Schools.

6. There must be a more efficient use of the resources of the Church to insure the future of Catholic education.

As we have said, during the past 100 years Catholic education has been eminently successful. The Church is blessed, today, with a large number of highly trained, competent, lay leaders. These men and women, dedicated as they are, could be of incalculable help to the Church. Not only are these people trained to help, but they are most willing. The trouble is, until quite recently they have never been asked. How much more meaningful to them and to the Church is a contribution of their talents rather than the mere deposit of an envelope in the collection basket on Sunday! Giving of themselves would not only increase the efficacy of the Church in the modern world, but would do much to make the virtue of charity live in their hearts. Their personal commitment could be realized in a dramatic way.

These are only a few of the most obvious evaluations that have to be made in the near future if Catholic education is to continue as a real force for good. One should not attempt to look into his crystal ball and expect to find the whole answer with utmost clarity. Although our society is generally urban, there are degrees of its urbanity. We are not suggesting that a solitary course of action would be in the best interests of the Church throughout the country. But of this we are sure: changes are necessary for the parish school if it is to survive.

For the Future

If we were to give our best guess as to the future development of Catholic education, we would not hesitate to say that it will continue to be a unique factor in providing the diversity in education which has helped make America strong. In due course, the American people will recognize the justice of its claim to an equal measure of public support. But when the day for that support arrives, the product to be supported will most certainly be re-examined with a critical eye. Consequently, between then and now, there must be great emphasis on preserving the quality of Catholic education. At the same time, a proper machinery can be evolved which will make the transition from the parish-centered school to the unified Catholic School System a smooth one.

In each parish a parish school board should be formed. Composed of pastor, teachers, and parents, this board would be in a unique position to determine the best services that the parish is capable of providing. The pastor will not be forced to "go it alone." Basically, the school board will determine the needs of the school and relate them to the parish at large. When this has been done, and a real closeness established between home and school, a great many of the obstacles presently hindering the proper parochial support of the school will disappear. If parishioners in general are quite aware of the needs of the school, and how much money it costs to satisfy these needs, a great many more will make meaningful contributions than do at the present time. There will still be a great variation of the quality of education provided from the poorest parish to the richest, but at least a beginning will be made.

Parish school boards should have representation on area school boards and a diocesan school board. Area school boards should be formed in the various deaneries of a diocese which in turn send representatives to a diocesan school board presided over by the bishop. Gradually a unified system will evolve, which will not only help to uplift the quality of all Catholic educa-

tion in the diocese, but will provide that so necessary and often tenuous line of communication between the bishop and the parent of a child in the farthest school in the diocese. Eventually, the pastor will be freed for his most important duty—that of spiritual leader of the parish. He must always be vitally concerned with the condition of the school, but he will not have to spend himself on administrative tasks in order to see to it that the children of his parish receive an adequate education. As the school is removed from parish administration, parishes themselves will tend to be smaller and the pastors will be able to know their people more intimately.

All in all, the future looks bright. As we have said before, tensions will arise in making needed adjustments. But to avoid them would be a grave mistake. Although we can say little else about the future with utter surety, we can say this: An attempt to preserve the status quo will result in the death of parochial schools. To change them into Catholic public schools serving the community will only make more efficient their form of administration while preserving their contribution to our American way of life!

Preventing Retardation

Newark, N.J.—(NC)—An experimental program designed by a priest which aims to prove that many pre-school youngsters classed as "retarded" are in fact only poor is now under study at headquarters for the war on poverty in Washington, D.C.

Three welfare and poverty groups in this area collaborated in blueprinting the experimental program, which carries a price tag of $855,042.

Spearheading the experiment is the Rev. Francis R. LoBianco, director of a special education program for the Mount Carmel Guild, welfare agency of the Newark archdiocese.

"In the guild's special education program and in our training and placement service," Father LoBianco said, "we found many boys and girls who have fairly good social functioning but just don't make it academically.

"They are classed 'retarded' because of their IQ, but they may not be. It may be simply that they received irreversible damage because of an early childhood that was deprived of cultural and social stimuli," he added.

Even before enactment of the Economic Opportunity Act, he asked the Essex County Association for Retarded Children to help him work out a program for preventing this kind of "retardation."

They came up with PROP—Pre-School Readiness Opportunity Program. When Newark's United Community Corp.—the city's private anti-proverty agency—came into being it sponsored the program and applied for federal funds.

As envisioned, the program would embrace 640 Newark youngsters aged three and four, plus a staff of 110 people—teachers, teacher aides, research analysts, psychologists, social workers and family counselors.

One group of 100 children would be the subject of intensive work at an experimental school, the facilities being provided by St. Stanislaus parish. Their parents would be reached through a program of counseling, employment placement and training.

Another group of 440 children would receive the same training, but without supplemental work with parents. The remaining 100 children would be used to provide a statistical program through the second and third grades.

If the study goes as hoped, a pre-school program most likely will emerge a preventive measure, Father LoBianco said.—**The New World**, Vol. LXXIII, No. 33, p. 33.

The Parochial School Principal— Principal of the Parish C.C.D.

by Sister Mary Pauline Degan, S.C.L.

TODAY MANY CATHOLIC PARENTS are faced with a problem when their children reach school age and there is no room for them in the school supported by the parish. Statistics vary but according to available figures between forty per cent and sixty per cent of the Catholic children in the United States are not in Catholic schools. This means that in some parishes parents are contributing money, work, prayer and sacrifices to the cause of maintaining a parochial school, but their children do not have the opportunity to attend this school.

All children in the parish have a right to receive the good news of Christ's teaching. Christ commanded his followers to present the Gospel to every creature, not just to the ones who are in attendance at parochial schools. Boys and girls who are educated in all the academic subjects in an accredited school with qualified teachers need the same kind of education in the truths of their Faith. To cope with the materialistic influences they meet every day, they need a planned program, organized according to their mental, social, physical and religious needs and abilities. In order to develop their personalities according to their natures, boys and girls must know

The publication of this article by Sr. Pauline is a new first for HPR's *record books. This is the first time within memory that a female, nun or otherwise, has ever been represented by an article in these pages. However, our policy of* "HPR —*by priests for priests*" *has not been overlooked without reason, because, although our author is not a priest, her thesis is a forthright one which may help solve the C.C.D. problems of many of our pastor-readers.*

Sister's article is being simultaneously published in the September issue of The Catholic Educator, *another well-known Wagner publication, so that Sr. Pauline's views may reach the* Educator's *vast audience of administrators and teachers.*

Sr. Mary Pauline, a Sister of Charity of Leavenworth, Kansas, is full-



time Assistant to the Director of the Confraternity of Christian Doctrine in the Archdiocese of Kansas City in Kansas. She represents her community on the National Teaching Sisters and Brothers Committee of the C.C.D. Her course outline for teachers of lay catechists is pending publication.

and practice the teachings of Christ. Otherwise they are being educated toward an era of physical giants and religious morons. If the parish school cannot accommodate all the children the pastor has the duty to provide that children who attend public schools have an opportunity to become familiar with Christ's message to them.

Sometimes Catholic parents find that their children who attend public schools are considered as second-class Catholics in the parish. In this day when Vatican Council II has encouraged parish unity and the Christian community spirit, children who do not attend Catholic schools find themselves victims of a certain type of segregation. They do not have the same educational facilities for classes in Religion as the parochial school children have. This in spite of the fact that the school building and equipment are paid for by the sacrifices of *all* the parents in the parish. They are left out of parish activities, both social and religious.

It doesn't take much figuring to realize that if children graduate from elementary school and high school without any formal training in Religion and then get married Christ could lose a whole generation. You can't expect children to love God and make Him loved so that they will want to serve God and make Him served, if they don't know Him. The parish has no choice but to provide adequate instruction in the Faith for children who are not enrolled in the parish school. Adequate training implies the organization and administration of a C.C.D. School of Religion on the elementary and secondary level. It would seem that the logical person to assume this apostolic duty is the principal of the parish parochial school in cooperation with the pastor of the parish.

Why the Principal?

The parochial school principal is privileged to be associated with the Bishop of the Diocese through the superintendent and the pastor of the parish in the apostolic work of forming boys and girls to live the Christian life energetically. The position of principal in a Catholic school today is one of tremendous stature in the Church. It involves cooperation with Christ in the work of saving souls. It involves working directly with the representatives of Christ to present the Gospel to all persons in the parish.

A principal of a Catholic school today is well fitted to assume leadership in the parish school of religion. Course work leading to certification, experience, professional courses in theology and religious education supply the necessary background. The spiritual life of the principal provides insight into the reasons why an already busy administrator would assume an added responsibility. In the words of Cardinal Suenens, "Everyone must serve . . . to the widest extent of his natural talents, and on leaders falls the duty of providing the means by which he will serve."[1]

Christ has given the example of untiring work for the salvation of souls. He urges us to work "while you have the light, that darkness may not overtake you."[2] And He promises that "Whoever carries out my commandments and teaches them shall be called great in the kingdom of heaven."[3] St. Paul admonishes us to teach in season and out of season[4] and gives himself

[1] Suenens, Leon-Joseph Cardinal. *The Gospel to Every Creature* (Westminster, Maryland: The Newman Press, 1956), p. 21.
[2] John 12: 35
[3] Matthew 5: 19
[4] Timothy 4: 2

as an example: "I will most gladly spend and be spent myself for your souls."[5]

Our present Holy Father, Pope Paul VI, commands that Christ's followers intensify their efforts for souls. Just before the opening of Vatican Council II, Pope Paul VI requested the members of his Curia to leave their offices to participate in some direct apostolic work to help him save souls in Rome. "We ask you all, ecclesiastics and laymen of the Roman Curia, to be willing to add to your labors of office some other spontaneous labor of the ministry and the personal apostolate. Help the Pope to evangelize not only the World but the City as well, of which you are the foremost faithful and he the Bishop!"[6] In his sermon on September 1, 1963, he dramatized his appeal in these words:

> It is necessary to remake Christian society; it is necessary to awaken it to be aware that we are responsible! This is a tremendous word, dynamic, unsettling, and energetic. He who understands it can no longer remain asleep, indifferent. . . .
>
> We are responsible for our times, for the life of our brothers, and we are responsible before our Christian conscience. We are responsible before Christ, before the Church and history; we are responsible before the face of God.[7]

Current exhortations of eminent members of the hierarchy make it more evident every day to the principals of Catholic schools that they do have a glorious opportunity. A zealous principal could direct, guide and inspire the lay persons to become real witnesses for Christ. Dedicated lay people are willing to help because they realize that the Sisters are too few and are already carrying a full schedule of work.

Tasks

The first job of the principal is one of organization. A parish C.C.D. School of Religion is entitled to the same efficient organization evident in the parish school. A principal is qualified to organize the school of religion on a regular basis—one grade to a teacher, no more than fifteen pupils in a class. The principal has the professional "know how" to conduct faculty meetings, arrange for parents' nights, send home report cards and keep permanent records of grades and attendance. Parents who are approached by a qualified principal respond and cooperate.

Since the principal of the parochial school knows the parishioners it is relatively easy to initiate recruitment procedures for teachers in the school of religion. The pastor needs the help of a dedicated principal to recruit teachers and helpers for this important work. In the words of the Council of the Archdiocese of Maline-Bruxelles, "A parish cannot be harmoniously balanced unless the religious are able to complement the work of the clergy."[8]

With assistance from the diocesan office of the C.C.D., the principal will find it easy to provide instruction for teachers in methods and doctrine. A course for helpers is available from the same source. Once helpers are trained by the principal to assist the teachers, they assume the responsibility

[5] II Corinthians 12: 15

[6] Pope Paul VI "To The Roman Curia." *The Pope Speaks,* Vol. 9, No. 2, Autumn, 1963, p. 157.

[7] Pope Paul VI, "An Appeal to the Laity." *Ibid.,* pp. 176–177.

[8] The Diocesan Pastoral Council of Women Religious, The Archdiocese of Maline-Bruxelles. *Some Suggestions Regarding the Organization of the Apostolate in Religious Communities* (Notre Dame, Indiana: The University of Notre Dame Press, 1963).

to make equipment and supplies available for the teachers. Since all parents contribute to the support of the parochial school, the equipment may in justice be used for instruction of children of the parish who attend public schools.

One principal of a parochial school in Aurora, Colorado has developed a plan whereby the Sisters assist the lay teachers in the school of religion with much profit to both Sisters and lay teachers. An outline of the plan is included here as an example.

C.C.D. School of Religion at St. Therese School, Aurora, Colorado

Facilities

Every available corner in the school is used: all classrooms, two sections of the library, all four corners of both cafeterias, all the audio-visual aid rooms, one end of a hall and the church hall.

Filmstrips and other materials from the parochial school are used. The Baltimore Catechism has been used but has been found wanting, so the C.C.D. edition of the *On Our Way* series is ordered for next year.

The size of the classes is kept between fifteen and twenty-five.

Lay Faculty

Thirty-five lay teachers comprise the faculty. This includes army men from Fitzsimmons Air Force Base, high school students, public school teachers, generous men and women from the parish. They prepare lessons, requisition supplies, grade pupils, notify the principal when absent students need to be checked and meet after class for discussion with the Sister in charge of their group.

Sister Faculty

The Sister faculty consists of eight teachers and a qualified principal. In the first 7 grades the classes are divided among the lay teachers with one Sister in charge of each grade. She visits each room under her jurisdiction each week to talk to the children and give them some contact with the Sisters. She meets with her own lay faculty after classes are dismissed to give suggestions, answer questions and help the lay teachers in any way she can. In the eighth grade two Sisters teach the girls and a layman teaches the boys.

Sister Principal

The duties of the Sister principal are supervisory. She orders and handles general supplies. She is available to give help to the Sister supervisors and lay teachers. She enrolls new pupils and makes a contact with pupils who are absent.

The parish Legion of Mary helps us contact families who should have children enrolled in the school of religion but who have not enrolled them.

All of the Sister faculty have a full schedule of regular school duties in the parochial school. The lay faculty members are occupied full time either at work, at home or at school. Their thinking on this matter may be summed up in the words of the principal: "We feel that the work we do on Saturday is of extreme importance. It is truly heartbreaking to see how many of these children have no other contact with their religion than what little we can give them each week. Often the task can become discouraging, but we know that God blesses our work and that the little ones do come nearer to Him because of our efforts."[9]

Theologically speaking, in the strict sense, Christ doesn't need anyone. He

[9] Sister Anita Marie, S.C.I., Principal of St. Therese School, Aurora, Colorado. Letter of April 2, 1964.

could convert the whole world by his direct action on each individual. But the fact of the matter is that, in the Providence of God, Christ chose to be dependent on the work of his followers. He based the success of his Church on his twelve chosen Apostles, their successors the Bishops and on the dedicated lives of the early Christians.

Today the success of the Church depends in large measure on the dedication of the principals of our parochial schools. If they reflect on the words of Lenin: "If there had been in Petrograd in 1917 a group of only a few thousand men who knew what they wanted, we never could have come to power in Russia,"[10] and on the statement of the Apostolic Delegate in England, "God has no other voice, no other hands, no other feet than yours with which to carry the Gospel over the world,"[11] the task of organizing the parish school of religion will be in first place on their list of responsibilities.

[10] Keller, James. *Three Minutes a Day*, Vol. 5 (New York: The Christophers), p. 12.
[11] Suenens, Leon-Joseph Cardinal. *The Gospel to Every Creature, op. cit.*, p. 73.

Growth in Understanding

Brussels—(NC)—Leo Cardinal Suenens of Malines-Brussels characterized as a "false dilemma for the Church" any supposed choice between remaining faithful to the past and being open for future development.

The Cardinal said in a radio broadcast here that it is unwise and untrue to maintain that a "conflict of generations" must exist in the Church regarding the accomplishments of the Second Vatican Council.

"One would think it were necessary to choose between tradition and the past, on the one hand, and the attempt to make our apostolate relevant to the present and future, on the other. This is a completely false dilemma which Christians must reject totally. We must affirm that authentic tradition is and always will be the source of all vitality in the Church of God.

"God has spoken to all ages and for all men," Cardinal Suenens said. "But we are always tempted to interpret his message as it best suits us. That is why the Holy Spirit never ceases to keep the word of God alive in our hearts.

"This age of the Council is an especially privileged one in the history of the Church. We have been given a bird's eye view of the Holy Spirit at work. This is an age of great graces for the Pope, the bishops who are assembled around him, and for the whole Church. Because of the grace of the Vatican Council, we are able to see the eternal truth of Christ with greater clarity, and love Him with increased warmth.

"There is no place in the Church for 'progressives' and 'conservatives,' " the Cardinal said. "All of us must keep watch over the deposit of faith. But all of us must scrutinize that faith lovingly so that we might grow and deepen in our understanding of it."

Turning to the subject of the liturgical reforms begun by the Council, Cardinal Suenens said that in this matter also Catholics are sometimes presented with a "false choice."

"Some of our people believe they must decide whether to pray or follow the Mass," he said.

"It is not necessary to pray during Mass," said Cardinal Suenens. "Rather, the Mass is our prayer. It is the great community action, and it must be done together.

"Collective prayer and personal prayer are not mutually exclusive. They are both essential to the Christian's spiritual formation," he stated.—**The Tablet,** Vol. LVIII, No. 28, p. 3.

Catholicism in Colonial America–II

By FRANCIS J. WEBER



Father Weber writes from Queen of Angels Seminary in the Archdiocese of Los Angeles. His recently published California's Reluctant Prelate *is the story of Bishop Thaddeus Amat, C.M.*

In the July issue of HPR, Fr. Weber concentrated his attention on the Spanish missions; he concludes his study here with the history of French and English missions in early America.

CHURCH-STATE union in sixteenth-century France was considerably less extensive than in Spain even though the Concordat of 1516 deputized the crown to make episcopal nominations. The year 1647 witnessed the first in a long series of tangled involvements when the Archbishop of Rouen claimed jurisdiction over Canada in virtue of his authority in the port city of embarkation. If the archbishop knew of the Prefecture Apostolic set up at the behest of Queen Henrietta Maria at Acadia, he chose to ignore it. Missionary superiors then were compelled to act as Vicars General of Rouen, an arrangement that lasted until 1659 when the Holy See erected the Vicariate Apostolic of New France with François Laval as Ordinary. The see was advanced to diocesan status in 1674 under the title of Quebec City.

France had few of the advantages possessed by Spain in the New World. There was considerable internal strife at home and even sporadic persecution of the Church. Religious dissension was well entrenched among the nobility, and Henry IV seems to have embraced the Faith more from necessity than conviction. A series of weak monarchs stood helplessly on the sidelines while scandals raged in their very household. French colonizers and missionaries labored under odds of vast distances, lack of transportation and mobility of Indian attack. Greatest among the perils were the hostile Iroquois, a federation of tribes whose number included the most intelligent, crafty and daring savages in the New World. Francis Parkman says of these Indians that "no race, perhaps, ever offered greater difficulties to those laboring for its improvement."[11]

Maine

French missionary activity began in 1611 when the Jesuits Pierre Biard and

[11] *The Jesuits in North America in the Seventeenth Century* (Boston, 1867), p. 550.

Ennemond Masse came to Acadia (Nova Scotia) at the behest of Henry IV. The two priests spent several months along the coast of the Kennebec River preaching to the Abenaki Indians and in 1613 joined the de Guercheville expedition bound for Mount Desert Island at the mouth of the Penobscot River. Tragedy struck their foundation of Saint-Sauveur when English troops under the command of Samuel Argall raided the colony and imprisoned the missionaries. Two years later Samuel de Champlain brought the Franciscan Recollects to New France, and to one of them belongs the honor of celebrating the first Holy Mass at Quebec. Officially acting only as "chaplains," these men did engage in a limited amount of missionary work among the Indians of present-day Maine until their expulsion by the English in 1627.

Two years before their departure, the friars had asked the Society of Jesus to join them, and the first contingent of Jesuits included Father Charles Lalemant, Ennemond Masse and Jean de Brebeuf. De Brebeuf had a word of advice for his European confrères which is as revealing as it is descriptive:

> All the fine qualities which might make you loved and respected in France are like pearls trampled under the feet of swine, or rather of mules, which utterly despise you when they see that you are not as good pack animals as they are. If you go naked, and carry the load of a horse upon your back, as they do, then you would be wise according to their doctrine, and would be recognized as a man, otherwise not.[12]

Brebeuf had all the remarkable qualities expected of a martyr. And of this great missionary, Parkman wrote:

> Thus died Jean de Brebeuf, the founder of the Huron mission, its truest hero, and its greatest martyr. He came of a noble race, the same, it is said, from which sprang the English Earls of Arundel; but never had the mailed barons of his line confronted a fate so appalling, with so prodigious a constancy. To the last he refused to flinch, and his death was the astonishment of his murderers.[13]

Quebec was captured by the English in 1629, and many of the Franciscans and Jesuits "retired" to France. Fortunately, English rule was short-lived and by 1632 the *fleur-de-lis* was again flying over Quebec. In the post-restoration days the entire mission field was occupied by the Jesuits, although it is known that between 1632 and 1655 about forty Capuchins, of whom Father Baltazar was the greatest, labored in nearby Acadia.

Père Sebastian Rale, known as the "Apostle of the Abenaki," a profound intellectual who came to New France in 1689 with Louis Frontenac, set to work immediately on a dictionary for the native dialects, a great boost to the overall project. After Rale's death, though, his natives scattered and it was 1730 before they could be gathered again under Jesuit auspices. From 1766 onwards no further mention is made of the Abenaki until John Carroll sent Father François Ciquard to care for them after the erection of an ecclesiastical jurisdiction in the United States. Subsequent wars and the intolerant attitude of the New Englanders prevented any further Catholic activities in Maine, but it is an interesting footnote to history that many of the Indians of Maine have preserved their religion to this day, a living memorial of the solidity of the Faith implanted in their hearts by the French missionaries of old.

[12] *The Jesuit Relations and Allied Documents* (Cleveland, 1898), XII, 123.

[13] Francis Parkman, *op. cit.*, 579.

Great Lakes Area

French penetration of the Upper Lakes region dates from 1634 when Jean Nicolet arrived in the Green Bay region of Wisconsin. Father René Menard was there in 1660 to work among the Iroquois at Chequamegon Bay, and with his disappearance (and presumed martyrdom) the post went to the legendary Claude Allouez. With the claiming of the entire western country by Simon François Daumont in the name of Louis XIV in 1671, Father Allouez verbalized his nation's future colonial policy by glancing up at the civil banner and directing his native hearers to

> Look likewise at that other post, to which are affixed the armorial bearings of the great Captain of France whom we call King. He lives beyond the sea; he is the Captain of the greatest Captains, and has not his equal in the world.[14]

Outposts were soon established in Michigan along the Saint Joseph River; in Minnesota on Lake Pepin; near present-day Lafayette, and on Sandusky Bay in Ohio. By 1673 there were 1,800 Christian Hurons and Ottawans living at San Ignace Mission on the northern shore of the Straits of Mackinac.

Franciscan Recollects were at work in Detroit as early as 1701 when Father Nicholas Delhalle became that town's pastor. His little congregation at Saint Anne's evolved into the first permanent white parish in the west. Delhalle's martyrdom and a long litany of other unfortunate occurrences brought a cessation to French activity in 1763 And while their success in the Great Lakes area was not overly conspicuous, the French contributions to geography, enthnology, and the increase of their dominions were of major importance.

[14] Quoted in John Tracy Ellis, *Catholics in Colonial America* (Washington, 1957), p. 21.

Illinois Country and Louisiana

The narrow belt of land extending from Lake Michigan to the mouth of the Ohio River was peopled by a confederation of tribes known as the Illinois. Among the missionaries working in that area was Father Jacques Marquette who opened the mission of the Immaculate Conception near today's Utica. Commenting on his 1673 expedition with Louis Joliet, an historian says of Marquette:

> A subtle element of romance was blended with the fervor of his worship, and hung like an illumined cloud over the harsh and hard realities of his daily lot. Kindled by the smile of his celestial mistress, his gentle and noble nature knew no fear. For her he burned to dare and to suffer, discover new lands and conquer new realms to her sway.[15]

Sieur de La Salle and the Franciscans Louis Hennepin, Zenobe Membre and Gabriel de la Ribourde came upon the village of the Kaskaskias in 1679, although it was fully another decade before an establishment was made there. Pierre Gibault managed to build St. Francis Xavier Church on the Wabash at Vincennes, and in 1792 Benedict Joseph Flaget launched a new phase of the long French tradition on the frontiers.

> In many respects the Illinois mission was the most successful of the French efforts to convert the natives of North America. Not so thrilling a narrative as that of the Huron mission, nor so involved in political history as that of the Abenaki, the story of the Illinois Mission is nevertheless a story of untiring devotion to the soul of the Indian.[16]

[15] Francis Parkman, *LaSalle and the Discovery of the Great West* (Boston, 1910), pp. 59–60.

[16] Mary Borgias Palm, *The Jesuit Missions of the Illinois Country* (Cleveland, 1931), p. 14.

The area stretching northward from the delta of the Mississippi encompasses what is known as the Louisiana Mission. Its colonization came late in the French regime and was characterized by ill-prepared missionaries, jurisdictional quarrels and English interference. Only with the handing over of the region to the Society of Jesus in 1718 did its fortunes improve. Ecclesiastical authority was shifted to Santiago de Cuba in 1763 with the arrival of the English. In 1795, at the recommendation of Charles IV, Luis Penalver, a native Cuban, was consecrated bishop and entrusted with much of the Louisiana territory. Even with all the troubles the French crown had to encounter in this area of its realm, it can still be said that

> The French population of Louisiana has retained something of its French character; French traditions and customs have lingered on, and the presence of the Ursuline convent and academy from the earliest days marks a French educational and spiritual influence which has persisted continuously from early colonial days.[17]

New York

France's influence in New York was confined almost exclusively to the work of the Jesuits among the Iroquois. And even Isaac Jogues, the founder of the Mohawk mission, is known in history more for his sufferings than for his labors, cut short as they were by his early martyrdom. Father Simon Le Moyne visited New Amsterdam in 1658 and returned three years later to labor among the Onondagas, Cayugas and Seneca tribes. The Iroquois mission ended in 1713 when France recognized British suzerainty over the Indian confederacy in the Treaty of Utrecht.

A critical estimate of the French contribution to American Catholicism could hardly fail to include an unbounded admiration for their heroic and unflinching endurance. Nonetheless, the number of converts won to the Faith was very small, a result due in great measure to their apparently inextricable alliance with political and temporal undertakings. This identification of the missionaries with their mother country's strictly selfish interests all too frequently lent to their image the character of ordinary colonial emissaries. Of course, there were other reasons for their failure—the numerous and difficult Indian dialects, the inability of those languages to convey abstract spiritual concepts, an inborn abhorrence of self-sacrifice and constant clashes with civil authorities.

Anglo-Saxon Missions

The last of the European powers to establish itself in the New World was England, a thoroughly Protestant nation at the beginning of the seventeenth century. Sir Humphrey Gilbert's foundation in 1578 and that of his half-brother, Sir Walter Raleigh, six years later, were unsuccessful and it was not until 1607 that the first permanent English colony was founded at Jamestown.

Catholic ecclesiastical jurisdiction until 1607 that the first permanent English mission and their successors, the archpriests and the vicars apostolic, an arrangement approved in the papal constitution *Alias* of 1694. Richard Challoner, Vicar Apostolic of London, had reason to doubt his competency in the matter of jurisdiction, however, and appealed to Propaganda Fide for further enlightenment on the delicate question.

"That there was a deep religious motivation behind the founding of the English colonies in North America is, of

[17] Sr. M. Doris Mulvey, *French Catholic Missionaries in the Present United States (1604–1791)* (Washington, 1936), p. 122.

course, altogether true."[18] But this motivation was anything but Catholic, and "papists" figured in the English plan only negatively in so far as the government sought to place the greatest possible distance between its people and the seats of Catholic power. One authority notes that "with such conviction did they preach this doctrine that Englishmen at length accepted it as their imperial destiny."[19]

John Tracy Ellis reduces the story of Catholicism in colonial English America to four main points.[20] First, a universal anti-Catholic bias was brought here in 1607 and remained to be cultivated in all the thirteen colonies from Massachusetts to Georgia. Secondly a small body of Catholics, mostly English and Irish, who settled on the Atlantic coast managed to cling to their religious faith. Third, the Catholic minority in their brief tenure of power introduced the principles of religious toleration. Finally, the absence of domination by any one of the varying Protestant churches fostered the principle of religious freedom for all.

Maryland

Several attempts were made to found a haven abroad for persecuted Catholics when the penal code in England gradually began tightening its grip. In 1624 George Calvert, first Baron of Baltimore, resigned his secretaryship of state and seat in Parliament in order to carry out a plan to set up a colony at Avalon in Newfoundland. Unfortunately, his efforts were thwarted by the hostile French and inclement weather. In 1629 Calvert went to Virginia, but found no welcome mat there for Roman Catholics. He then petitioned Charles I for a charter colony north of Virginia. But by the time the legal complications had been straightened out, Calvert was dead and the leadership of the expedition fell to Leonard, Baltimore's eldest son.

Some 250 people set forth in 1633 accompanied by Jesuits Andrew White and John Altham, a generous commitment to the predominantly non-Catholic group. On March 24, 1634, their party landed on Saint Clement's Island in Chesapeake Bay and, in the words of Father White

> . . . after we had completed the sacrifice, we took upon our shoulders a great cross, which we had hewn out of a tree, and advancing in order to the appointed place, with the assistance of the Governor and his associates and the other Catholics, we erected a trophy to Christ the Savior, humbly reciting, on our bended knees, the Litanies of the Sacred Cross with great emotion.[21]

There was relative peace in the small colony where Roman Catholics and Protestants "co-existed" on terms of equality and toleration. The Jesuits, entirely dependent on their own resources and receiving no compensation from the governor, took to farming to support themselves, although their admittedly worldly entanglements would soon subject them to criticism.

There were obstacles to the colony's success almost from the beginning. William Claiborne in nearby Virginia harbored a deep hatred for Catholics and resented their proximity, and, as the Puritan element in England grew stronger, Claiborne's courage became correspondingly bolder. Baltimore's

[18] John Tracy Ellis, *op. cit.*, pp. 27–28.
[19] Louis B. Wright, *Religion and Empire* (Chapel Hill, 1943), p. 114.
[20] John Tracy Ellis, *American Catholicism* (Chicago, 1955), p. 19.
[21] E. A. Dalrymple, *Narrative of a Voyage to Maryland by Father Andrew White, S.J.* (Baltimore, 1874), p. 33.

admission of Puritans, unwanted in Virginia, did little to pacify the situation. Even though surrounded by suspicious neighbors, Lord Baltimore issued his famous Act of Toleration in April of 1649. One of its clauses is noteworthy:

> And whereas the enforcing of the conscience in matters of Religion has frequently fallen out to be of dangerous consequence in those commonwealths where it has been practiced, be it therefore enacted . . . that no person or persons whatsoever within the Province . . . professing to believe in Jesus Christ, shall henceforth be any ways troubled, molested or discomforted in respect of his or her religion nor in the free exercise thereof.

Nonetheless, Puritan influence, advanced in no small measure by the very people Baltimore earlier befriended, overthrew the regime in 1654 and immediately outlawed Roman Catholics. Baltimore regained temporary control three years later, but the so-called "Glorious Revolution" of 1688 spelled the end of the Calverts. In 1691 Maryland became a royal colony. The Church of England was established the next year, and Catholics were taxed for its support. The capital was moved from Saint Mary's to Annapolis, and by 1704 the Catholic religion was forbidden altogether. Queen Anne mitigated the law considerably in 1707, but it came too late to have any lasting effect.

Toleration finally came in 1774 when Maryland responded to the appeal of the First Continental Congress and ceased discrimination. Complete religious freedom came in the years after 1791.

Southern Colonies

The founding of Jamestown in May of 1607 was followed by seventeen years of tumultuous economic adventures when the London Company sought riches in gold rather than Virginia's true wealth, its soil. In the years after the discovery of the tobacco plant, a prosperous community developed. Paradoxically, the first representative assembly and the first importation of slaves coincided in 1619. But the typical conservative Virginia autocrat bothered little about the real needs of his people and allowed another century to pass before facing up to this real problem.

Religious persecution, as contemplated by this first of the colonies, was unfortunately typical of the majority. The Virginia Charter required the Oath of Supremacy of all prospective colonists. Roman Catholics were thus successfully barred from admittance to the colonies and those few who did manage to stray in were forbidden by Governor Berkeley to exercise their Faith. Even though the penal laws never were enforced rigidly in Virginia, there are few records of many Catholics in the area. In 1745 Lieutenant Governor Gooch ordered that any priest caught crossing over from Maryland to Fairfax County was to be arrested for proselytizing. In 1756 it was thought necessary to demand anew the taking of the Oath, thus putting off another two decades the colony's toleration of Catholics. Nonetheless, anti-Catholic feeling in Virginia diminished in the eighteenth century, probably because of the proximity of war with the mother country. The desirability of conciliating Catholic allies on the one hand and increasing indifferentism to Anglicanism on the other gradually brought about a forced toleration. On June 12, 1776, James Madison secured passage of legislation which admitted that religion and the manner of discharging one's obligations belonged to reason and conviction and not to force or violence. The bill was drawn up several weeks before the Declaration

of Independence and fifteen years before the Federal constitutional amendments guaranteeing religious liberty came into vogue and set a pattern for others to follow.

The Carolinas were notified by their charters of 1663 that "The Church of England . . . being the only true and orthodox and natural religion of all the King's dominions, is so also of Carolina." The year 1696 saw legislation that provided that "all Christians . . . papists alone excepted, shall enjoy the full, free and undisturbed exercise of their consciences." Nineteen years later Catholics were disqualified altogether from voting due in part to pressures from Huguenots, Presbyterians, Baptists and Quakers. Hence, it comes as no surprise that many Irishmen settling in the southern colonies completely lost their faith.

Georgia allowed in its charter of 1732 liberty of conscience to all "except papists." The colony's founder, Oglethorpe, despite his humanitarian views on other matters, had a narrow mind about the Church, and during 1750 he personally led a raid against Saint Augustine. As late as the American Revolution there was scarcely a single Catholic in Georgia.

New England Missions

Intolerance was the theme in New England (except for Rhode Island) where the Congregational Church was established and a Calvinistic type of theocracy installed. The General Court of Massachusetts decreed in 1631 that "no man shall be admitted to the freedom of this body politic but such as are members of some of the churches within the limits of the same." Politically speaking, this meant a tax to support Congregationalism.

Despite entry restrictions, Catholics somehow succeeded in penetrating New England in small numbers. Unhappily, in order to legitimize their children, many married outside the Church and within a generation had lost the faith. After 1647, Jesuits were forbidden under penalty of death to enter Massachusetts. The year 1659 saw the abrogation of Christmas as an act of "popery" and even 1691's Act of Toleration excluded "papists." In 1675 John Adams could rightly note that "Roman Catholics are as scarce as a comet or an earthquake." Ten years later, he modified his statement adding that "we have a few Jacobites and Roman Catholics in this town, but they dare not show themselves."

That religious liberty was slow in arriving is obvious from action taken in refusing to tolerate Catholics whom they typified as "subversive to Society." The pope was annually burned in effigy right down to 1775 when General George Washington personally banned the custom among his troops. Limited toleration came in 1780, but Catholics continued to be ineligible for public office until 1821. They were under similar restraints in New Hampshire until 1819, though Connecticut granted religious freedom in 1791.

New Netherlands

Following up Henry Hudson's discovery in 1609, the Dutch erected New Netherlands and gave it a charter which said that "no other religion shall be publicly admitted . . . except the Reformed." In practice, however, Dutch Calvinists were friendly enough to Catholics. When James, the Duke of York, gained control of the colony, he decreed that "no person shall be molested, fined or imprisoned for differing in judgment in matters of religion, who professes Christianity." In 1683 Thomas Dongan, a Catholic, railroaded through the Assembly legislation

"granting freedom to all persons which profess faith in God through Jesus Christ." After 1700, however, when the penal laws were extended to New York, the Church went underground. Things got so bad that the dissident minister, John Ury, was hanged on the mere suspicion of being a priest!

New Jersey had existed independently from New Netherlands since 1664 and followed a similar pattern in religious matters. Between 1682 and 1702, while the Penn family had a controlling influence, New Jersey shared the benign regime of Pennsylvania. With the introduction of royal government in 1702, however, "liberty of conscience to all persons, except papists" was the rule. Religious toleration came in 1776 though one clause remained in the constitution until 1844 implying the ineligibility of Catholics to hold public office.

Pennsylvania and Delaware

William Penn's "holy experiment" was launched in 1681 with a broad grant of freedom of worship and civil rights to all who believed in God. Penn himself was a Quaker, but he had great respect for the Jesuits and their proposals of religious liberty. His ideas were codified in 1690 with the declaration that anyone who professed "one Almighty God to be the Creator, Upholder, and Ruler of the World" should not be molested. It is not hard to see why large numbers of Catholics flocked to Pennsylvania, most of them of Irish or German descent.

Royal intervention suspended Penn's proprietorship briefly in 1692, and from that date onwards there were occasional outbreaks. Against his will, a test act was introduced barring Roman Catholics from public office, and it remained on the books until 1776. Nevertheless the mildness of the regime allowed Catholics to own land and hold title to buildings. In 1706 the Society of Jesus acquired acreage in Cecil County where they opened St. Xavier Mission. Father Henry Neal reported in April of 1741 that Catholics had all liberty imaginable in the exercise of their business, and were not only esteemed but reverenced. Delaware originally belonged to the Penn family, too, and with Pennsylvania enjoyed almost complete religious freedom except for the years between 1692 and 1695.

With few rare exceptions Catholic missionary endeavor did not have any chance of spreading its effects in New England. As John Gilmary Shea has observed, "the efforts made were purely individual; they were isolated and unsupported; they did not spring from any public opinion as to their necessity; and they were necessarily evanescent."[22]

Conclusion

As was mentioned earlier, Great Britain was the last of the colonial powers to arrive in the New World and the last to leave. With the expulsion of the English, the Church entered a new phase of its never-ending development. The colonial period, like all others in history, saw the Church loved and hated, praised and reviled, but rarely ignored.

> And if one considers the reasons for that well-nigh universal interest, the most compelling reason may well be its quality of endurance. The Church's ability to ride out storms, to outlive the most formidable foes has constituted for countless men a fascinating study.[23]

[22] *History of the Catholic Missions* (New York, 1857), p. 483.

[23] John Tracy Ellis, *Perspectives in American Catholicism* (Baltimore, 1963), p. 191.

Spotlight on Liturgy



Communion Under Both Kinds

By JAMES D. SHAUGHNESSY

PARAGRAPH #55 of the Liturgical Constitution has an importance that is far reaching in the entire renewal of the Church. In the first place it reiterates a practice which has been the mind of the Church for a long time. It states: "That more perfect form of participation in the Mass whereby the faithful . . . receive the Lord's body from the *same sacrifice, is strongly recommended.*" (Emphasis added.) This is simply repeating the teaching of the Council of Trent, of *Mediator Dei*, the Instruction of 1958 (22, c), as well as other statements of such Pontiffs as Benedict XIV and St. Pius X. There can be no question that it is the mind of the Church that the unity of the sacrifice be expressed in this eloquent manner, and the Constitution makes this perfectly clear.

The second point mentioned in paragraph #55 has to do with Communion under both kinds. It states: ". . . communion under both kinds may be granted when the bishops think fit, not only to clerics and religious, but also to the *laity*, in cases to be determined by the Apostolic See." (Emphasis added.) This point has been further implemented by the decree of April 15, 1965, setting forth the rite to be observed in distributing Communion under both kinds. It is the prerogative of the local ordinary to determine which of these rites may be observed in his diocese.

Regardless, the emphasis on the cup has to be reiterated and it is up to us to implement it. This brings us face to face with a whole series of considerations concerning the doctrine, the history and the symbolism of Communion under both kinds. It has a long and interesting history and we shall understand the importance of the cup and prepare our people adequately only if we know some of this historical and symbolic background.

As for doctrine it is quite clear from a long line of decrees from many coun-

cils, as well as statements of a number of Pontiffs, that there is no doctrinal question involved in whether Communion is distributed under one or both kinds. Christ is Eucharistically present, as the gloriously reigning Son of God, under both or either of the species of bread or wine. As far as communicating the faithful is concerned it is equally effective, considered in itself, for grace and for salvation, regardless of whether the faithful receive under one or both kinds.

The question is not so simple with respect to the history of Communion under either or both kinds, nor are we as clear as we might be with reference to the sign-symbol of the bread and the cup.

Historical Perspective

What we seem not to realize is that for at least twelve centuries Communion under both kinds for all was the continuous Eucharistic practice in both the East and the West. At the same time Communion under one kind was also practiced in certain exceptional cases, e.g., Communion of the sick, in the homes, and for prisoners (bread only), and for infants (wine only). Despite these exceptions, the fact remains that Communion under both kinds was the common practice until the beginning of the 13th century.

In the 13th century a basic change took place in the Church concerning the practice of Communion under both kinds. No single reason can be given for this change of attitude. It seems to be rather well established that a combination of a concern for the reverence for the Eucharistic Species, and a change of emphasis in the theology of the Real Presence, played an important part in the change from the practice of Communion under both kinds to Communion under the species of bread alone.

Like most liturgical shifts in practice this one was not clear-cut and decisive. There was an ebb and flow in practice for a period of nearly three centuries. It was not until the 15th century that the question of the cup for the people was brought into clear focus. And in the 15th century the cup became the symbol of opposition to Rome on the part of a number of heterodox groups, e.g., Hussites, Utraquists, Calixtines and others.

For the sake of clarity of doctrine (for these groups were raising a theological question based on John 6: 53), as well as practice, it was necessary for the Church to act decisively. This it did at the Council of Constance in 1415 and the Council of Basle in 1437. In each instance the Council forbade the cup to the faithful. There were individual cases where Pontiffs and Councils granted permission for the cup for entire countries or regions, but these were all eventually withdrawn by the second decade of the 17th century.

From this it can be seen that giving the cup to the faithful was a continuous tradition, at least in some parts of the West, until the 12th century, and in other isolated cases until the 17th century. Therefore, the reintroduction of the discipline of the cup for the faithful, if only in a few instances, and by permission of the ordinary, has solid historical foundation in the tradition of the West, and has been a constant and uninterrupted practice in most of the East.

Food and Drink

If only for the sake of the sign-symbol this is a most welcome reform. For the basic structure of the Eucharist is that of a sacrificial meal. A meal consists

of food *and* drink. And it seems more in keeping with the true sign-symbol of meal that the faithful be permitted to eat and drink of the Body and Blood of the Savior. This is the direct meaning of the words of institution, for Christ told us to both eat and drink.

"The words of interpretation spoken over the cup at the Last Supper express dramatically and explicitly the meaning of the Eucharist as re-presentation of the redemptive death of Christ which seals the covenant. Moreover, the cup itself, independently of the significance given to it at the Last Supper, was already employed by Christ as a symbol of His sufferings (Mark 10: 38; 14: 36; John 18: 11)" (Kilmartin, Edw. J., *The Eucharist in the Primitive Church,* p. 160).

Who can deny that communion under one kind occasions a considerable impoverishment of the sign-symbol? Who can doubt that in this manner the Eucharistic sign of the Last Supper is considerably reduced as sign? As Godfried Danneels puts it: "This impoverishment may not take place where the cause of the Eucharistic grace operates, but it shows more plainly and eloquently on the level of the sign" (*Concilium,* Liturgy, Vol. 2, p. 157).

In a day when we are becoming more and more aware of the catechetical and kerygmatic importance of the sign-symbol, it is important that the effect of sign be restored. Abstracting from the *ex opere operato* aspect of the sacraments, it should be understood that the sacramental sign determines in large measure the way in which the recipient assimilates sacramental grace in faith. In the administration of the sacraments we must not only be certain of the *ex opere operato,* but we must also present an atmosphere of faith which will provide the faithful with the greatest help in the discharge of their contribution to the sacrament, or the *ex opere operantis.* And in the Eucharist this atmosphere is dependent in no small way upon the sign-symbol of the cup.

It is for this reason that we welcome, in all those instances where the permission has been granted, the extension of the cup to the faithful. In this way we not only ensure a faithful and external correspondence to the details of the institution, but we also bring out a whole series of scriptural and theological values, both in relation to the sign at the Consecration, and the sign at the Communion of the faithful.

What we have here is the difference between maintaining the elementary sign-symbol structure of the Eucharist, or permitting it to be maximized. Maximization is not always the most desirable form, nor is it always possible, but where it is reasonably possible it would seem to be also desirable. This is what we have in the case of Communion under both kinds, and it seems right that we welcome its gradual reintroduction into the worship life of the West. But like all other forms of the liturgical renewal there must be a constant and ongoing preparation of our people by means of instruction in all phases of their worship life. If this is not done we run the terrible risk of "empty formalism," a condition in which the second state of our people will be worse than the first (*Lit. Const.* #14).

Sermon Outlines

on the Liturgy of the Sundays and Feasts

By BEDE BRADLEY, O.S.B.



Father Bede is Chairman of the Speech and Drama Department at St. Benedict's College, and has been a member of the Theology Department at St. Benedict's Abbey, Atchison, Kansas, since 1952.

The Law of Love

SEVENTEENTH SUNDAY AFTER PENTECOST

"Master, which is the great commandment in the Law?" (Gospel).

Introduction: Jesus, the Lawgiver, teaches the lawyer, and us, a lesson in Scripture today. From a simple question concerning the Law, He leads his hearers into a summary of Books of Deuteronomy and Leviticus; He gives a synthesis of the Mosaic Law; and sheds new light on the Covenant of God with his people.

When a doctor asks Him "Master, which commandment in the law is the greatest?" Jesus says to him: " 'Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul and with thy whole mind.' This is the greatest and the first commandment. And the second is like to this: 'Thou shalt love thy neighbor as thyself.' On these two commandments depend the whole law and the prophets" (Gospel).

The first commandment is a quotation from the sixth chapter of Deuteronomy, and the second is from Leviticus 19: 18. Jesus quotes the law and draws out of it love—love of God and love of neighbor.

BODY:

"On these two commandments, all the law and the prophets depend."

I. *Love of God:*

A. The importance of this law of love is shown by the fact that we were introduced to it at our baptism: "If, then, you wish to enter into life, keep the commandments: You shall love the Lord your God with your whole heart, and with your whole soul, and with your whole mind, and your neighbor as yourself."

B. Those who do not love God, are blind and selfish. They neither know God, nor recognize his image; they are blind, because they do not see God's love in his creation (Rom. 1: 20; Ps. 18: ff).

C. According to St. Bernard: "God is to be loved because He is God." God is love, and all love comes from God. He has showered us with love, and that love is to be returned. That is our vocation, our duty, our purpose in life. If we do not love God, we are not alive. We were created to love.

D. We show that love by keeping the commandments. "If you love me, keep my commandments" (John 14: 15). He who has my commandments and keeps them, he it is that loves me" (John 14: 21). "And this is love, that we walk according to his commandments" (II John 1: 6).

E. We have reason to believe and hope that we shall fall heir to the promise: "Provided that you keep the commandments of the Lord, your God, and walk in his ways, he will establish you as a people sacred to himself . . ." (Deut. 28: 9).

II. *Love of Neighbor:*

A. "You have heard that it was said, 'Thou shalt love thy neighbor, and shall hate thy enemy.' But I say to you, love your enemies, do good to those who hate you, and pray for those who persecute and calumniate you, so that you may be children of your Father in heaven, who makes his sun to rise on the good and the evil, and sends rain on the just and the unjust. For if you love those that love you, what reward shall you have?" (Matt. 5: 43 ff).

B. We should love our neighbor, because he is the image of God. And in loving the neighbor, we are also loving God. St. Paul says: "For the whole law is fulfilled in one word: Thou shalt love thy neighbor as thyself" (Gal. 5: 14). According to St. Augustine: ". . . The reason is that if a man loves his neighbor, then he will also love God: for it is from one and the same love that we love God and our neighbor; God, however, for his own sake; ourselves and our neighbor, for God's sake" (*The Trinity,* VIII, 7).

C. "To love one's neighbor as oneself is a greater thing than all holocausts and sacrifices" (Mark 12: 33).

D. And St. Paul again: "Love does no evil to a neighbor. Love therefore is the fulfillment of the law" (Rom. 13: 10).

III. *Love of Christ:*

A. Today's lesson would be incomplete unless we considered the question concerning Christ: "Whose Son is He?" It is as though Jesus is saying: If the Son of David is divine, then why do you not love Him? If you do not believe in his divinity, then why do you not love Him as a neighbor?

Conclusion: May we not ask ourselves the same questions? Do the Scriptures lead us to believe and love Christ more fully? Do we see and love Christ in our neighbor?

Sources: *The Holy Bible,* Confraternity Version, 1961.
The Sunday Sermons of the Great Fathers, Vol. IV. Translated and edited by M. F. Toal, D.D., Henry Regnery Co., Chicago., 1963.
God's Word and Work. Kathryn Sullivan, R.S.C.J. The Liturgical Press, Collegeville, Minn. 1958
The Church's Year of Grace, Vol. V. Translated by Rev. William G. Heidt, O.S.B. The Liturgical Press, Collegeville, Minn. 1962.

The Power To Forgive

EIGHTEENTH SUNDAY AFTER PENTECOST

"Be of good heart son, thy sins are forgiven thee" (Gospel).

Introduction: Sin has always been an obstacle to man's progress in the spiritual life, and sometimes in his physical life. A few of the witnesses at Capharnaum were not only scandalized at our Lord's merciful action, but they wondered at the power of the word. Sin has always been accepted as a fact. Its removal is a problem. Our Lord's solution looked too simple. Under the Old Law, sins were forgiven by means of a prescribed ritual that included an offering to God, sacrifice of the offering by the priest, sometimes confession and frequently restitution. To help us understand the development of the "power to forgive" we might consider briefly:

I. Examples of how the sins of ignorance were forgiven in the Old Law.
II. What Our Lord did for the sick man and for us.
III. Practice in the Early Church.
IV. Forgiveness today.

BODY:

I. *The Old Law:*

A. Sinners were divided into classes.

1. If a priest committed a sin of ignorance, he involved the entire community, and had to offer the Lord a young unblemished bull as a sin offering (Lev. 4: 1–12).
2. If the entire community committed a sin of ignorance it likewise made an offering to the Lord through the priest (Lev. 4: 13–21).
3. Princes, committing a sin of ignorance, had to offer an unblemished male goat. And "the priest shall make atonement for the prince's sin, and it shall be forgiven" (Lev. 4: 22–26).
4. "If a private person commits a sin inadvertently by doing one of the things which are forbidden by the commandments of the Lord . . . he shall bring an unblemished she-goat as the offering for his sin . . . Thus the priest shall make atonement for him, and he will be forgiven" (Lev. 4: 27:31).

B. Confession is mentioned in the Old Testament.

1. "Then whoever is guilty in any of these cases shall confess the sin he has incurred . . ." (Lev. 5: 5).
2. After the rite of atonement ". . . Aaron shall bring forward the live goat. Laying both hands on its head, he shall confess over it all the sinful faults and transgressions of the Israelites, and so put them on the goat's head. He shall then have it led into the desert by an attendant" (Lev. 16: 20 ff).
3. "If a man (or woman) commits a fault against his fellow man and wrongs him, thus breaking faith with the Lord, he shall confess the wrong he has done, restore his ill-gotten goods in full, and in addition give one fifth of their value to the one he has wronged" (Numbers 5: 6–7).

II. *The time of Christ:*

Our Blessed Lord had many fine hours during his public life, but among his finest were those in which He dealt with sinners. He treated them kindly, lovingly, forgivingly. He came to redeem sinners. For them He would die, "for this is my blood of the new covenant, which is being shed for many unto the forgiveness of sins" (Matt. 28: 28). Today He forgave the sick man, indicating several things:

A. That the sick man was also a sinful man. Christ saw in him the sinner who should be a saint, and He took immediate steps to restore this image of God to his rightful condition.

B. That the sick man is a figure for all of us, who were sick in soul, until baptism, and perhaps since then, until restored by penance.

C. That Christ looks at the soul first, and takes care of spiritual needs before those of the body.

D. That Christ was not blaspheming, because He is God, and has the power to forgive sin.

E. That He can read men's minds and hearts: "Why do you think evil in your hearts?" (Gospel).

F. He proves his divinity by working a miracle "that you may know that the Son of man has power on earth to forgive sins (then He said to the

man sick of the palsy) 'Arise, take up thy bed, and go into thy house' " (Gospel).

III. *The Early Church:*

"And the multitude seeing it, feared, and glorified God who had given such power to men" (Gospel).

A. Christ, as God, has the power to forgive, and He gave this same power to the ministers in his Church (Jn. 20: 19).

B. The very early Church Fathers used the sacrament of penance sparingly. It was treated almost like baptism, as though it could be received only once.

C. The reasoning was something like this: We are called to be Saints; The Church is made up of Saints; Sinners should not be allowed in it.

D. It is easy to see why some sinners waited until their deathbed to confess.

IV. *Forgiveness of sin today:*

Fortunately for us, we do not have to bring animal offerings for a sin offering. Nor are we limited to one confession in a lifetime. Nor do we have to clothe ourselves in sackcloth and ashes.

A. Our priests wait patiently Saturday after Saturday, for those who wish to make use of the sacrament of penance.

B. There is no stipulation on the number of times we can go, but there is a rule that we go at least once a year.

C. Like the sick man, we must be humble but still have the courage to come.

D. Like his friends, we might make it easier for others to approach the tribunal of mercy.

E. By this power we are made worthy to receive Christ in Holy Communion.

Conclusion: Like the multitude, glorify and thank God "Who has given such power to men" (Gospel).

Sources: The Holy Bible, Confraternity Version (1961).
From Sunday to Sunday. Thomas Plassmann, O.F.M. St. Anthony Guild Press, Paterson, N.J. (1948). p. 358.
The Divine Armory of Holy Scripture. Rev. Kenelm Vaughan. B. Herder, St. Louis, Mo. (1904).
The Church's Year of Grace, Vol. V. Translated by Rev. William G. Heidt, O.S.B. The Liturgical Press, Collegeville, Minn. (1962).
Gospel Initiations. Mother M. Chabenel, I.B.V.M. Paulist Press, Glen Rock, N.J., (1963).
A Commentary on the New Testament. The Catholic Biblical Association, William Sadlier, Inc., (1942).
A History of the Church, Vol. I. Philip Hughes, pp. 105–108. Sheed & Ward, New York (1952).

Come to the Marriage

NINETEENTH SUNDAY AFTER PENTECOST

"Go therefore to the crossroads, and invite to the marriage feast whomever you shall find" (Gospel).

Introduction: Our Lord has just finished telling his hearers about the two sons, one of whom carried out his father's wishes and the other who did not (Matt. 21: 28–32); and another parable about the vine dressers (Matt. 21: 33–41), in which the listeners are forced to admit their own involvement in the story that is told. "And when the chief priests and Pharisees had heard his parables, they knew the he was speaking about them" (Matt. 21: 45). Some of the leaders become quite angry with Jesus, but he continues to teach his doctrine and adds another parable: "The Kingdom of heaven is like a king who made a marriage feast for his son. And he sent his servants to call in those invited to the marriage feast, but they would not come" (Gospel).

We shall limit our instruction today to:

I. The King.
II. His Son.
III. The marriage feast.
IV. The Servants.
V. The wedding garment.

BODY:

I. *The King:*

A. He is not an ordinary king, or just any king with limited power.
B. He is not like the king of Jerusalem, or Tharsis or Arabia with a limited number of subjects (Ps. 71: 8–11).
C. He is God. He is the King of all nations and worlds (II Paral. 20: 6; Ps. 21: 29).
D. He is the All-wise and Provident God, who is looking out for his kingdom and the holiness of his Family—the people of God (Is. 33: 22).
E. He orders all things with justice, understanding and love (II Mach. 1: 24).
F. He is not a God of the past, but of the present, always now, and his invitation is for now. "He is not the God of the dead, but of the living" (Matt. 22: 32).

II. *The Son:*

A. Since the King is God Almighty, then it follows that the Son is not an ordinary son.
B. He is not just a human son.
C. He is Jesus Christ, the Son of God (John 1: 14).
D. Like his Father, the Son is All-wise and provides the perfect Image of the Father by reflecting his Goodness and Love.
E. The Son brings new life to the people of God. He carries out the wishes of the Father in all things (John 6:38; 17: 14).
F. He is not just a historical figure of the past. He is the Bridegroom of today (Cf. Matt. 9: 15; John 3: 29; II Cor. 11: 2; Apoc. 21: 2–9; 22: 17; Matt. 25: 10).

III. *The Marriage Feast:*

A. This marriage feast is most extraordinary.
B. The Bridegroom and the food are the same (Ps. 110: 5; John 6: 54 ff.).
C. The marriage is a great mystery, between Christ and his Church. "This is a great mystery—I mean in reference to Christ and to the Church" (Eph. 5: 32).
D. The symbol of a marriage feast is used to indicate that the bond of unity between Christ and his Church is one of love—an intimate love (Matt. 9: 15; Apoc. 19: 7).
E. The time of the marriage is three-fold:
   1. The Incarnation.
   2. The Passion and Death of the Son.
   3. The Wedding Feast at the End of time (Apoc 21: 2).

IV. *The Servants:*

Just as the time for the marriage was three-fold, those who carried the invitations may be divided into three groups:

A. The servants were not just Moses and the Prophets.
B. They are not just the Apostles, who like the prophets were at first limited to their own people; and who were put to death for carrying the invitation (John 16: 2.3; Matt. 10: 5).
C. The servants include the Bishops, Priests, Missionaries, Preachers, Religious and teachers who carry the invitation and message to all peoples in all parts of the world—yesterday, today and tomorrow, from now until eternity—all saying: Come to the marriage (Mt. 28: 19).

V. *The Wedding Garment:*

A. This is not Baptism, nor is it Faith. There are sinners in the Church who have been baptised and still have Faith (Matt. 13: 41.48).
B. The Wedding Garment is the virtue of Charity. This is the love that Christ has for us, and it must be the love that we have for Him.

Conclusion: Those who are baptised in the death of Christ and have Faith and accept the invitation, must still be clothed in the garment of charity. Recall the closing words in the rite of Baptism: "Receive this white garment. Never let it become stained . . . keep the grace of your baptism throughout a blameless life. Observe the commandments of God. Then when the Lord comes to his heavenly wedding feast, you will be able to meet Him with all the saints in the halls of heaven, and live for ever and ever. Amen" (Ritual for Baptism).

Sources: *The Holy Bible.* Confraternity Version (1961).
The Church's Year of Grace, Vol. V, pp. 69–77. Translated by Rev. William G. Heidt, O.S.B. The Liturgical Press, Collegeville, Minn. (1962).
A Commentary on the New Testament. The Catholic Biblical Association, William Sadlier, Inc. (1942).
The Sunday Sermons of the Great Fathers, Vol. IV, pp. 201–239. Translated and edited by M. F. Toal, D.D., Henry Regnery Co., Chicago (1963).
A Textual Concordance of the Holy Scriptures. Rev. Thomas David Williams, Benziger Brothers, Inc. (1908).

Thy Son Lives

TWENTIETH SUNDAY AFTER PENTECOST

"Sir, come down before my child dies" (Gospel).

Introduction: Every Sunday, God brings a message to his people that is either consoling, forgiving, informing or inspiring, but always his message is good news. The word today is not only that a ruler who asked for a miracle received also the gift of faith, but that you here today who ask for favors will receive an answer to your prayers: By way of instruction and inspiration, we shall consider:

I. The ruler—and you.
II. His prayer—and yours.
III. The answer for him—and for you.

BODY:

I. *The ruler—and you:*
   A. The identity of the ruler has long been a source of speculation. We may conclude that:
   B. He is everyman. He is the image that was created to rule over the created world (Gen. 1: 26).
   C. He is you. With your problems, needs and afflictions. Where will you go for help?

II. *The ruler's prayer—and yours:*
   A. The Ruler's Prayer:
      1. When the ruler heard that Jesus was near "he went to him and besought him to come down and heal his son, for he was at the point of death" (Gospel).

2. Our Lord tested the man's faith and humility. "Unless you see signs and wonders, you do not believe." But the man countered:
3. "Sir, come down before my child dies." His faith grew stronger, he remained humble, and best of all, he persevered in his prayer.

B. Your prayer:

1. You may or may not be the man who has everything, but you still need God's blessing, protection, guidance and grace. If the Apostles found it necessary to ask our Blessed Lord to teach them how to pray, may you not ask the same favor: "Lord teach me to pray?"
2. Because you are the person that you are, the individual that you are, Almighty God recognizes the special needs that you have. His angel awaits here at the altar, to take, not only your offering of honor and glory to the throne in heaven, but your request for any special favor that will bring you closer to Him.
3. Your prayer should be humble, persevering and believing. Be not ashamed to ask. This is the way that God has arranged our lives. He gives all men certain blessings and graces, qualities and aptitudes, but to each he allots special graces and favors when these are asked for, with humble resignation, persevering hope and undying faith.
4. The ruler thought that it was necessary for Jesus to come to his house to perform the healing act. That was not necessary. He who created all things by word, can restore all things by word. He can make his presence and power felt everywhere by his word and his will.
5. As St. Paul says: "The Lord is near. Have no anxiety, but in every prayer and supplication with thanksgiving let your petitions be made known to God" (Phil. 4: 5.6).

III. *The Answer:*

A. For the Ruler.

1. On his way home the man was notified by his servants that his boy was healed—at the very moment when our Lord had said: "Thy son lives."
2. His faith which had been weak was now strengthened "And he himself believed and his whole household."

B. Your answer.

1. The Scriptures are replete with assurances and answers to prayers. The prayers are always answered, but not always in the way expected.
2. When David's baby was sick, he prayed and fasted for the child, but it died. David was presented with another child instead—Solomon, the wisest of men (II Kings 12: 14–24).
3. When Solomon succeeded to the throne, he prayed to God for an "understanding heart to judge thy people, and discern between good and evil." Because of this humble prayer, he was given not only a wise and understanding heart, but "the things also which you did not ask, I have given you . . . riches and glory" (III Kings 3: 9–13).
4. The three young men in the fiery furnace received a miraculous answer to their prayer. "There was not even a smell of fire about them" (Introit)
5. "Therefore I say to you, all things whatever you ask in prayer, believe that you shall receive, and they shall come to you" (Mark 11: 24 f).
6. "And whatever we ask, we shall receive from him, because we keep his commandments and do those things that are pleasing in his sight" (I John 3: 22).

7. "But if any of you is wanting in wisdom, let him ask it of God, who gives abundantly to all men, and does not reproach; and it will be given to him. But let him ask with faith, without hesitation" (James 1: 5.6).

Conclusion: "Let us therefore draw near with confidence to the throne of grace, that we may obtain mercy and find grace to help in time of need" (Hebrews 4: 16). " We know that the requests we make of him are granted" (I John 5: 15).

Sources: The Sunday Sermons of the Great Fathers, Vol. IV, pp. 240–264. Translated and edited by M. F. Toal, D.D., Henry Regnery Co., Chicago (1963).
Scripture: Luke 18: 1 ff; 21: 36; 11: 1 ff; 6: 12 ff. Col. 4 2; I Thess. 5: 17; Mt. 6: 5–8; John 14: 13; 16: 23–24; Nt. 26–41.
The Holy Bible. Confraternity Version (1961).

Christ Is King

THE FEAST OF CHRIST THE KING

Introduction: Forty years ago, Pope Pius XI instituted the Feast of Christ the King. During the 1925 Holy Year, in answer to the requests of Cardinals, Bishops and the faithful, Christ was named the King who reigns in the hearts of men, and among all peoples. Looking back we see how:

I. The chosen people asked for a King early in their history.
II. Christ was born a King.
III. Christ died a King.

We conclude that He is still King, and we honor Him as such.

BODY:

I. *The early history of the chosen people indicated* that theirs was a theocracy, in which God governed his people by means of laws which He himself had given them through men like Moses, and Aaron. He guided them later with Josue and the Judges. There came a time when the people wanted to imitate surrounding nations and have a king of their own. When the prophet Samuel became old, he appointed his two sons to be judges over Israel. But the sons were not worthy of their father; they were subject to bribery and perverted judgment. The elders of the people held a meeting and then approached Samuel with their request:

A. ". . . Behold thou art old, and thy sons walk not in thy ways. Make us a king, to judge us, as all nations have.

B. "And the word was displeasing in the eyes of Samuel; that they should say: Give us a king, to judge us. And Samuel prayed to the Lord.
C. "And the Lord said to Samuel: Harken to the voice of the people in all that they say to thee. For they have not rejected thee, but me, that I should not reign over them.
D. "According to all their works, they have done from the day that I brought them out of Egypt until this day: as they have forsaken me, and served strange gods, so do they also unto thee.
E. "Now therefore hearken to their voice: but yet testify to them, and foretell them the right of the king, that shall reign over them.
F. "Then Samuel told all the words of the Lord to the people that had desired a king of him" (I Kings 8: 5–10).
G. Samuel anointed Saul to be the first King. And Saul was followed by David, Solomon and the rest.
H. An echo of this request is found in Osee 13: 10: "Where now is your king, that he may rescue you in all your cities? . . ."

II. *Christ was born a King.*

A. A thousand years after the chosen people had asked for a king, another king reigned in Jerusalem who was jealous of his rights and brooked no rivals to his position, whether they be friend, or enemy, members of his family or just babies. King Herod had unknowingly fulfilled a prophecy when as an outsider he had assumed the title of King. The words of Jacob were now apparent:

"The sceptre shall not depart from Juda, nor the staff from between his feet, until he comes to whom it belongs. To him shall be the obedience of nations" (Genesis 49: 10).

B. The Magi came from a distance, guided by a star, to find the new-born king of the Jews. They stopped at Jerusalem to make inquiry. When Herod heard the question: "Where is he that is born king of the Jews?" (Mt. 2: 2), he became excited and called the chief priests and Scribes to ascertain the place of Christ's birth. And they said to him:

"In Bethlehem of Judea, for thus it is written by the prophet, 'And thou Bethlehem, of the land of Juda, art by no means least among the princes of Juda; For from thee shall come forth a leader who shall rule my people Israel' " (Matt. 2: 2,5–6; cf. Lk. 1: 32–33; Micheas 5: 1; Lk. 1: 32).

III. *The Kingship of Christ is everywhere evident in his Passion and death.*

A. When led before Pilate, the Procurator asks Jesus: "Art thou the king of the Jews?" and Jesus replied: "Thou sayest it" (Matt. 27: 11; Mk. 15: 2).
B. Pilate keeps reminding the people of this title:
1. "Do you wish that I release to you the king of the Jews?" and again:
2. "What then do you want me to do to the king of the Jews?" (Mark 15: 9 and 12).

C. And Jesus in answer to Pilate tells him:

1. ". . . I am a king. This is why I was born and why I have come into the world, to bear witness to the truth. Everyone who is of the truth hears my voice" (John 18: 37).
2. "And Pilate also wrote an inscription and had it put on the cross. And there was written 'Jesus of Nazareth, the King of the Jews'" (John 19: 19).

It was the Roman custom to write the man's name and the reason for his execution and fasten the document to the cross.

Conclusion: Today we try to make amends for the offenses against God and his Christ.

I. At the beginning of Mass, we sing of Christ: "The Lamb that was slain is worthy to receive power and divinity and wisdom and strength and honor; to Him be glory and empire for ever and ever" (Introit: Apoc. 5: 12; 1: 26).

II. We pray in the Collect "That all the families of nations, torn apart by the wound of sin" be restored to unity by the grace of Christ and his gentle rule.

III. Our Offertory prayer is: "Ask of Me and I will give Thee the nations for Thine inheritance, and the ends of the earth for thy possession."

IV. And our Communion prayer: "The Lord shall sit a King for ever: the Lord shall bless his people in peace."

The Non-Organization Man

Steubenville, Ohio—(NC)—A new approach to Catholic action for men of the Steubenville diocese has been taken by Bishop John Mussio because today "organizational effort is not attractive to many of our Catholic men."

In a pastoral letter . . . Bishop Mussio announced that every parish in the diocese is to have a men's Catholic action unit hinging on a parish committee of from three to ten men. The parish group will be called Catholic Men.

"It is my observation," the Bishop said, "that today organizational effort is not attractive to many of our Catholic men. Why this is so can be explained in many different ways by many different observers of our Catholic organizational life today.

"There is no question that these men are willing to serve the proper needs of the Church by a reasonable use of their talents, time and energy. They are too busy, however, with their business, social and family life to obligate themselves to a routine of meetings, projects and time-consuming programs which, in their judgment, are too far removed from the urgent needs of the Church in our modern times."—**The Record,** Vol. 87, No. 32, p. 5.

Back to the Catacombs

Coober Pedy, Australia—(NC)—How to make a hole in a hill look like a church is the problem of the parish priest in this mining town. Everyone digs underground here to beat the extremes of hot and cold weather and the ever-present dust.

The underground Catholic church will be completed by the end of the year, according to Father George, O.F.M.Conv. It will have a front door and side windows like any other church. Inside, it will be about 50 by 40 feet in area under a hill that is almost 50 feet high. After initial blasting by the parishioners, who are opal miners, pneumatic shovels will be put to work to clear the interior.—**The Catholic Transcript,** Vol. LXVII, No. 16, p. 7.

FIRMS WITH EPISCOPAL AUTHORIZATION TO HANDLE SACRED VESSELS AND REPAIR THEM

CHICAGO
D. B. Hansen & Sons, 23 North Franklin Street

COLUMBUS
The H. R. Gantner Co., 82 So. Fourth Street

PALISADES PARK, N. J.
Summit Studios, 324 Broad Avenue

NEW YORK CITY
Rambusch Decorating Company, 40 West 13th Street

OMAHA
Koleys Inc., 2951–55 Harney Street

PHOENIX
The Autom Company, 2226 North Seventh Street

LOUISVILLE
F. Tonini & Son, 636 S. Shelby Street

ST. JOSEPH, MO.
Creviston & Son, Jewelry Mfg. Co., Inc.

ST. LOUIS, 63103
B. Herder Book Company, 314 No. Jefferson

QUESTIONS* ANSWERED

By AIDAN M. CARR, O.F.M.Conv., *Editor*

When Is a War Just?

Question: In view of a probable statement by Vatican II on modern war, and in view of a recent declaration by the Catholic Association for International Peace *re* the current struggle in Vietnam: "We support the government of the United States in its use of armed force . . ."—what is the position of the Church?

Answer: A large order for a column like this, but it's of such immense concern to all of us that we're willing to take a bit of space this month to treat it. Briefly.

The Scholastics, notably St. Thomas Aquinas, worked out the basic conditions that justify war. They are these three: (1) lawful authority has to order it, because the entire community is involved; (2) a just cause; (3) a right intention. This "right intention" includes, in the mind of later writers, the right manner of waging the war; moral certitude that the just cause will prevail; all other means short of armed force have been tried but proved ineffective to settle the dispute.

The fundamental notion is, therefore, that war can be morally permissible as an instrument of justice provided that specified conditions are in fact verified. Realization of the presence of these conditions means that one side is right in waging the war and that the other side is wrong—the comparison is to a policeman who takes stern measures with a criminal (cf. the "police action" in the Korean War). *How* the was is waged, i.e., what weapons are employed morally and what rules are observed—this is a question for the just side to determine, since the opposition should not be engaged in the struggle at all. Only the side whose cause is just has any claim to be fighting. Such is the traditional Catholic philosophy, and it was standard up to the era of Pius XII. This Pope of Peace, whose reign was so shattered by the roar of guns of war, introduced some notable qualifications on the traditional approach.

He branded any war "of aggression" as wrong in his Christmas Message of 1944: "It is a duty to do everything to ban once and for all wars of aggression as legitimate solution of international disputes and as a means of realizing national aspirations." Just what constitutes aggression is not easily determined—in fact, it is a concept almost impossible of definition. History decides aggression—history, that is, as the angels see it. But surely Germany's invasion of Poland in 1939 and North Vietnam's tactics toward the South both bear the stigma of aggression.

Of the deepest interest today are the words of Pius XII spoken in 1954 *re* atomic bombing: "One cannot even in principle ask whether atomic, chemical, and bacteriological warfare is lawful except when it is deemed absolutely necessary as a means of self-defense."

*** Please address any questions to the Editor, Fr. Aidan M. Carr, O.F.M.Conv., St. Anthony-on-Hudson, Rensselaer, N.Y. 12144.**

Pius XII ruled out war as any longer endowed with a punitive function; early Catholic theologians had allowed it as a method of redressing wrongs—an application of vindicative justice. This Pope also stressed the necessity of having a proportion between the harm wrought by war and the injustice suffered by the innocent side: "When the harm wrought by war is not comparable to that caused by 'tolerating injustice,' one may be obliged to suffer the injustice." But by the same token he acknowledged the full right of a nation to defend itself: ". . . a war of efficacious self-defense against an unjust attack, which is undertaken with hope of success, cannot be considered illicit."

The present Pontiff has added something to the previous line of papal teaching. Writing in *Mense Maio,* Paul VI condemned outright—"acts of guerrilla warfare and of terrorism; the practice of holding hostages; taking reprisals against unarmed civilians."

There seems to be a developing consensus to the effect that our traditional understanding of what constitutes a just war cannot any longer be accepted: its formulators had not even imagined such unbelievable power as that contained in thermonuclear weapons.

Dom Bede Griffiths, O.S.B., writing in *Blackfriars* in 1961, remarked: "It is obvious that the threat of nuclear war calls for a radical change in our attitude towards war . . . it seems inevitable that there will be an increasing number who will feel obliged to take up a pacifist position in regard at least to nuclear war." In other words—is the traditionally accepted theory of what justifies war no longer relevant in an age when one small bomb can inflict damage which is cataclysmic?



We are sculptors in wood

executing

STATUES • CRUCIFIXES
STATIONS of the CROSS
RELIEVOS
etc.

Only First Class

HANDCARVED

Sculptures

traditional or contemporary style

Giac. Vincenzo Mussner
Sculptor

Ortisei 240 Via F. Tavella
(Bolzano) **Italy**

GV HANDCARVED

Inquiries are respectfully invited

Burn Rubbish Safely

"Yard Boy"

OUTDOOR INCINERATOR



Quickly, safely reduces to fine ash all burnable rubbish, garbage; leaves, litter, etc.; even in inclement weather. No extra fuel is required.

Lights at top, burns downward. Construction of cast iron and heavy gauge sheet iron completely coated with fire and weather resistant Vitreous Porcelain Enamel.

Endorsed by Institution and Fire Prevention Authorities from coast-to-coast.

PRICES f.o.b. Reading, Pa.
No. 6—6 bu. capacity—wt. 150 lbs. $99.50
No. 3—3 bu. capacity—wt. 100 lbs. $59.50
Write for descriptive circular

J. W. Fiske ARCHITECTURAL METALS, INC.
Dept. 9, 111 Pennsylvania Ave., Paterson, N. J.
ESTABLISHED 1858

Our Missionaries are requesting

MASS INTENTIONS

If you have any surplus Mass Intentions kindly send to—

REV. FATHER RALPH
S.V.D. CATHOLIC UNIVERSITIES
316 N. Michigan Ave.
Chicago 1, Illinois

HP

Those who object to the traditional teaching say, for example, that the principle of two-fold effect, used to justify war's evils, is simply not applied and is really inapplicable. Military strategists, for one thing, operate exclusively on the basis of what is militarily expedient; they don't weigh the morality of good effects over against the evil and then decide to act only if and when the former outweigh the latter. Dr. Gordon Zahn wrote on this point in 1960: "If any 'evil effect' does enter the strategic calculations, it will consist of such things as expenditures of one's own men and materiel; the possible strengthening of enemy resistance; the danger of enemy reprisal, etc. Moral considerations, if they carry any weight at all, will be set in terms of estimated reaction on the part of world opinion; needless to add, in cases of military extremity, their weight would never be decisive. Hiroshima and the decisions of the Nazi high command are cases in point."

Another element in the traditional theory which was advanced as a consideration in a just war was that of immunity enjoyed by non-combatants. Does modern war actually take into its planning this age-old and cherished right of those not engaged in battle? Those who maintain that the traditional justification for war is today outmoded, reply "no" to that question. The distinction between combatant and non-combatant was valid when the weapons were bows & arrows; swords, and even rifles. But since modern armies use high-explosive bombs, far-spreading incendiaries, and psychological warfare, the lives of very many "innocents" are also going to be forfeit along with the military.

Moreover, as William V. O'Brien observed in 1960: "The character of the

societies fighting modern wars has radically changed. Modern industrialized nations mobilize the entire society for war. No one is permitted to be aloof. In many respects the home front is as important as the fighting front. In the good old days one did not attack a noncombatant because, in a sense, he was not in the 'game' " (*Morality and Modern Warfare,* p. 136).

Moreover, objections against the traditional formula include the point that it is unworkable in practice since it doesn't alert the individual, even the Christian who knows about it, to his true personal responsibilities when it's a matter here and now to reach a decision —the conditions for just war are too obscure and flexible for practical application. Any doubts that the individual may entertain must be decided in favor of the nation's leaders since ordinary citizens do not have access to all the facts that would, in the abstract, determine whether or not *this* war is a just one. Objectors to the traditional doctrine cite, once again, World War II. While it was surely initially unjust on the part of Germany, yet it soon became unjust for all participants when the Allies themselves adopted morally questionable means to wage it. Hence, what of the Catholic who might not believe the war any longer just and yet would not be convinced that it was unjust?

Finally, coming right to the very heart of the traditional theory's insistence on a "right intention," which includes the requirement that the means of carrying out the war, i.e., the weapons used, be moral, the objectors declare that this condition cannot now be verified because war today implies nuclear bombs. Pope John XXIII's words in *Pacem in Terris* are cited: "It is hardly possible to imagine that in this atomic

everybody has a kink!

Father X was said to have one because he broke inexpensive charcoal to save money. In reality, he wasted

EXPENSIVE INCENSE

because flat or broken pieces of INEXPENSIVE CHARCOAL can't HOLD the 3 spoonfuls of expensive incense.



- Costs less than a postage stamp
- Holds and burns 3 spoonfuls of costly incense
- Lights instantly

Char-Lite Mfg. Co.

1715 Delmar, St. Louis, Mo. 63103

Gentlemen:

Please send me a FREE copy of the interesting folder: "The Incredible Story of 'Self-Lite' Charcoal" and its invention by a Catholic priest. Also send list of dealers in my city.

Name_____

Title_____

Address_____

#3

SAMCO
ELECTRIC
BOTTLE (Glass) CRUSHER

pulverizes
SANCTUARY
DEVOTIONAL
7-day used
candle
containers



Safe, speedy and sanitary. Receptacles from 1-ounce bottle to 1-gallon 7" container, fluorescent tubes, and glass of all descriptions dropped in hopper for pulverizing. It automatically deposits cullet in receiver for disposal.

Syrall Manufacturing Co., Inc.
R319 No. Salina St., Syracuse, N.Y. 13203

CONFIRMATION RENTALS
FIRST COMMUNION RENTALS
GRADUATION RENTALS



For style illustrations, samples of material and complete information, write today for catalogs CF-47 (Confirmation Rentals); FC-47 (First Communion Rentals); G-47 (Graduation Rentals).

COLLEGIATE CAP & GOWN CO.
CHAMPAIGN, ILL., 1000 N. MARKET ST.
LONG ISLAND CITY, N.Y. CHICAGO, ILL. VAN NUYS, CAL.
48-25 36th St. 169 W. Wacker Dr. 15525 Cabrito Road

era, war could be used as an instrument of justice." Multi-megaton H-bombs pack a threat of absolute finality to human society as we know it. Writes Gordon Zahn, a well-known spokesman for those who claim that the concept of just war is now passé: "Our Catholic spiritual leaders would seem to have a clear obligation . . . to inform the faithful that any war involving or anticipating recourse to such unjust means (megaton bombs) would automatically be an unjust war."

Those who are prepared to defend the validity of the doctrine of just war, even in our times, readily admit that there is always this difficulty: the concept of just war is a speculative or theoretical thing in itself, and while it does have certitude in that order, still there is the difficulty of translating it into a practical certitude. For us limited human beings, it is quite a chore indeed to make the word flesh. The principles hold good, and the difficulty of implementing them in concrete prudential judgments doesn't rob the just war doctrine of its genuine value.

As Christians, argue the defenders of the traditional doctrine, we provide a nation's leaders with a true set of principles. Just how the body politic in fact applies the principles is really *their* concern, in a moral sense. It is not that the traditional Christian doctrine is irrelevant in an atomic age, it may just be that modern man chooses to ignore what is actually the moral truth.

Certainly the bases of the just war idea offer an answer to the extreme positions of our times: unrealistic pacifism on the one hand, and an inhuman and disillusioned cynicism on the other. Pius XII showed the possibility of a middle course and hence the viability of the traditional doctrine when he de-

cleared: "Although the Church refuses to accept the doctrine which claims that war is a necessary effect of cosmic, physical, or economic forces, it is equally adverse to admitting that war is always censurable."

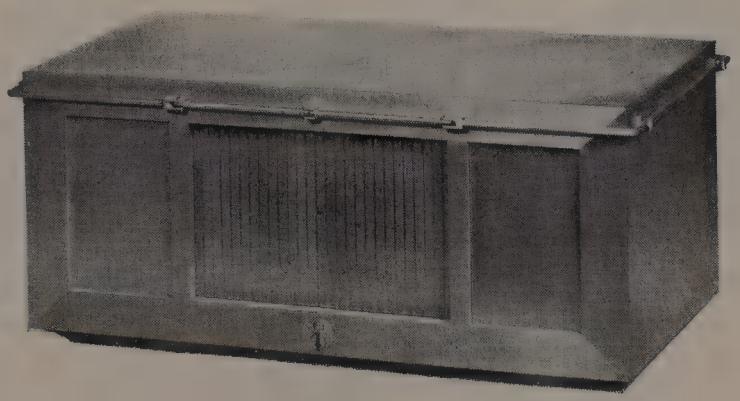
The phrase: "Better Red than dead," in whatever ways it is twisted about, including: "Rather dead than Red," actually poses a false dilemma. In the light of the traditional doctrine, there is a middle ground, one dictated by charity and patriotism and justice: be ready, willing, and able to use methods that are proportionate to the need to resist a take-over.

To be sure, the Christian conscience is sorely tried in the dreadful circumstances of this age, including the ever-hanging threat of atomic mushrooms sprouting over the cities of man. But to jettison moral principles simply because a pragmatic society does not happen to accept them, or to claim *a priori* that they are no longer workable, is an easy way to the abdication of authentic Christian concern about the human situation.

According to recent press releases, Cardinal Charles Journet, the eminent Swiss theologian, has stated that the Western nations cannot afford to deprive themselves of nuclear deterrents, unless they want to surrender to militant Communism. If the West gave up its atomic weapons, Communism could achieve world domination without war —just by threatening to use their bombs on a then-defenseless free world. He branded as "abstract" the condemnations of atomic warfare by some Christian groups. Such blanket "ban the bomb" appeals don't provide any practical guidance for individuals or for governments.

The cardinal observed also that some

Summit AGNUS DEI Tabernacles



Summit Agnus Dei Tabernacles beautifully designed • expert craftsmanship • and the best in locking devices give a quality well befitting the Sanctuary of your Church. Consult us on your ecclesiastical needs.

—SUMMIT STUDIOS—

PATENTEES OF SUMMIT AGNUS DEI TABERNACLES

Designers and Craftsmen of Ecclesiastical Art Metal

324 BROAD AVENUE
PALISADES PARK, N.J.
(201) 947-1321

believe that Christian moral doctrine fails because it does not cry out that "the bomb" and the modern warfare which implies it are necessarily evil. In point of fact, the Western world is now in a position where it can no longer choose between a good and an evil, but only between a greater and a lesser evil. The moral justification for the West's holding on to its arsenal of nuclear weapons is their potential use against its declared enemy.

NOWILTEX COLLARS
Never Need Laundering!



"Fresh as Linen—
Outwear Linen"

Big favorite among clergymen the world over. Waterproof and perspiration repellent. When soiled, just wipe clean with soap and cold water, then dry to a fresh smart "brand new" look. An exclusive development of more than 50 years in collar-making. For unexcelled comfort, economy and convenience, get NOWILTEX at your church goods dealer or write us for literature.

Ask about our new Brothers Collar with snap fasteners, also button style.

THE PARSONS & PARSONS CO. (Est. 1879)
Dept. H, 413 Huron Rd., Cleveland, Ohio, 44115



The Famous
ECONOMY UNIVERSAL
CANDLE BURNER

This Burner is unequalled in . . .

APPEARANCE
PERFORMANCE
ECONOMY
CLEANLINESS

Sold by Church Goods Dealers, Candle Manufacturers

FIRST CHOICE!



Send For FREE DIRECT PRICE CATALOG

QUALITY
MONROE
FOLDING TABLES



Save On Chairs!

DIRECT-from-FACTORY savings, quality equipment and complete selection have made modern Monroe Folding Tables FIRST CHOICE with organizations the world over! Also big savings on chairs, storage trucks, risers, partitions, etc. Send for FREE 40-page catalog!

THE MONROE CO.
52 Church St. Colfax, Iowa 50054

No Certificate for This Relic: Quid Agendum?

Question: We have an old relic in the sacristy of our church noted as a piece of the bone of St. Thomas Aquinas. There is no document to be found anywhere attesting to the authenticity. What can be done?

Answer: It's interesting to have a question that reflects the vigor of the *cultus sanctorum* . . . Canon 1283 states that only those relics may be honored with public veneration in churches which are certified as genuine by an authentic document from some cardinal, or bishop. If the certificate of a relic has been lost (and many of them have), then the relic isn't to be exposed for the faithful's veneration unless the ordinary of the place decides in favor of the authenticity. Where a relic has in fact been venerated for a long time, say, in a parish like yours, it would seem that the bishop could conclude in favor of authenticity and so declare in a document to that effect. Canon 1284 appears to allow of this decision when it rules: "Ordinaries of places, if they know for certain that a relic is not authentic, shall prudently withdraw it from the devotion of the faithful."

In a word, don't scruple about it and don't, I suggest, bother your bishop either. Let the faithful duly venerate this piece of the bone of St. Thomas. The time to really doubt a relic is when it's claimed to be a feather from the wing of St. Michael the Archangel.

Book Reviews

A Personalist Morality

Moral Problems and Christian Personalism. *Concilium, Vol. V* (Moral Theology), Franz Bockle, Editorial Director (Paulist Press, Glen Rock, N.J., 1965), pp. 183. $4.50.

This fifth volume in the *Concilium* series continues the high caliber of achievement reached by its predecessors. The essays here contained are of a probing nature, and work toward solutions within a personalist framework of thought.

In "Gospel Morality and Human Compromise," by C. A. J. van Ouwerkerk, we have an intriguing confrontation with the very familiar problem of compromise in the Christian life. Not content to reduce compromise to the unpredictable world of subjectivity, the author seeks a more stable place for it within an objective network of relationships, where a compatibility with Christian convictions is sought.

J. H. Walgrave asks, "Is Morality Static or Dynamic?"—and gives a very personalistic answer, asserting that morality is lived experience lying within man's consciousness. Historical perspectives display this experience on three levels: the general human level, the contemporary social level and the personal situation level.

"Natural Law and Its History" is the subject of reflection by J. T. C. Arntz. He traces the Stoic procedure of identifying natural law with nature, and also St. Thomas' attempt to insert the note of intelligibility into natural law doctrine. He concludes with the modern view of man growing in self-awareness through confrontation with the objective world and in an ethos that is conformable to human nature. Out of this process does natural law rise.

A foreign language survey of literature on birth control is made by Franz Bockle, who cites Janssens' well known essay for the early history of this problem. After noting areas of agreement amongst modern authors, Bockle proceeds to divide them into three groups: 1) the pastoral group which seeks to preserve within each marriage act the plenitude of marriage's multiple purposes; 2) the casuistic group which subscribes to some form of contraception; 3) and the radical group which attempts a complete rethinking of sexual morality.

In a similar survey, confined to English literature, Enda McDonagh indicates scriptural, canonical, philosophical and theological aspects of marriage. The canonical position of Ford and Kelly takes second place to the personalist views of men such as Häring and Quay. The layman's contribution to this topic is noted, though, unfortunately, this survey was compiled before Grisez and Noonan made their work available to the reading public.

A final word of praise is due the documentary study by Cardinal Lercaro, "Decree on Ecumenism and the Dialogue with Non-Catholic Eastern Churches." His grasp of eastern history and theology furnishes us with a picture of ecclesiology that becomes our hope for a continuing fruitful dialogue.

There are other studies in this collection, not of the same high quality. R.

NEW from Holt, Rinehart and Winston



The Pastor As Counselor
by ANDRÉ GODIN, S.J.

THE ideal book to help pastors, teachers, and guidance workers use the resources of modern psychiatry and psychology without taking on the role of the psychologist.

"Father Godin has a magnificent talent of synthesizing the natural and the supernatural, of presenting his subject from both the psychological and theological point of view."
— JOSEPH DONCEEL, S.J., Fordham University

"A catholic contribution to a theological discipline of pastoral psychology transcending anything we have had to date." — SEWARD HILTNER, Princeton Theological Seminary

"Every parish priest who engages in pastoral counseling will profit from careful study of this splendid little book."
— DR. ABRAHAM N. FRANZBLAU

$4.50 at bookstores, or mail coupon

Examine it 10 DAYS FREE

8511156 HPR 9

HOLT, RINEHART AND WINSTON, INC.
P.O. Box 2334, Grand Central Station
New York, N. Y. 10017

Please send me ■ copy of THE PASTOR AS COUNSELOR by André Godin, S.J., to examine for 10 days FREE. If, for any reason, I am not completely satisfied, I may return the book within that time and owe nothing. Otherwise, you are to bill me $4.50, plus a few cents for postage and handling.

Name_____

Address_____

City_____ State_____

Zip_____

☐ SAVE! Enclose check or money order with this coupon and publisher will pay postage and handling. 10-day return privilege guaranteed.

Coste's considerations on pacifism lack depth, while the essay on the growth of the decalogue is extremely technical. The professedly pastoral concern of the *Concilium* series is channeled into a book very demanding for the busy pastor, but adequate pastoral compensation will accrue to the diligent student of this volume.

SEBASTIAN MACDONALD, C.P.

Rynne's Report

THE THIRD SESSION. By Xavier Rynne (Farrar, Straus & Giroux, New York, 1965), $4.95.

I would like to compare this account of the Council by Mr. Rynne to that type of relic which is not the bone of the saint; it has simply touched it. Xavier Rynne (whoever he might be) is necessarily handicapped as I suppose anyone viewing the Council at this near and blurred perspective has to be. Sometimes he quotes second-hand sources (through an indiscretion on the part of a cardinal signer revealed in *Le Monde* or a stinging commentary as published in *Etudes*). I shall not pick him apart (as Father Campion, S.J., did in his review of Rynne's *The Second Session* in *America*) for his inaccuracies and misspellings.[1]

The Third Session is a day by day account of the ten weeks in 1964 during which the all important constitution of the nature of the Church, "De Ecclesia" and the new decrees on "Ecumenism" and the "Eastern Rite Churches" are amply and very interestingly discussed.[2] The author's descrip-

[1] E.g., on p. 103, he comments: ". . . for example the invalidation (sanatio) of a previously invalid marriage . . ." (?!).

[2] On page 261 the author concludes: "The Constitution on the Church and the Decree on Ecumenism, taken together with the Constitution on the Sacred Liturgy, proclaimed in 1963, represent essential segments of *aggiornamento*, for which Vatican II was summoned."

tion and analysis of the critical last week of the session, which saw a majority of the Council Fathers—the Americans most conspicuously—outwitted and outmaneuvered on the issue of religious freedom, is particularly engrossing.[3] Rynne is frankly on the side of the "progressives," although he spares no one in his sharp, and not always kind, critique of issues and personalities. There is no doubt he is disappointed. On page 3, he begins: "At the Third Session, after the doctrine of collegiality was defined by the Council and overwhelmingly approved, as the Pope had asked, the bishops were obliged to accept without discussion a hair-splitting Explanatory Note at his bidding. It was another, and regrettable, example of 'Yes, but . . . .'" Throughout his book Rynne regrets the evident collision of two views of the Church, i.e., the monarchical and the collegial.

He observes humorously on page 53: "Apparently some bishops had been instructed to vote against collegiality and did not know how to behave; voting simply negative throughout!" The book pays a great deal of attention to that small yet energetic group of Melkite bishops, headed by their adamant Patriarch Maximos IV Saigh, upholding the traditions of the East and having the Orthodox always in mind. He recalls the words of Athenagoras I to Maximos IV when the latter paid a visit to Constantinople in January 1964: "You were the voice of the East in the Council. You were the voice of our common hopes."

In the middle of the book the author scans over another great problem: The

[3] On page 263 the author writes: "The truth of the matter is that the minority, knowing that it would be hopelessly outvoted . . . counted upon the Pope's scrupulosity about allowing the opposition every benefit of a doubt to win their point."

Announcing . . . a realistic, sometimes startling book which is concerned with mental health for religious . . .

NO BORROWED LIGHT

By Brother Austin Dondero, F.S.C., Ph.D.

Foreword by Cardinal Suenens.

The author emphasizes the fact that the individual member of a religious order must shine before man by the light of what he is as a person—not by the "borrowed light" of his religious status or the community to which he belongs. Brother Austin, Associate Professor of Psychology at La Salle College in Philadelphia, also does psychological assessment of candidates to the religious life. His book, the result of his knowledge and experience, is recommended to anyone in religious life. **$3.95**

At your bookstore.

The Bruce Publishing Company

Milwaukee, Wisconsin 53201

Purpose of Marriage and Birth Control. Awaiting the Pope's pronouncement the discussion is muffled. Rynne laments the loss of time at the lost moments; interruptions of debates and distractions proved to be irritating and pointless moves. On page 252, Rynne asks whether it was really worth all the trouble to achieve a quasi-unanimity on collegiality, particularly when the doctrine as finally defined by the Council was expressly declared to be something less than infallible; a promulgation of a needlessly unbalanced and disfigured document accompanied by a tortuous, ambiguous, oversubtle explanation of an explanation.

I feel that Rynne's comments on the relationship of Pope Paul and his bishops can be summed up on page 278: "While there can be no assurance of ultimately perfect agreement, human nature being what it is, that 'harmony' which as the Constitution on the Church says, ought to prevail between the two would probably be achieved in no better way than by the establishment in the near future of a really effective *senate*." The author almost castigates Paul VI on the Pope's apparent contradictions in word and action. He is harsh. He forgets that the Pope is in the middle and is a balance between the conservative and progressive elements of the Council, trying to insure its success.

The value of the book as a record of events is enhanced by an appendix comprising the full texts, with explanatory notes, of the papal addresses, the constitutions, the decrees, and the controversial declarations. This is certainly an informative, well-written, and entertaining report on the Third Session of Vatican II. Certainly the best we can get at this time.

ALLEN MALOOF, M.A.

What Is a Parish?

THE MODERN PARISH COMMUNITY. By Alex Blöchlinger (P. J. Kennedy & Sons, New York, 1965), bibliography, list of abbreviations, index, pp. 263. $4.95.

The ultimate success of Vatican II will depend upon how well the work of the bishops is assimilated and promoted on the parish level. How best can the parish achieve this? While Father Blöchlinger does not directly answer that question, his book offers excellent background material from which to derive the answer.

Doctor Blöchlinger is a Swiss theologian who has been spiritual advisor to students in Bern, Switzerland, since 1960. *The Modern Parish Community* is a very thorough analysis of the parish. The book is divided into two parts —the first investigates the meaning of terms used to describe the parish, and, more importantly, gives a survey of the historical evolution of the modern parish, tracing its development from the early baptismal church to the present-day large city parish. This survey demonstrates that the parish has always been a child of its age, influenced by society at large and shaped by decrees of the Church. Our contemporary parish has been greatly determined by the Council of Trent and the Industrial Revolution.

The author devotes the second part of his book to a consideration of the parish as a community from the viewpoint of canon law, theology, liturgy and sociology. Currently there are five theological opinions concerning the nature of the parish: 1) it has the juridical form of the primitive Christian community; 2) it is an *"ecclesiola in ecclesia;"* 3) it is a sacramental-natural family community (Congar); 4) it is the local actualization of the Church (Rahner); 5) it is

simply a part of the diocese. While the renewal in the liturgy has occasioned a deeper understanding of the parish, Father Blöchlinger feels that sociology also has much to offer which has not yet been utilized in broadening our appreciation of the nature of the parish.

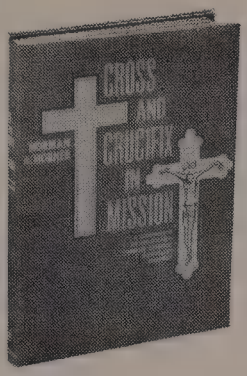
The author completes his study by suggesting some conclusions to be drawn for pastoral theology. The parish is still "valid and valuable as a structure of the Church." It is normally not "one big family" but is composed of a variety of smaller community-units, be they neighborhood, vocational, or national. Among these units are also the individual families, the priests and those practicing the evangelical counsels. All of these are necessary for a fully developed parish. To be successful, the parish has to function in terms of these units and must direct its activities to meet their needs.

Father Blöchlinger has given us a solid, intelligent, unemotional appraisal of the parish. It is the most thorough book on this subject yet to appear in English. Originally written in German, *The Modern Parish Community* was translated into English by Goeffrey Stevens and adapted by Hilda Graef. The bibliography contains mostly German titles. The few English ones indicate how much more has to be done in this area. While the author has drawn heavily from others, including Congar, Rahner, Grasso and Fichter, he does a masterful job of digesting and synthesizing their thought. He gives us no schemes or clichés to solve all parish problems. Rather his book gives us the assurance that the parish of today is capable of effectively carrying out the directives of Vatican II.

The hours consumed in reading this book will be time spent well.

NICHOLAS SCHNEIDER

A Comparison of Protestant-Roman Catholic Missionary Strategy



Cross and Crucifix In Mission

Norman A. Horner. A comprehensive and objective comparison of the missionary outreach of both Roman Catholics and Protestants, it seeks genuine understanding and enlargement of areas of mutual concern. Especially timely because of the schema on Missions to be discussed and voted on at Vatican II.
224 pages. $3.50

Order from your bookstore

ABINGDON PRESS
201–8th Ave. So., Nashville, Tenn.

MONEY FOR YOUR TREASURY
Over 2 Million
SUNFLOWER DISH CLOTHS
KNITTED SOFT RAVELPROOF SANITARY ®

Were sold in 1964 by members of societies, clubs, groups, etc. They enable you to earn money for your treasury and make friends for your organization.
Sample FREE in Official.
SANGAMON MILLS, INC. Cohoes, N.Y. 12047
Established 1915

Renewal

THE CHURCH TOMORROW. By Georges H. Tavard. (Herder and Herder, New York, 1965), pp. 190. $3.95.

Father Tavard would probably disclaim the book jacket's claim that he is a skillful historian and scientific theologian, but this book is, without doubt, scholarly and erudite. As the average reader settles down to read this book, he

had better keep a dictionary handy and since he will have to reflect upon what he reads, he would be wise to choose a time when he will not be interrupted by doorbells or telephone.

The present volume groups together, around the theme of the reform of the Church, several essays written shortly before, or since, the beginning of the Second Vatican Council. Some of them were first cast in the form of lectures, others were published as articles in such reviews as *Jubilee, Continuum, Dialog* and *Perspectives*. It is the author's hope that "by reaching a wider audience, they will contribute to the deepening of the theological thought without which no renewal can last."

The title of the book is misleading in so far as it would indicate an attempt at prophesy. About the only prediction this reviewer could find was that the virtue of religion will be more charismatic and prophetic and eschatological, "a word which is very popular today among theologians." He foresees the end of "sociological catholicism" in the first chapter and "the end of the counter-reformation" in the second.

The renewal in the Church is begun with Pope John's calling of the Council (Chapter 3). This is followed by a chapter on reforming the Church: 1) by acquiring a new esteem for the priesthood of the layman; 2) an awareness of the presence of Christ in the reading of the Word; 3) a new eschatological emphasis in theology and piety.

Major superiors of religious communities will be very interested in the chapter on "reform of religious life through liturgy," especially the explanation of such statements as "another point that needs overhauling is the strange attachment of religious to the most conservative positions possible." Whether Father Tavard means religious of both sexes he does not specifically say. He also presents a new definition of a religious vocation as "a call to form a liturgical community with others, thus constituting the Church as a local unit."

Sisters and lay women will be happy to read of the "female nature" of the Church in the chapter discussing the Spirit of the Church, and all Catholics have reassuring proof that the Holy Spirit is guiding the Council in the chapter on Ecclesiology.

The "new look" in the Church should have three characteristics: 1) an ecclesiology of the cross rather than an ecclesiology of glory since one makes sense only if balanced by the other. 2) An ecclesiology of the cross is an ecclesiology of the people and not mainly of bishops and priests. 3) An ecclesiology of the people of God must be an ecclesiology of the kingdom. Father Tavard admits however that he does not know what concrete forms these emphases in our theology of the Church should take.

All in all, this is not the book for the average busy American priest who is on the lookout for simple explanations to present in his sermons to the faithful or talks to societies. There is material here but it is not simple.

BASIL E. JANASIK, O.F.M.

What's New in Books?

DOCTRINE: FAITH OR MORALS

A HANDBOOK OF CHRISTIAN SOCIAL ETHICS, by Eberhard Welty (Herder and Herder, N.Y., $8.50). Based upon papal doctrines, this volume examines the structure of human society from the family to the international community of nations, with special attention to the functions of the State's powers.

IN THE REDEEMING CHRIST, by F. X. Durrwell, C.Ss.R. (Sheed and Ward,

Advertisers' Index

Abingdon Press..... 1063
Autom Company, The..... 1051

Bentley & Simon Cap & Gown Rental, Inc..... 992
Bruce Publishing Company, The..... 1061

Char-Lite Mfg. Co..... 1055
Collegiate Cap & Gown Co..... 1056
Creviston & Son, Jewelry Mfg. Co., Inc..... 1051

Fiske, J. W., Architectural Metals, Inc..... 1054
Friedrichs, Geo. A..... 1058

Gantner, The H. R., Co..... 1051
Gross, A., Candle Co., Inc..... 996
Guild Hall Studios.....Cover 3

Hansen, D. B., & Sons.....986–989, 1051
Herder & Herder, Inc..... 985
Herder, B., Book Company..... 1051
Holt, Rinehart & Winston, Inc..... 1060

Koleys Inc..... 1051

Monroe Company..... 1058
Muench-Kreuzer Candle Co., Inc..... 998
Mussner, Giac. Vincenzo, Sculptor..... 1053

Parsons & Parsons Company, The..... 1058

Rambusch Decoratoring Company.....Cover 2, 1051

Sangamon Mills, Inc..... 1063
Schmitt, Conrad, Studios, Inc..... 991
Summit Studios.....1051, 1057
S.V.D. Catholic Universities..... 1054
Syrall Manufacturing Company, Inc..... 1056

Tiffin Mfg. Co..... 994
Tonini, F., & Son..... 1051
Toomey, R. J., Company..... 997

Way, The..... 993
Will & Baumer Candle Co., Inc.....Cover 4

N.Y., $5.00). The meaning of Christ's victory over death and the implications for the Christian in his encounter with the world which has been redeemed even if it does not always seem so.

MANY BUT ONE—THE ECUMENICS OF CHARITY, by Dr. J. H. Jackson (Sheed & Ward, N. Y., $4.50). The author is a widely known and respected Baptist whose insights into the tragedy of Christian division make his observations on the ecumenical movement significant.

A MODERN CATECHISM, by Hill & Stone (ACTA Foundation, Chicago, Ill.). An up-to-date and useful book for adult instruction in the Faith, with special attention to the role of Scripture. CCD and YCW organizations provide good background for the writers.

PASTORAL CARE IN HISTORICAL PERSPECTIVE, by Clebsch & Jaekle (Prentice-Hall, Inc., Englewood Cliffs, N.J., $10.60). Although by non-Catholics this volume employs renowned Catholic masters of pastoral ministry to examine its technique and specific problems.

Statement required by the act of October 23, 1962; Section 4369, Title 39, United States Code, showing the ownership, management, and circulation of *The Homiletic and Pastoral Review*, published monthly at 53 Park Place, New York, N. Y. 10008, for volume LXV, Number 12 (September), 1965.

1. The names and addresses of the publisher, editor, and managing editor are: *Publisher:* Clement J. Wagner, 53 Park Place, New York, N. Y. 10008; *Editor:* Very Rev. Aidan M. Carr, St. Anthony-on-Hudson, Rensselaer, N. Y. 12144; *Managing Editor:* Paul M. McGlinchey, 53 Park Place, New York, N. Y. 10008.

2. The owners are: Joseph F. Wagner, Inc., and Clement J. Wagner, 53 Park Place, New York, N. Y. 10008.

3. The known bondholders, mortgages, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages or other securities are: None.

4. Total number of copies printed (average) preceding twelve months, 15,417. Single issue nearest to filing date (Aug.) 15,550. Paid circulation (average twelve months) 15,262. Single issue nearest filing date (Aug.) 15,402. Sales through agents, etc., average 12 months 675, single issue nearest filing date (Aug.) 906. Free distribution, 69. Total number of copies distributed average 12 months 15,376. Single issue nearest filing date (Aug.) 15,456. I certify that the statements made by me above are correct and complete.

Clement J. Wagner,
Publisher

THE HOMILETIC AND PASTORAL REVIEW

OCTOBER, 1964—SEPTEMBER, 1965

EDITORIALS

By *Aidan M. Carr, O.F.M.Conv., S.T.D., J.C.D., LL.B., Editor*

	Page
No Nirvanas, Please	96
Stones from a Mosaic	184
Going Through a Red Sea	272
A Brittle Glory	360
Flotsam and Jetsam	448
"They Also Serve . . ."	624
No Indian Wars, Please	712
Fides ex auditu	800
Ecclesiastical Sans-culottism	888
Et in Arcadia Ego	984
"I Married a Minister"	1072

GUEST EDITORIAL

By *Most Reverend Thomas J. Riley*
Auxiliary Bishop of Boston

Love Without Works	536

ARTICLES

The Renewed Liturgy: A Symposium	21–58
Charter for Renewal. By *Robert W. Hovda, S.T.L.*	21
The Most Sacred Mystery of the Eucharist. By *William O'Shea, S.S.*	29
Pastoral Renewal: The Rites of the Sacraments. By *John E. Corrigan, M.A.*	34
The Divine Office: Sacrifice of Praise. By *Very Rev. Maur Burbach, O.S.B.*	41
The Liturgical Year. By *Emeric Lawrence, O.S.B.*	46
Sacred Music, Art and Furnishings. By *Clement J. McNaspy, S.J.*	60
Foreign Missions: The Beginning or the End? By *Nicholas Maestrini, P.I.M.E.*	59
Foreign Missions: The Beginning or the End? By *Nicholas Maestrini, P.I.M.E.*	117
A Seminarian Looks at the Council. By *Kenneth R. Maly*	127
The Priest's Salary. By *C. Walter Weiss*	134
The Informal Church. By *James Ball, S.J.*	136
Newman Apostolate Re-viewed. By *Richard Butler, O.P., Ph.D.*	138
Penance, Sacrament of Conversion. By *Roderick Hindery, O.S.B.*	203
Why Not a Daily Sermon? By *Frank R. Haig, S.J.*	209
The Heart of Woman	212
Fast and Abstinence: A Fresh Start? By *Robert F. McNamara*	219
Initiation to Christian Living. By *Raymond Beaudry*	222

Pastoral Counseling. By *G. Donald Maloney, S.J.* 227
Vatican II: Third Session. By *John J. King, O.M.I.* 291
Capital Punishment: Yes or No? By *Rt. Rev. Msgr. Salvatore J. Adamo* 300
Judging Contrition in the Vernacular Confession. By *Eugene J. Weitzel, C.S.V.* 307
What Is CFM? By *William Nerin* 314
Negroes Are My Blessed Problem. By *Nellis J. Tremblay* 317
Hypnotism: The Ancient Superstition; the Modern Mystery. By *Leo J. Hombach, S.J.* 320
The Priest and Teen-age Sexuality. By *Richard A. McCormick, S.J.* 379
Vatican II and Religious Liberty. By *John J. King, O.M.I.* 388
The Church and Nobility. By *Richard M. McKeon, S.J.* 396
The Minor Seminarian: A Growing Boy. By *John F. Kinnane, Ph.D.* 400
Social Security: The Choice Is Yours. By *Roy L. Swift* 407
Helping the Layman to Emerge. By *Thomas F. Gavin, S.J.* 411
Why Is a Sect a Sect? By *Hubert Horan, W.F.* 419
Old Wine—New Bottles. By *M. Joseph Costelloe, S.J.* 465
The Priest and Teen-Age Sexuality. By *Richard A. McCormick, S.J.* 473
Vatican II. By *John J. King, O.M.I.* 481
Speaking Out of Turn? By *Joseph M. Champlin* 492
Old Wine—New Bottles. By *M. Joseph Costelloe, S.J.* 553
Slackers in the Liturgical Advance? By *T. Lincoln Bouscaren, S.J.* 560
Ideas of the "Mixed Marriage" Promises. By *Leo J. Hayes* 574
Let's Hear You Speak. By *John G. Maupin* 581
Canon Law: Criticisms and Reactions. By *Robert G. Wesselmann, J.C.L.* 641
The Liturgy of the Word and the Rosary. By *Valentine A. McInnes, O.P.* 648
The Priest and Civil Disobedience
I. Contempt for the Law. By *Charles W. Paris* 655
II. Why I Was in Selma. By *Philip S. Hurley, S.J.* 658
Happiness in Seminaries. By *Rt. Rev. Msgr. George D. Mulcahy* 662
Lay Theologians in the Parish. By *Rt. Rev. Msgr. James G. Dowling, V.G.* 667
Aggiornamento = The Dawn. By *J. R. Sheets, S.J.* 667
Grace and Freedom. By *Piet Fransen, S.J.* 731
The Human Side of Religion. By *Lawrence E. Corcoran, S.J.* and *George D. Fitzpatrick, S.J.* 755
I Baptize—Commentator Comments. By *Donald J. Smythe, S.J.* 761
Father Filas and the Ex-seminarian. By *Richard M. Senier* 765
The Mass—A Meal? By *Father David, O.F.M. Cap.* 768
Biblical Approaches Toward Law. By *Carroll Stuhlmueller, C.P.* 815
Aggiornamento and the Law's Delay. By *Very Rev. Msgr. George A. Herdegen* 826
Let's Look at the Homily. By *William Toohey, C.S.C.* 832
Clerical Celibacy—the Heart of the Matter. By *Warren Welsh, O.F.M. Conv.* 837
Catholicism in Colonial America—I. By *Francis J. Weber* 842
Primer on Fertility and the Human Condition 905–953
Ethics of Contraception. By *Edward D. O'Connor, C.S.C.* 905
Contraception: Attack on Human Dignity. By *John A. Weaver* 914
Planned Parenthood: Another Meaning. By *Charles Dollen* 921
Overpopulation: Possible Solutions. By *Very Rev. Msgr. Ralph J. Tapia* 928
Responsible Parenthood and Family Planning. By *Raymond H. Potvin* 941
Monthly Ovulation: Evolutionary Accident? By *Thomas E. Allen* 947
Authority and Freedom. By *Andrew M. Greeley* 999
The Layman and the Council. By *Martin H. Work* 1006
The Liturgical Renewal—an Interim Report. An Interview with *Father Maur Burbach, O.S.B.* 1011
Requiem for Parochial Schools. By *William M. Roche* 1016
Parochial School Principal—Principal of the Parish CCD. By *Sister Mary Pauline Degan, S.C.L.* 1023
Catholicism in Colonial America—II. By *Francis J. Weber* 1028

QUESTIONS ANSWERED

By *Aidan M. Carr, O.F.M.Conv., S.T.D., J.C.D., LL.B.*

They Practice B.C. Rectify Their Marriage? 76
May They Keep Company? 80
Was He Nodding in Class? 82
General Delegation = Invalid Marriage 83
Speaking with a Penitent after Confession 84
Cooperation by Catholic Salesman in Distributing Pill 166
Exacting More of a Penitent Than Is Demanded 169
Does the Former Ordinary's Permission Still Hold Good? 170
Priest Giving Gifts from His Salary 170
How Many Masses Must He Say? 171
Violation of Law of Abstinence 171
Hysterectomy O.K. Here? 250
Praying the Breviary: Move the Lips? 252
Cremation of a Catholic 254
"Take Me to Your Leader" 255
Kneel at Blessing 256
Seminary Renewal 340
They Practice B.C. Rectify Their Marriage? (Cont'd) 430
Mass in Private Homes 431
Protestant "Confession" 432
How Long before Communion for Alcoholic Beverage? 434
Confession Procedure 435
Mass Stipends Taxable? 516
Again: Do I have to Say the Little Hours? 517
Attention Those Building of Refurbishing Churches 518
Priest Giving Gifts from Salary (Cont'd) 520
Pope Paul Said: Follow the Norms of Pius XII 602
Eucharist under Form of Wine Only—for the Ill 609
Helping B.C.'ers in Confession 692
Orthodoxy's Canonical Differences 695
Suspended, Receive Sacraments? 697
Impotency as Impediment 697
Contracting Marriage with Misunderstanding 698
Removal of Uterus Allowed Here? 782
Can This Pastor Dispense Himself? 782
Choosing the Place of Burial 783
Whence the Right of A Bishop to Tax a Parish? 784
Hearing Confessions at Sea 784
A Historical Note: The Form of Marriage 786
Burial of a Non-Catholic in Catholic Cemetery 787
The Impediment of Crime 872
Saying Mass Seated 872
Place for Confessions of Women 874
Hand Missal Passé In Church? 874
Marriage of These Youngsters Valid? 876
Intrauterine Contraceptive 966
Dispensing for a Celebration 968
Who Gets This $-Offering? 969
Can She Read the Epistle? 972
When Is a War Just? 1052
No Certificate for This Relic: *Quid Agendum?* 1058

SERMON OUTLINES ON THE LITURGY OF THE SUNDAYS AND FEASTS

By *Cyprian Truss, O.F.M., Cap.*

Feast of All Saints. "Heaven for Eternity"..... 70
Twenty-fifth Sunday after Pentecost. "Meditation"..... 71
Twenty-Sixth Sunday after Pentecost. "Apostolic Work of Good Example"..... 72
Last Sunday after Pentecost. "The Second Coming of Christ"..... 73
First Sunday of Advent. "Preparation for Judgment"..... 75

By *Very Rev. Msgr. John J. Cassels, S.T.L., M.A.*

Second Sunday of Advent. "Prepare!"..... 149
Third Sunday of Advent. "Sinners All!"..... 152
Fourth Sunday of Advent. "Lord, That I May See!"..... 155
Christmas. "The Birthday of Someone Special"..... 158
Sunday within the Octave of Christmas. "Joy and Sorrow"..... 162

By *Rt. Rev. Msgr. George D. Mulcahy*

Octave of Christmas. "Baptism: Christian Circumcision"..... 238
Feast of the Holy Name. "Beginning in the Name of Jesus"..... 240
Feast of the Holy Family. "Blueprint for a Happy Home"..... 242
Second Sunday after Epiphany. "A New Epiphany"..... 244
Third Sunday after Epiphany. "Bearing Witness to Christ"..... 246
Fourth Sunday after Epiphany. "Faith and Love"..... 248

By *William Toohey, C.S.C.*

Fifth Sunday after Epiphany. "Men of the Kingdom"..... 333
Septuagesima Sunday. "What Kind of a God Is God?"..... 335
Sexigesima Sunday. "Assurance and Challenge"..... 336
Quinquagesima Sunday. "Going Up to Jerusalem"..... 338

By *Oscar J. Miller, C.M.*

First Sunday of Lent. "Temptations"..... 425
Second Sunday of Lent. "Invitation to Holiness"..... 426
Third Sunday of Lent. "To Live in Love"..... 427
Fourth Sunday of Lent. "Sharing Ourselves"..... 429

By *James M. McVann, C.S.P.*

First Sunday of the Passion. "Called to Suffer"..... 505
Second Sunday of the Passion. "Attitudes: Christ's and Ours"..... 507
(Palm Sunday—Three Minute Homily) "Holy Week and the Paschal Mystery"..... 510
Easter Sunday. "Life in the Risen Christ"..... 510
Low Sunday. "A Faith That Lives"..... 512

By *Andrew R. Breines*

Second Sunday after Easter. "The Invitation of the Good Shepherd"..... 591
Third Sunday after Easter. "The New Life of Christian Rises above All Difficulties"... 593
Fourth Sunday after Easter. "The Coming of the Holy Spirit"..... 594
Fifth Sunday after Easter. "Keeping God's Word Leads Us to True Worship"..... 596
Feast of the Ascension. "The Christian's Role in the Church's Mission"..... 598
Sunday after Ascension. "Bringing the Witness of Love to the World"..... 599

By *John Burke, O.P.*

Pentecost Sunday. "Extending the Kingdom of God" 684
Trinity Sunday. "Meaning of the Trinity" 686
Second Sunday after Pentecost. "Accept the Invitation" 687
Third Sunday after Pentecost. "Trust in the Divine Shepherd" 689

By *Dennis J. Flynn, C.M.*

Fourth Sunday after Pentecost. "Let Down Your Nets" 775
Fifth Sunday after Pentecost. "Reconciliation" 777
Sixth Sunday after Pentecost. "Philanthropy of Christ" 778
Seventh Sunday after Pentecost. "The Will of the Father" 780

By *Albin J. Gietzen, S.S.*

Eighth Sunday after Pentecost. "Preparing for Happiness" 856
Ninth Sunday after Pentecost. "Justice . . . and Compassion" 859
Feast of the Assumption. "Judith—Type of Mary" 862
Eleventh Sunday after Pentecost. "Spiritual Sign Language" 864
Twelfth Sunday after Pentecost. "The Richness of the Christian" 867

By *Germain Schwab, O.F.M.*

Thirteenth Sunday after Pentecost. "Faith in the Promised Redeemer Saves Us" 958
Fourteenth Sunday after Pentecost. "The Life of the Spirit" 960
Fifteenth Sunday after Pentecost. "Doing Good to All" 962
Sixteenth Sunday after Pentecost. "True Progress in Spiritual Life" 963

By *Bede Bradley, O.S.B.*

Seventeenth Sunday after Pentecost. "The Law of Love" 1039
Eighteenth Sunday after Pentecost. "The Power to Forgive" 1042
Nineteenth Sunday after Pentecost. "Come to the Marriage" 1044
Twentieth Sunday after Pentecost. "Thy Son Lives" 1046
Feast of Christ the King. "Christ Is King" 1048

BOOKS REVIEWED

The Second Session. By *Xavier Rynne* 86
Will in Western Thought. By *Vernon J. Bourke* 88
Israel's Concept of the Beginning. By *Henricus Renckens, S.J.* 91
Confession and Psychoanalysis. By *Andreas Snoeck, S.J.* 93
The Junkie Priest. By *John D. Harris* 94
The Church and God's People. By *Bernhard Hanssler* 174
Examens for Retreat Time. By *Brother B. Edwin F.S.C.* 177
Retreat Conferences for Religious. By *Brother B. Edwin, F.S.C.* 177
The Theology of Marriage. By *Joseph E. Kerns, S.J.* 178
Observer in Rome. By *Robert McAfee Brown* 180
A Philosophy of Education. By *Herbert Johnston, Ph.D.* 181
The Challenge to Change. By *Francois Houtart* 258
Mary, Mother of All Christians. By *Max Thurian* 260
Sacraments of Initiation: Baptism and Confirmation. By *Charles Davis* 262
Religion and Personality. By *Adrian Van Kaam, C.S.Sp.* 262
Alive to God. By *Alban Boultwood, O.S.B.* 264
Augustine the Educator. By *Eugene Kevane* 266
The Nature of the Mystical Body. By *Ernest Mura* 268
Ecumenical Dialogue at Harvard. *Samuel H. Miller* and *G. Ernest Wright,* Editors 268
Contraception and Holiness. Intro. by *Archbishop D. Roberts, S.J.* 347
The Humanity of Christ. By *Romano Guardini* 348
Dictionary of the American Hierarchy. By *Rt. Rev. Msgr. Joseph B. Code* 351
Mutations of Western Christianity. By *Arthur Mirgeler* 353

Effective Oral Interpretation for Religious Leaders. By *Harold A. Brack*..... 354
Unity in Freedom. By *Augustine Cardinal Bea*..... 355
Pastoral Catechetics. *Johannes Hofinger, S.J.*, and *Theodore C. Stone*, Editors..... 358
The People of God. By *Herbert McCabe, O.P.*..... 436
Word and Revelation: Essays in Theology I. By *Hans Urs von Balthasar*..... 436
The Meeting with Christ. By *Dr. N. G. M. Van Doornik*..... 440
Martin Luther. By *John M. Todd*..... 442
The Chair of Peter. By *Frederick Gontard*..... 446
Religious Behavior: Where Sociology and Religion Meet. By *Oliver R. Whitley*..... 446
Communism: Why It Is and How It Works. By *Thomas P. Neill* and *James Collins*.. 524
God's World in the Making. By *Peter Schoonenberg, S.J.*..... 527
Priest and Worker: The Autobiography of Henri Perrin..... 529
Confession. By *Adrienne Von Speyr*..... 531
Mary, Mother of the Redemption. By *Edward Schillebeeckx, O.P.*..... 532
The Church and Mankind: Concilium, Vol. I. *Edward Schillebeeckx, O.P.*, Editorial Director..... 612
God's Encounter with Man. By *Maurice Nedoncelle*..... 614
Discipleship and Priesthood. By *Karl Hermann Schelekle, S.J.*..... 614
The Pill and Birth Regulation. *Leo Pyle*, Editor..... 616
What Modern Catholics Think about Birth Control. By *William Birmingham*, Editor.. 616
Three Dimensions to Birth Control. By *Thomas S. Acker, S.J.*..... 616
Collectio Rituum (English Translation)..... 618
Voices and Instruments in Christian Worship. By *Joseph Gelineau, S.J.* (English version by *Clifford Howell, S.J.*)..... 620
Man and Wife in Scripture. By *Pierre Grelot*..... 622
The Church and the Liturgy: Concilium, Vol. II. *Johannes Wagner*, Editorial Director 700
Contraception and the Natural Law. By *Germain G. Grisez*..... 701
Christian Renewal in a Changing World. By *Bernard Häring, C.SS.R.*..... 703
The Reformation: A Problem for Today. By *Joseph Lortz*..... 704
Meeting Christ in the Sacraments. By *Colman E. O'Neill, O.P.*..... 706
The Young Priest. By *Gaston Courtois*..... 708
Varieties of Unbelief. By *Martin E. Marty*..... 788
The Pastoral Mission of the Church: Concilium, Vol. III. *Karl Rahner, S.J.*, Editorial Director..... 792
Background to Morality. *John P. Lerhinan, C.SS.R.*, Editor..... 793
Paul Tillich in Catholic Thought. *Thomas A. O'Meara, O.P.*, and *Celestin D. Weisser, O.P.*, Editors..... 775
We Jews and Jesus. By *Samuel Sandmel*..... 878
The Authentic Morality. By *Ignace Lepp*..... 879
The Priestly Amen. By *Msgr. Roy Rihn*..... 881
Journal of a Soul. By *Pope John XXIII*..... 882
The Kingdom of God Today. By *Otto Karrer*..... 884
On Heresy. By *Karl Rahner, S.J.*..... 885
Seminary Education in a Time of Change. *James Michael Lee* and *Louis J. Putz*, Editors..... 973
Seminary in Crisis. By *Stafford Poole, C.M.*..... 974
Apostolic Renewal in the Seminary in the Light of Vatican Council II. *James Keller, M.M., and Richard Armstrong, M.M.*, Editors..... 976
Christianity and Social Progress. By *John F. Cronin, S.S.*..... 976
A Theology of Mary. By *Cyril Vollert, S.J.*..... 977
Our Tongues Were Loosed. By *John J. Jankauskas*..... 980
Parish Mass Book and Hymnal. *Special Board of Editors*..... 983
Moral Problems and Christian Personalism. Concilium, Vol. V. *Franz Bockle*, Editorial Director..... 1059
The Third Session. By *Xavier Rynne*..... 1060
The Modern Parish Community. *By Alex Blochlinger*..... 1062
The Church Tomorrow. By *Georges H. Tavard*..... 1063

EDITORIAL

"I Married a Minister"

This month's editorial will be ghost-written, although not in ectoplasm and not by a ghost, but by the unnamed wife of a Protestant minister. (Identification furnished upon request. Please enclose a self-addressed & stamped envelope.) We promise not to draw any moral from her remarks; that we leave to you.

She married her husband after he had been ordained for four years; had never known him except as a cleric. Their good Christian courtship took place while he was functioning in an industrial parish.

Her chief complaint is that she nearly always ends up an also-ran in relation to her husband's other interests. Few wives (except perhaps the very heroic or very indifferent) relish playing second steel guitar in their husband's combo. "It's almost like being the favored mistress of a married man," she says wryly, excusing herself for the unministerial phrase. "In theory," she allows, "it sounds very grand and self-sacrificial to say that you are prepared to make the home happy and secure for your husband who is dedicated to the Church. I had high-minded visions of entering with my husband into the great work of converting the world, but here I am, surrounded by four children, tied to the house, expected to turn up at every cat-hanging, and feeling like a widow as my husband is always on duty."

If she twists at a parish dance, that causes comment. It isn't the comment itself she minds. She resents the basic reason behind it, viz., that ministers' wives are somehow different, or supposed to be.

"Clergy ought to be celibate," she opines, "not for what it might do for the Church, but because no decent right-minded man ought to have the effrontery to ask any woman to take on such a lousy job. It is thoroughly un-Christian. A woman, after all, has a right to some share in her husband's life. For a clergy wife, it is an occasional privilege."

She admits, finally, that despite all this she herself is happy. Basically because she loves her husband—but she fears that it is often in spite of the Church that she loves him and is happy. . . . "It seems too far away from the ideals of youth and the teachings of Jesus."



Well anyhow, such is one woman's opinion. She could be wrong, but as Augustine observes in *The Confessions:* "Man must believe much on the strength of the testimony of weak females."

AIDAN M. CARR, O.F.M.Conv.
Editor